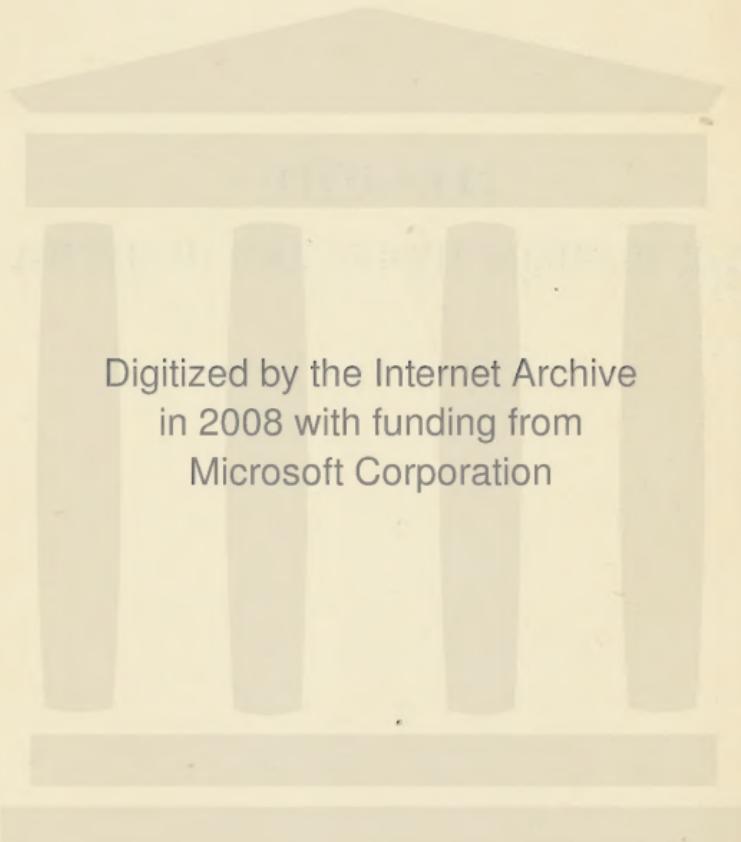






Ernesta Moody  
September 1926



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DIONYSUS CROSSING THE SEA.  
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# HESIOD

## THE HOMERIC HYMNS AND HOMERICA

WITH AN ENGLISH TRANSLATION BY  
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## PREFACE

THIS volume contains practically all that remains of the post-Homeric and pre-academic epic poetry.

I have for the most part formed my own text. In the case of Hesiod I have been able to use independent collations of several MSS. by Dr. W. H. D. Rouse; otherwise I have depended on the *apparatus criticus* of the several editions, especially that of Rzach (1902). The arrangement adopted in this edition, by which the complete and fragmentary poems are restored to the order in which they would probably have appeared had the Hesiodic corpus survived intact, is unusual, but should not need apology; the true place for the *Catalogues* (for example), fragmentary as they are, is certainly after the *Theogony*.

In preparing the text of the *Homeric Hymns* my chief debt—and it is a heavy one—is to the edition of Allen and Sikes (1904) and to the series of articles in the *Journal of Hellenic Studies* (vols. xv. *sqq.*) by T. W. Allen. To the same scholar and to the

## PREFACE

Delegates of the Clarendon Press I am greatly indebted for permission to use the restorations of the *Hymn to Demeter*, lines 387–401 and 462–470, printed in the Oxford Text of 1912.

Of the fragments of the Epic Cycle I have given only such as seemed to possess distinct importance or interest, and in doing so have relied mostly upon Kinkel's collection and on the fifth volume of the Oxford Homer (1912).

The texts of the *Batrachomyomachia* and of the *Contest of Homer and Hesiod* are those of Baumeister and Flach respectively: where I have diverged from these, the fact has been noted.

Owing to the circumstances of the present time I have been prevented from giving to the *Introduction* that full revision which I should have desired.

RAMPTON, NR. CAMBRIDGE.

Sept. 9th, 1914

# CONTENTS

	PAGE
PREFACE . . . . .	v
INTRODUCTION . . . . .	ix
BIBLIOGRAPHY . . . . .	xliii
HESIOD . . . . .	1-283
<i>Works and Days</i> . . . . .	2
The Divination by Birds . . . . .	64
The Astronomy . . . . .	66
The Precepts of Chiron . . . . .	72
The Great Works . . . . .	74
The Idaean Dactyls . . . . .	76
The Theogony . . . . .	78
The Catalogues of Women and the Eoiae . . . . .	154
The Shield of Heracles . . . . .	220
The Marriagé of Ceyx . . . . .	254
The Great Eoiae . . . . .	256
The Melampodia . . . . .	266
The Aegimius . . . . .	270
Fragments of Unknown Position . . . . .	274
Doubtful Fragments . . . . .	280
THE HOMERIC HYMNS . . . . .	285-463
I.—To Dionysus . . . . .	286
II.—To Demeter . . . . .	288
III.—To Apollo . . . . .	324
IV.—To Hermes . . . . .	362
V.—To Aphrodite . . . . .	406
VI.—To Aphrodite . . . . .	426
VII.—To Dionysus . . . . .	428
VIII.—To Ares . . . . .	432
IX.—To Artemis . . . . .	434
X.—To Aphrodite . . . . .	434
XI.—To Athena . . . . .	436
XII.—To Hera . . . . .	436
XIII.—To Demeter . . . . .	436
XIV.—To the Mother of the Gods . . . . .	438
XV.—To Heracles the Lion-hearted . . . . .	438
XVI.—To Asclepius . . . . .	440

## CONTENTS

<b>THE HOMERIC HYMNS (<i>continued</i>)—</b>	
xvii.—To the Dioscuri . . . . .	440
xviii.—To Hermes . . . . .	440
xix.—To Pan . . . . .	442
xx.—To Hephaestus . . . . .	446
xxi.—To Apollo . . . . .	446
xxii.—To Poseidon . . . . .	448
xxiii.—To the So of Cronus, Most High . . . . .	448
xxiv.—To Hestia . . . . .	448
xxv.—To the Muses and Apollo . . . . .	450
xxvi.—To Dionysus . . . . .	450
xxvii.—To Artemis . . . . .	452
xxviii.—To Athena . . . . .	452
xxix.—To Hestia . . . . .	454
xxx.—To Earth the Mother of All . . . . .	456
xxxi.—To Helios . . . . .	458
xxxii.—To Selene . . . . .	458
xxxiii.—To the Dioscuri . . . . .	460
<b>THE EPIGRAMS OF HOMER . . . . .</b>	465
<b>THE EPIC CYCLE . . . . .</b>	479
The War of the Titans . . . . .	480
The Story of Oedipus . . . . .	482
The Thebais . . . . .	484
The Epigoni . . . . .	486
The Cypria . . . . .	488
The Aethiopis . . . . .	506
The Little Iliad . . . . .	508
The Sack of Ilium . . . . .	520
The Returns . . . . .	524
The Telegony . . . . .	530
<b>HOMERICA—</b>	
The Expedition of Amphiaraüs . . . . .	532
The Taking of Oechalia . . . . .	532
The Phocais . . . . .	534
The Margites . . . . .	536
The Cercopes . . . . .	538
The Battle of the Frogs and Mice . . . . .	541
<b>THE CONTEST OF HOMER AND HESIOD . . . . .</b>	565
<b>APPENDIX . . . . .</b>	599
<b>INDEX . . . . .</b>	611

## HESIOD

For the Fragments most recently discovered see Appendix  
at the end of this volume.



# INTRODUCTION

## *General*

THE early Greek epic—that is, epic poetry as a natural and popular, and not (as it became later) an artificial and academic literary form—passed through the usual three phases, of development, of maturity, and of decline.

No fragments which can be identified as belonging to the first period survive to give us even a general idea of the history of the earliest epic, and we are therefore thrown back upon the evidence of analogy from other forms of literature and of inference from the two great epics which have come down to us. So reconstructed, the earliest period appears to us as a time of slow development in which the characteristic epic metre, diction, and structure grew up slowly from crude elements and were improved until the verge of maturity was reached.

The second period, which produced the *Iliad* and the *Odyssey*, needs no description here: but it is very important to observe the effect of these poems on the course of post-Homeric epic. As the supreme perfection and universality of the *Iliad* and the *Odyssey* cast into oblivion whatever pre-Homeric poets had essayed, so these same qualities exercised a paralysing influence over the successors of Homer. If they continued to sing like their great predecessor of romantic themes, they were drawn as by a kind of

## INTRODUCTION

magnetic attraction into the Homeric style and manner of treatment, and became mere echoes of the Homeric voice : in a word, Homer had so completely exhausted the epic *genre*, that after him further efforts were doomed to be merely conventional. Only the rare and exceptional genius of Vergil and Milton could use the Homeric medium without loss of individuality: and this quality none of the later epic poets seem to have possessed. Freedom from the domination of the great tradition could only be found by seeking new subjects, and such freedom was really only illusionary, since romantic subjects alone are suitable for epic treatment.

In its third period, therefore, epic poetry shows two divergent tendencies. In Ionia and the islands the epic poets followed the Homeric tradition, singing of romantic subjects in the now stereotyped heroic style, and showing originality only in their choice of legends hitherto neglected or summarily and imperfectly treated. In continental Greece,<sup>1</sup> on the other hand, but especially in Boeotia, a new form of epic sprang up, which for the romance and πάθος of the Ionian School substituted the practical and matter-of-fact. It dealt in moral and practical maxims, in information on technical subjects which are of service in daily life—agriculture, astronomy, augury, and the calendar—in matters of religion and in tracing the genealogies of men. Its attitude is summed up in the words of the *Theogony*: “We can tell many a feigned tale to look like truth, but we can, when we will, utter the truth” (*Theog.* 26–27). Such a poetry

<sup>1</sup> *sc.* in Boeotia, Locris and Thessaly : elsewhere the movement was forced and unfruitful.

## INTRODUCTION

could not be permanently successful, because the subjects of which it treats—if susceptible of poetic treatment at all—were certainly not suited for epic treatment, where unity of action which will sustain interest, and to which each part should contribute, is absolutely necessary. While, therefore, an epic like the *Odyssey* is an organism and dramatic in structure, a work such as the *Theogony* is a merely artificial collocation of facts, and, at best, a pageant. It is not surprising, therefore, to find that from the first the Boeotian school is forced to season its matter with romantic episodes, and that later it tends more and more to revert (as in the *Shield of Heracles*) to the Homeric tradition.

### *The Boeotian School*

How did the continental school of epic poetry arise? There is little definite material for an answer to this question, but the probability is that there were at least three contributory causes. First, it is likely that before the rise of the Ionian epos there existed in Boeotia a purely popular and indigenous poetry of a crude form: it comprised, we may suppose, versified proverbs and precepts relating to life in general, agricultural maxims, weather-lore, and the like. In this sense the Boeotian poetry may be taken to have its germ in maxims similar to our English

“Till May be out, ne’er cast a clout,”

or

“A rainbow in the morning  
Is the Shepherd’s warning.”

## INTRODUCTION

Secondly and thirdly we may ascribe the rise of the new epic to the nature of the Boeotian people and, as already remarked, to a spirit of revolt against the old epic. The Boeotians, people of the class of which Hesiod represents himself to be the type, were essentially unromantic ; their daily needs marked the general limit of their ideals, and, as a class, they cared little for works of fancy, for pathos, or for fine thought as such. To a people of this nature the Homeric epos would be unacceptable, and the post-Homeric epic, with its conventional atmosphere, its trite and hackneyed diction, and its insincere sentiment, would be anathema. We can imagine, therefore, that among such folk a settler, of Aeolic origin like Hesiod, who clearly was well acquainted with the Ionian epos, would naturally see that the only outlet for his gifts lay in applying epic poetry to new themes acceptable to his hearers.

Though the poems of the Boeotian school<sup>1</sup> were unanimously assigned to Hesiod down to the age of Alexandrian criticism, they were clearly neither the work of one man nor even of one period : some, doubtless, were fraudulently fathered on him in order to gain currency ; but it is probable that most came to be regarded as his partly because of their general character, and partly because the names of their real authors were lost. One fact in this attribution is remarkable—the veneration paid to Hesiod.

<sup>1</sup> The extant collection of three poems, *Works and Days*, *Theogony*, and *Shield of Heracles*, which alone have come down to us complete, dates at least from the 4th century A.D. : the title of the Paris Papyrus (Bibl. Nat. Suppl. Gr. 1099) names only these three works.

## INTRODUCTION

*Life of Hesiod.*—Our information respecting Hesiod is derived in the main from notices and allusions in the works attributed to him, and to these must be added certain traditions concerning his death and burial gathered from later writers.

Hesiod's father (whose name, by a perversion of *Works and Days*, 299 Πέρση δῖον γέρος to Πέρση, Δίον γέρος, was thought to have been Dius) was a native of Cyme in Aeolis, where he was a seafaring trader and, perhaps, also a farmer. He was forced by poverty to leave his native place, and returned to continental Greece, where he settled at Asera near Thespiae in Boeotia (*Works and Days*, 636 ff.). Either in Cyme or Asera, two sons, Hesiod and Perses, were born to the settler, and these, after his death, divided the farm between them. Perses, however, who is represented as an idler and spendthrift, obtained and kept the larger share by bribing the corrupt "lords" who ruled from Thespiae (*Works and Days*, 37–39). While his brother wasted his patrimony and ultimately came to want (*Works and Days*, 34 ff.), Hesiod lived a farmer's life until, according to the very early tradition preserved by the author of the *Theogony* (22–23), the Muses met him as he was tending sheep on Mt. Helicon and "taught him a glorious song"—doubtless the *Works and Days*. The only other personal reference is to his victory in a poetical contest at the funeral games of Amphidamas at Chalcis in Euboea, where he won the prize, a tripod, which he dedicated to the Muses of Helicon (*Works and Days*, 651–9).

Before we go on to the story of Hesiod's death, it will be well to inquire how far the "autobiographical" notices can be treated as historical,

## INTRODUCTION

especially as many critics treat some, or all of them, as spurious. In the first place attempts have been made to show that “Hesiod” is a significant name and therefore fictitious: it is only necessary to mention Goettling’s derivation from ἵημι and δός (which would make “Hesiod” mean the “guide” in virtues and technical arts), and to refer to the pitiful attempts in the *Etymologicum Magnum* (s.v. ‘*Hesíodos*’), to show how prejudiced and lacking even in plausibility such efforts are. It seems certain that “Hesiod” stands as a proper name in the fullest sense. Secondly, Hesiod claims that his father—if not he himself—came from Aeolis and settled in Boeotia. There is fairly definite evidence to warrant our acceptance of this: the dialect of the *Works and Days* is shown by Rzach<sup>1</sup> to contain distinct Aeolisms apart from those which formed part of the general stock of epic poetry. And that this Aeolic speaking poet was a Boeotian of Ascrea seems even more certain, since the tradition is never once disputed, insignificant though the place was, even before its destruction by the Thespians.

Again, Hesiod’s story of his relations with his brother Perses have been treated with scepticism (*see* Murray, *Anc. Gk. Literature*, pp. 53–54): Perses, it is urged, is clearly a mere dummy, set up to be the target for the poet’s exhortations. On such a matter precise evidence is naturally not forthcoming; but all probability is against the sceptical view. For (1) if the quarrel between the brothers were a fiction, we should expect it to be detailed at length and not noticed allusively and rather obscurely—as we find

<sup>1</sup> *Der Dialekt des Hesiodos*, p. 464: examples are αἴνημι (*W. and D.* 683) and ἀρώμεναι (*ib.* 22).

## INTRODUCTION

it; (2) as MM. Croiset remark, if the poet needed a lay-figure the ordinary practice was to introduce some mythological person—as, in fact, is done in the *Precepts of Chiron*. In a word, there is no more solid ground for treating Perses and his quarrel with Hesiod as fictitious than there would be for treating Cyrus, the friend of Theognis, as mythical.

Thirdly, there is the passage in the *Theogony* relating to Hesiod and the Muses. It is surely an error to suppose that lines 22-35 all refer to Hesiod: rather, the author of the *Theogony* tells the story of his own inspiration by the same Muses who once taught Hesiod glorious song. The lines 22-3 are therefore a very early piece of tradition about Hesiod, and though the appearance of Muses must be treated as a graceful fiction, we find that a writer, later than the *Works and Days* by perhaps no more than three-quarters of a century, believed in the actuality of Hesiod and in his life as a farmer or shepherd.

Lastly, there is the famous story of the contest in song at Chalcis. In later times the modest version in the *Works and Days* was elaborated, first by making Homer the opponent whom Hesiod conquered, while a later period exercised its ingenuity in working up the story of the contest into the elaborate form in which it still survives. Finally the contest, in which the two poets contended with hymns to Apollo,<sup>1</sup> was transferred to Delos. These developments certainly need no consideration: are we to say the same

<sup>1</sup> T. W. Allen suggests that the conjoined Delian and Pythian hymns to Apollo (*Homerica Hymns III*) may have suggested this version of the story, the Pythian hymn showing strong continental influence.

## INTRODUCTION

of the passage in the *Works and Days*? Critics from Plutarch downwards have almost unanimously rejected the lines 654–662, on the ground that Hesiod's Amphidamas is the hero of the Lelantine war between Chalcis and Eretria, whose death may be placed *circa* 705 B.C.—a date which is obviously too low for the genuine Hesiod. Nevertheless, there is much to be said in defence of the passage. Hesiod's claim in the *Works and Days* is modest, since he neither pretends to have met Homer, nor to have sung in any but an impromptu, local festival, so that the supposed interpolation lacks a sufficient motive. And there is nothing in the context to show that Hesiod's Amphidamas is to be identified with that Amphidamas whom Plutarch alone connects with the Lelantine War: the name may have been borne by an earlier Chalcidian, an ancestor, perhaps, of the person to whom Plutarch refers.

The story of the end of Hesiod may be told in outline. After the contest at Chalcis, Hesiod went to Delphi and there was warned that the “issue of death should overtake him in the fair grove of Nemean Zeus.” Avoiding therefore Nemea on the Isthmus of Corinth, to which he supposed the oracle to refer, Hesiod retired to Oenoë in Locris where he was entertained by Amphilochus and Ganyctor, sons of a certain Phegeus. This place, however, was also sacred to Nemean Zeus, and the poet, suspected by his hosts of having seduced their sister,<sup>1</sup> was murdered there. His body, cast into the sea, was brought to shore by dolphins and buried at Oenoë (or, according to Plutarch, at Asera): at a later time his bones were removed to Orchomenus. The whole

<sup>1</sup> She is said to have given birth to the lyrist Stesichorus.

## INTRODUCTION

story is full of miraculous elements, and the various authorities disagree on numerous points of detail. The tradition seems, however, to be constant in declaring that Hesiod was murdered and buried at Oenoë, and in this respect it is at least as old as the time of Thucydides. In conclusion it may be worth while to add the graceful epigram of Alcaeus of Messene (*Palatine Anthology*, vii 55).

Λοκρίδος ἐν νέρεῃ σκιερῷ νέκυν Ἡσιόδοιο  
Νύμφαι κρηνιάδων λοῦσαν ὅπὸ σφετέρων,  
καὶ τάφον ὑψώσαντο· γάλακτι δὲ πούμενες αἶγῶν  
ἔρραγαν, ξαῖθῷ μιξάμενοι μέλιτι  
τούρν γῆρ καὶ γῆραν ὅπέπινεν ἐννά τοισιν  
ὅ πρέσβεις καθαρῷ γενσάμενος λιβάδων.

“When in the shady Locrian grove Hesiod lay dead, the Nymphs washed his body with water from their own springs, and heaped high his grave; and thereon the goat-herds sprinkled offerings of milk mingled with yellow-honey: such was the utterance of the nine Muses that he breathed forth, that old man who had tasted of their pure springs.”

*The Hesiodic Poems.*—The Hesiodic poems fall into two groups according as they are didactic (technical or gnomic) or genealogical: the first group centres round the *Works and Days*, the second round the *Theogony*.

I. *The Works and Days.*—The poem consists of four main sections (*a*) After the prelude, which Pausanias failed to find in the ancient copy engraved on lead seen by him on Mt. Helicon, comes a general exhortation to industry. It begins with the

## INTRODUCTION

allegory of the two Strifes, who stand for wholesome Emulation and Quarrelsomeness respectively. Then by means of the Myth of Pandora the poet shows how evil and the need for work first arose, and goes on to describe the Five Ages of the World, tracing the gradual increase of evil, and emphasizing the present miserable condition of the world, a condition in which struggle is inevitable. Next, after the Fable of the Hawk and Nightingale, which serves as a condemnation of violence and injustice, the poet passes on to contrast the blessings which Righteousness brings to a nation, and the punishment which Heaven sends down upon the violent, and the section concludes with a series of precepts on industry and prudent conduct generally. (b) The second section shows how a man may escape want and misery by industry and care both in agriculture and in trading by sea. Neither subject, it should be carefully noted, is treated in any way comprehensively. (c) The third part is occupied with miscellaneous precepts relating mostly to actions of domestic and everyday life and conduct which have little or no connection with one another. (d) The final section is taken up with a series of notices on the days of the month which are favourable or unfavourable for agricultural and other operations.

It is from the second and fourth sections that the poem takes its name. At first sight such a work seems to be a miscellany of myths, technical advice, moral precepts, and folklore maxims without any unifying principle; and critics have readily taken the view that the whole is a cento of fragments or short poems worked up by a redactor. Very probably Hesiod used much material of a far older date, just as Shakespeare used the *Gesta Roman-*

## INTRODUCTION

orum, old chronicles, and old plays; but close inspection will show that the *Works and Days* has a real unity and that the picturesque title is somewhat misleading. The poem has properly no technical object at all, but is moral: its real aim is to show men how best to live in a difficult world. So viewed the four seemingly independent sections will be found to be linked together in a real bond of unity. Such a connection between the first and second sections is easily seen, but the links between these and the third and fourth are no less real: to make life go tolerably smoothly it is most important to be just and to know how to win a livelihood; but happiness also largely depends on prudence and care both in social and home life as well, and not least on avoidance of actions which offend supernatural powers and bring ill-luck. And finally, if your industry is to be fruitful, you must know what days are suitable for various kinds of work. This moral aim—as opposed to the currently accepted technical aim of the poem—explains the otherwise puzzling incompleteness of the instructions on farming and seafaring.

Of the Hesiodic poems similar in character to the *Works and Days*, only the scantiest fragments survive. One at least of these, the *Divination by Birds*, was, as we know from Proclus, attached to the end of the *Works* until it was rejected by Apollonius Rhodius: doubtless it continued the same theme of how to live, showing how man can avoid disasters by attending to the omens to be drawn from birds. It is possible that the *Astronomy* or *Astrology* (as Plutarch calls it) was in turn appended to the *Divination*. It certainly gave some account of the principal constellations, their

## INTRODUCTION

dates of rising and setting, and the legends connected with them, and probably showed how these influenced human affairs or might be used as guides. The *Precepts of Chiron* was a didactic poem made up of moral and practical precepts, resembling the gnomic sections of the *Works and Days*, addressed by the Centaur Chiron to his pupil Achilles. Even less is known of the poem called the *Great Works*: the title implies that it was similar in subject to the second section of the *Works and Days*, but longer. Possible references in Roman writers<sup>1</sup> indicate that among the subjects dealt with were the cultivation of the vine and olive and various herbs. The inclusion of the judgment of Rhadamanthys (frag. 1): "If a man sow evil, he shall reap evil," indicates a gnomic element, and the note by Proclus<sup>2</sup> on *Works and Days* 126 makes it likely that metals also were dealt with. It is therefore possible that another lost poem, the *Idaean Dactyls*, which dealt with the discovery of metals and their working, was appended to, or even was a part of the *Great Works*, just as the *Divination by Birds* was appended to the *Works and Days*.

II. *The Genealogical Poems*.—The only complete poem of the genealogical group is the *Theogony*, which traces from the beginning of things the descent and vicissitudes of the families of the gods. Like the *Works and Days* this poem has no dramatic plot; but its unifying principle is clear and simple. The gods are classified chronologically: as soon as one generation is catalogued, the poet goes on to detail

<sup>1</sup> See Kinkel *Epic. Graec.* Frag. i. 158 ff.

<sup>2</sup> See *Great Works*, frag. 2.

## INTRODUCTION

the offspring of each member of that generation. Exceptions are only made in special cases, as the Sons of Iapetus (ll. 507–616) whose place is accounted for by their treatment by Zeus. The chief landmarks in the poem are as follows : after the first 103 lines, which contain at least three distinct preludes, three primeval beings are introduced, Chaos, Earth and Eros —here an indefinite reproductive influence. Of these three, Earth produces Heaven to whom she bears the Titans, the Cyclopes and the hundred handed giants. The Titans, oppressed by their father, revolt at the instigation of Earth, under the leadership of Cronos, and as a result Heaven and Earth are separated,<sup>1</sup> and Cronos reigns over the universe. Cronos knowing that he is destined to be overcome by one of his children, swallows each one of them as they are born, until Zeus, saved by Rhea, grows up and overcomes Cronos in some struggle which is not described. Cronos is forced to vomit up the children he had swallowed, and these with Zeus divide the universe between them, like a human estate. Two events mark the early reign of Zeus, the war with the Titans and the overthrow of Typhoeus, and as Zeus is still reigning the poet can only go on to give a list of gods born to Zeus by various goddesses. After this he formally bids farewell to the cosmic and Olympian deities and enumerates the sons born of goddess to mortals. The poem closes with an invocation of the Muses to sing of the “tribe of women.”

This conclusion served to link the *Theogony* to what must have been a distinct poem, the *Catalogues of Women*. This work was divided into four (Suidas

<sup>1</sup> See note on p. 93.

## INTRODUCTION

says five) books, the last one (or two) of which was known as the *Eoiae* and may have been again a distinct poem: the curious title will be explained presently. The *Catalogues* proper were a series of genealogies which traced the Hellenic race (or its more important peoples and families) from a common ancestor. The reason why women are so prominent is obvious: since most families and tribes claimed to be descended from a god, the only safe clue to their origin was through the mortal woman beloved by that god; and it has also been pointed out that *mutterrecht* still left its traces in northern Greece in historical times.

The following analysis (after Marekscheffel<sup>1</sup>) will show the principle of its composition. From Prometheus and Pronoia sprang Deucalion and Pyrrha, the only survivors of the deluge, who had a son Hellen (frag. 1), the reputed ancestor of the whole Hellenic race. From the daughters of Deucalion sprang Magnes and Macedon, ancestors of the Magnesians and Macedonians, who are thus represented as cousins to the true Hellenic stock. Hellen had three sons, Dorus, Xuthus and Aeolus, parents of the Dorian, Ionic and Aeolian races, and the offspring of these was then detailed. In one instance a considerable and characteristic section can be traced from extant fragments and notices: Salmoneus, son of Aeolus, had a daughter Tyro who bore to Poseidon two sons, Pelias and Neleus; the latter of these, king of Pylos, refused Heracles purification for the murder of Iphitus, whereupon Heracles attacked and sacked Pylos, killing amongst the other sons of Neleus Periclymenus, who had the power of changing himself into all manner of shapes.

<sup>1</sup> *Hesiodi Fragmenta*, pp. 119 f.

## INTRODUCTION

From this slaughter Neleus alone escaped (frags. 13, and 10-12). This summary shows the general principle of arrangement of the *Catalogues*: each line seems to have been dealt with in turn, and the monotony was relieved as far as possible by a brief relation of famous adventures connected with any of the personages—as in the case of Atalanta and Hippomenes (frag. 14). Similarly the story of the Argonauts appears from the fragments (37-42) to have been told in some detail.

This tendency to introduce romantic episodes led to an important development. Several poems are ascribed to Hesiod, such as the *Epithalamium of Peleus and Thetis*, the *Descent of Theseus into Hades*, or the *Circuit of the Earth* (which must have been connected with the story of Phineus and the Harpies, and so with the Argonaut-legend), which yet seem to have belonged to the *Catalogues*. It is highly probable that these poems were interpolations into the *Catalogues* expanded by later poets from more summary notices in the genuine Hesiodic work and subsequently detached from their contexts and treated as independent. This is definitely known to be true of the *Shield of Heracles*, the first 53 lines of which belong to the fourth book of the *Catalogues*, and almost certainly applies to other episodes, such as the *Suitors of Helen*,<sup>1</sup> the *Daughters of Leucippus*, and the *Marriage of Ceyx*, which last Plutarch mentions as “interpolated in the works of Hesiod.”

To the *Catalogues*, as we have said, was appended another work, the *Eoiae*. The title seems to have

<sup>1</sup> Possibly the division of this poem into two books (see p. 199) is a division belonging solely to this “developed poem,” which may have included in its second part a summary of the Tale of Troy.

## INTRODUCTION

arisen in the following way<sup>1</sup>: the *Catalogues* probably ended (cp. *Theogony* 963 ff.) with some such passage as this: "But now, ye Muses, sing of the tribes of women with whom the Sons of Heaven were joined in love, women pre-eminent above their fellows in beauty, such (*οἵη*) as was Niobe (?)." Each succeeding heroine was then introduced by the formula *ἡ οἵη* "Or such as was . . ." (cp. frags. 88, 92, etc.). A large fragment of the *Eoiae* is extant at the beginning of the *Shield of Heracles*, which may be mentioned here. The "supplement" (ll. 57–480) is nominally devoted to a description of the combat between Heracles and Cyenus, but the greater part is taken up with an inferior description of the shield of Heracles, in imitation of the Homeric shield of Achilles (*Iliad* xviii. 478 ff.). Nothing shows more clearly the collapse of the principles of the Hesiodic school than this ultimate servile dependence upon Homeric models.

At the close of the *Shield* Heracles goes on to Trachis to the house of Ceyx, and this warning suggests that the *Marriage of Ceyx* may have come immediately after the *ἡ οἵη* of Almenena in the *Eoiae*: possibly Haleyone, the wife of Ceyx, was one of the heroines sung in the poem, and the original section was "developed" into the *Marriage*, although what form the poem took is unknown.

Next to the *Eoiae* and the poems which seemed to have been developed from it, it is natural to place the *Great Eoiae*. This, again, as we know from fragments, was a list of heroines who bare children to the gods: from the title we must suppose it to have been much longer than the simple *Eoiae*, but its

<sup>1</sup> Goettling's explanation.

## INTRODUCTION

extent is unknown. Lehmann, remarking that the heroines are all Boeotian and Thessalian (while the heroines of the *Catalogues* belong to all parts of the Greek world), believes the author to have been either a Boeotian or Thessalian.

Two other poems are ascribed to Hesiod. Of these the *Aegimius* (also ascribed by Athenaeus to Cercops of Miletus), is thought by Valekenaeer to deal with the war of Aegimius against the Lapithae and the aid furnished to him by Heracles, and with the history of Aegimius and his sons. Otto Müller suggests that the introduction of Thetis and of Phrixus (frags. 1-2) is to be connected with notices of the allies of the Lapithae from Phthiotis and Iolchus, and that the story of Io was incidental to a narrative of Heracles' expedition against Euboea. The remaining poem, the *Melampodia*, was a work in three books, whose plan it is impossible to recover. Its subject, however, seems to have been the histories of famous seers like Mopsus, Calchas, and Teiresias, and it probably took its name from Melampus, the most famous of them all.

*Date of the Hesiodic Poems.*—There is no doubt that the *Works and Days* is the oldest, as it is the most original, of the Hesiodic poems. It seems to be distinctly earlier than the *Theogony*, which refers to it, apparently, as a poem already renowned. Two considerations help us to fix a relative date for the *Works*. (1) In diction, dialect and style it is obviously dependent upon Homer, and is therefore considerably later than the *Iliad* and *Odyssey*: moreover, as we have seen, it is in revolt against the romantic school, already grown decadent, and while

## INTRODUCTION

the digamma is still living, it is obviously growing weak, and is by no means uniformly effective.

(2) On the other hand while tradition steadily puts the Cyclic poets at various dates from 776 B.C. downwards, it is equally consistent in regarding Homer and Hesiod as "prehistoric." Herodotus indeed puts both poets 400 years before his own time; that is, at about 830–820 B.C., and the evidence stated above points to the middle of the ninth century as the probable date for the *Works and Days*. The *Theogony* might be tentatively placed a century later; and the *Catalogues* and *Ēoiae* are again later, but not greatly later, than the *Theogony*: the *Shield of Heracles* may be ascribed to the later half of the seventh century, but there is not evidence enough to show whether the other "developed" poems are to be regarded as of a date so low as this.

*Literary Value of Hesiod.*—Quintilian's<sup>1</sup> judgment on Hesiod that "he rarely rises to great heights . . . and to him is given the palm in the middle-class of speech" is just, but is liable to give a wrong impression. Hesiod has nothing that remotely approaches such scenes as that between Priam and Achilles, or the pathos of Andromache's preparations for Hector's return, even as he was falling before the walls of Troy; but in matters that come within the range of ordinary experience, he rarely fails to rise to the appropriate level. Take, for instance, the description of the Iron Age (*Works and Days*, 182 ff.) with its catalogue of wrongdoing and violence ever increasing until Aidōs and Nemesis are forced to

<sup>1</sup> x. 1. 52.

## INTRODUCTION

leave mankind who thenceforward shall have “no remedy against evil.” Such occasions, however, rarely occur and are perhaps not characteristic of Hesiod’s genius: if we would see Hesiod at his best, in his most natural vein, we must turn to such a passage as that which he himself—according to the compiler of the *Contest of Hesiod and Homer*—selected as best in all his work, “When the Pleiades, Atlas’ daughters, begin to rise . . .” (*Works and Days*, 383 ff.). The value of such a passage cannot be analysed: it can only be said that given such a subject, this alone is the right method of treatment.

Hesiod’s diction is in the main Homeric, but one of his charms is the use of quaint allusive phrases derived, perhaps, from a pre-Hesiodic peasant poetry: thus the season when Boreas blows is the time when “the Boneless One gnaws his foot by his fireless hearth in his cheerless house”; to cut one’s nails is “to sever the withered from the quick upon that which has five branches”; similarly the burglar is the “day-sleeper,” and the serpent is the “hairless one.” Very similar is his reference to seasons through what happens or is done in that season: “when the House-carrier, fleeing the Pleiades, climbs up the plants from the earth,” is the season for harvesting; or “when the artichoke flowers and the clicking grass-hopper, seated in a tree, pours down his shrill song,” is the time for rest.

Hesiod’s charm lies in his child-like and sincere naïveté, in his unaffected interest in and picturesque view of nature and all that happens in nature. These qualities, it is true, are those pre-eminently of the *Works and Days*: the literary virtues of the *Theogony* are of a more technical character, skill in

## INTRODUCTION

ordering and disposing long lists of names, sure judgment in seasoning a monotonous subject with marvellous incidents or episodes, and no mean imagination in depicting the awful, as is shown in the description of Tartarus (ll. 736-745). Yet it remains true that Hesiod's distinctive title to a high place in Greek literature lies in the very fact of his freedom from classic form, and his grave, and yet child-like, outlook upon his world.

### *The Ionic School*

The Ionic School of Epic poetry was, as we have seen, dominated by the Homeric tradition, and while the style and method of treatment are Homeric, it is natural that the Ionic poets refrained from cultivating the ground tilled by Homer, and chose for treatment legends which lay beyond the range of the *Iliad* and *Odyssey*. Equally natural it is that they should have particularly selected various phases of the tale of Troy which preceded or followed the action of the *Iliad* and *Odyssey*. In this way, without any pre-conceived intention, a body of epic poetry was built up by various writers which covered the whole Trojan story. But the entire range of heroic legend was open to these poets, and other clusters of epics grew up dealing particularly with the famous story of Thebes, while others dealt with the beginnings of the world and the wars of heaven. In the end there existed a kind of epic history of the world, as known to the Greeks, down to the death of Odysseus, when the heroic age ended. In the Alexandrian Age these poems were arranged in chronological order, apparently by Zenodotus of Ephesus, at the beginning

## INTRODUCTION

of the 3rd century B.C. At a later time the term *Cycle*, "round" or "course" was given to this collection.

Of all this mass of epic poetry only the scantiest fragments survive; but happily Photius has preserved to us an abridgment of the synopsis made of each poem of the "Trojan Cycle" by Proclus, i.e. Eutychius Proclus of Sicca.

The pre-Trojan poems of the Cycle may be noticed first. The *Titanomachy*, ascribed both to Eumelus of Corinth and to Arctinus of Miletus, began with a kind of Theogony which told of the union of Heaven and Earth and of their offspring the Cyclopes and the Hundred-handed Giants. How the poem proceeded we have no means of knowing, but we may suppose that in character it was not unlike the short account of the Titan War found in the Hesiodic *Theogony* (617 ff.).

What links bound the *Titanomachy* to the Theban Cycle is not clear. This latter group was formed of three poems, the *Story of Oedipus*, the *Thebaïs*, and the *Epigoni*. Of the *Oedipodea* practically nothing is known, though on the assurance of Athenaeus (vii. 277 i.) that Sophocles followed the Epic Cycle closely in the plots of his plays, we may suppose that in outline the story corresponded closely to the history of Oedipus as it is found in the *Oedipus Tyrannus*. The *Thebaïs* seems to have begun with the origin of the fatal quarrel between Eteocles and Polyneices in the curse called down upon them by their father in his misery. The story was thence carried down to the end of the expedition under Polyneices, Adrastus and Amphiaraus against Thebes. The *Epigoni* (ascribed to Antimachus of Teos) re-

## INTRODUCTION

counted the expedition of the "After-Born" against Thebes, and the sack of the city.

*The Trojan Cycle.*—Six epics with the *Iliad* and the *Odyssey* made up the Trojan Cycle—The *Cyprian Lays*, the *Iliad*, the *Aethiopis*, the *Little Iliad*, the *Sack of Troy*, the *Returns*, the *Odyssey*, and the *Telegony*.

It has been assumed in the foregoing pages that the poems of the Trojan Cycle are later than the Homeric poems; but, as the opposite view has been held, the reason for this assumption must now be given. (1) Tradition puts Homer and the Homeric poems proper back in the ages before chronological history began, and at the same time assigns the purely Cyclic poems to definite authors who are dated from the first Olympiad (776 b.c.) downwards. This tradition cannot be purely arbitrary. (2) The Cyclic poets (as we can see from the abstracts of Proclus) were careful not to trespass upon ground already occupied by Homer. Thus, when we find that in the *Returns* all the prominent Greek heroes except Odysseus are accounted for, we are forced to believe that the author of this poem knew the *Odyssey* and judged it unnecessary to deal in full with that hero's adventures.<sup>1</sup> In a word, the Cyclic poems are "written round" the *Iliad* and the *Odyssey*. (3) The general structure of these epics is clearly imitative. As MM. Croiset remark, the abusive Thersites in the *Aethiopis* is clearly copied from the Thersites of the *Iliad*: in the same poem Antilochus, slain by Memnon and avenged by Achilles, is obviously modelled on Patroclus. (4) The geographical knowledge of a poem like

<sup>1</sup> Odysseus appears to have been mentioned once only—and that casually—in the *Returns*.

## INTRODUCTION

the *Returns* is far wider and more precise than that of the *Odyssey*. (5) Moreover, in the Cyclic poems epic is clearly degenerating morally—if the expression may be used. The chief greatness of the *Iliad* is in the character of the heroes Achilles and Hector rather than in the actual events which take place: in the Cyclic writers facts rather than character are the objects of interest, and events are so packed together as to leave no space for any exhibition of the play of moral forces. All these reasons justify the view that the poems with which we now have to deal were later than the *Iliad* and *Odyssey*, and if we must recognize the possibility of some conventionality in the received dating, we may feel confident that it is at least approximately just.

The earliest of the post-Homerie epics of Troy are apparently the *Aethiopis* and the *Sack of Ilium*, both ascribed to Arctinus of Miletus who is said to have flourished in the first Olympiad (776 b.c.). He set himself to finish the tale of Troy, which, so far as events were concerned, had been left half-told by Homer, by tracing the course of events after the close of the *Iliad*. The *Aethiopis* thus included the coming of the Amazon Penthesilea to help the Trojans after the fall of Hector and her death, the similar arrival and fall of the Aethiopian Memnon, the death of Achilles under the arrow of Paris, and the dispute between Odysseus and Aias for the arms of Achilles. The *Sack of Ilium*<sup>1</sup> as analysed by Proclus was very similar to Vergil's version in

<sup>1</sup> MM. Croiset note that the *Aethiopis* and the *Sack* were originally merely parts of one work containing lays (the Amazoneia, *Aethiopis*, *Persis*, etc.), just as the *Iliad* contained various lays such as the *Diomedea*.

## INTRODUCTION

*Aeneid* ii, comprising the episodes of the wooden horse, of Laocoön, of Sinon, the return of the Achaeans from Tenedos, the actual Sack of Troy, the division of spoils and the burning of the city.

Lesches or Leseheos (as Pausanias calls him) of Pyrrha or Mitylene is dated at about 660 B.C. In his *Little Iliad* he undertook to elaborate the *Sack* as related by Arctinus. His work included the adjudgment of the arms of Achilles to Odysseus, the madness of Aias, the bringing of Philoctetes from Lemnos and his cure, the coming to the war of Neoptolemus who slays Eurypylus, son of Telephus, the making of the wooden horse, the spying of Odysseus and his theft, along with Diomedes, of the Palladium : the analysis concludes with the admission of the wooden horse into Troy by the Trojans. It is known, however (Aristotle, *Poetics*, xxiii; Pausanias, x, 25-27), that the *Little Iliad* also contained a description of the *Sack of Troy*. It is probable that this and other superfluous incidents disappeared after the Alexandrian arrangement of the poems in the Cycle, either as the result of some later recension, or merely through disuse. Or Proclus may have thought it unnecessary to give the accounts by Lesches and Arctinus of the same incident.

The *Cyprian Lays*, ascribed to Stasinus of Cyprus<sup>1</sup> (but also to Hegesinus of Salamis) was designed to do for the events preceding the action of the *Iliad* what Arctinus had done for the later phases of the Trojan War. The *Cypria* begins with the first causes of the war, the purpose of Zeus to relieve the overburdened earth, the apple of discord, the rape of Helen. Then

<sup>1</sup> No date is assigned to him, but it seems likely that he was either contemporary or slightly earlier than Lesches.

## INTRODUCTION

follow the incidents connected with the gathering of the Achaeans and their ultimate landing in Troy; and the story of the war is detailed up to the quarrel between Achilles and Agamemnon with which the *Iliad* begins.

These four poems rounded off the story of the *Iliad*, and it only remained to connect this enlarged version with the *Odyssey*. This was done by means of the *Returns*, a poem in five books ascribed to Agias or Hegias of Troezen, which begins where the *Sack of Troy* ends. It told of the dispute between Agamemnon and Menelaus, the departure from Troy of Menelaus, the fortunes of the lesser heroes, the return and tragic death of Agamemnon, and the vengeance of Orestes on Aegisthus. The story ends with the return home of Menelaus, which brings the general narrative up to the beginning of the *Odyssey*.

But the *Odyssey* itself left much untold: what, for example, happened in Ithaca after the slaying of the suitors, and what was the ultimate fate of Odysseus? The answer to these questions was supplied by the *Telegony*, a poem in two books by Eugammon of Cyrene (*fl.* 568 B.C.). It told of the adventures of Odysseus in Thesprotis after the killing of the Suitors, of his return to Ithaca, and his death at the hands of Telegonus, his son by Circe. The epic ended by disposing of the surviving personages in a double marriage, Telemachus wedding Circe, and Telegonus Penelope.

The end of the Cycle marks also the end of the Heroic Age.

## INTRODUCTION

### *The Homeric Hymns.*

The collection of thirty-three Hymns, ascribed to Homer, is the last considerable work of the Epic School, and seems, on the whole, to be later than the Cyclic poems. It cannot be definitely assigned either to the Ionian or Continental schools, for while the romantic element is very strong, there is a distinct genealogical interest; and in matters of diction and style the influencees of both Hesiod and Homer are well-marked. The date of the formation of the collection as such is unknown. Diodorus Siculus (*temp. Augustus*) is the first to mention such a body of poetry, and it is likely enough that this is, at least substantially, the one which has come down to us. Thucydides quotes the Delian *Hymn to Apollo*, and it is possible that the Homeric corpus of his day also contained other of the more important hymns. Conceivably the collection was arranged in the Alexandrine period.

Thucydides, in quoting the Hymn to Apollo, calls it *προοίμιον*, which ordinarily means a "prelude" chanted by a rhapsode before recitation of a lay from Homer, and such hymns as Nos. vi, x, xxxi, xxxii, are clearly preludes in the strict sense; in No. xxxi, for example, after celebrating Helios, the poet declares he will next sing of the "race of mortal men, the demi-gods." But it may fairly be doubted whether such Hymns as those to *Demeter* (ii), *Apollo* (iii), *Hermes* (iv), *Aphrodite* (v), can have been real preludes, in spite of the closing formula "and now I will pass on to another hymn." The view taken by Allen and Sikes, amongst other scholars, is doubtless right, that these longer hymns are only technically

## INTRODUCTION

preludes and show to what disproportionate lengths a simple literary form can be developed. The Hymns to *Pan* (xix), to *Dionysus* (xxvi), to *Hestia and Hermes* (xxix), seem to have been designed for use at definite religious festivals, apart from recitations. With the exception perhaps of the *Hymn to Ares* (viii), no item in the collection can be regarded as either devotional or liturgical.

The Hymn is doubtless a very ancient form; but if no examples of extreme antiquity survive this must be put down to the fact that until the age of literary consciousness, such things are not preserved.

First, apparently, in the collection stood the *Hymn to Dionysus*, of which only two fragments now survive. While it appears to have been a hymn of the longer type,<sup>1</sup> we have no evidence to show either its scope or date.

The *Hymn to Demeter*, extant only in the MS. discovered by Matthiae at Moscow, describes the seizure of Persephone by Hades, the grief of Demeter, her stay at Eleusis, and her vengeance on gods and men by causing famine. In the end Zeus is forced to bring Persephone back from the lower world; but the goddess, by the contriving of Hades, still remains partly a deity of the lower world. In memory of her sorrows Demeter establishes the Eleusinian mysteries (which, however, were purely agrarian in origin).

This hymn, as a literary work, is one of the finest

<sup>1</sup> Cp. Allen and Sikes, *Homeric Hymns* p. xv. In the text I have followed the arrangement of these scholars, numbering the Hymns to Dionysus and to Demeter, I and II respectively: to place *Demeter* after *Hermes*, and the Hymn to Dionysus at the end of the collection seems to be merely perverse.

## INTRODUCTION

in the collection. It is surely Attic or Eleusinian in origin. Can we in any way fix its date? Firstly, it is certainly not later than the beginning of the sixth century, for it makes no mention of Iacchus, and the Dionysiac element was introduced at Eleusis at about that period. Further, the insignificance of Triptolemus and Eumolpus point to considerable antiquity, and the digamma is still active. All these considerations point to the seventh century as the probable date of the hymn.

The *Hymn to Apollo* consists of two parts, which beyond any doubt were originally distinct, a Delian hymn and a Pythian hymn. The Delian hymn describes how Leto, in travail with Apollo, sought out a place in which to bear her son, and how Apollo, born in Delos, at once claimed for himself the lyre, the bow, and prophecy. This part of the existing hymn ends with an encomium of the Delian festival of Apollo and of the Delian choirs. The second part celebrates the founding of Pytho (Delphi) as the oracular seat of Apollo. After various wanderings the god comes to Telphusa, near Haliartus, but is dissuaded by the nymph of the place from settling there and urged to go on to Pytho where, after slaying the she-dragon who nursed Typhaon, he builds his temple. After the punishment of Telphusa for her deceit in giving him no warning of the dragoness at Pytho, Apollo, in the form of a dolphin, brings certain Cretan shipmen to Delphi to be his priests; and the hymn ends with a charge to these men to behave orderly and righteously.

The Delian part is exclusively Ionian and insular both in style and sympathy; Delos and no other is Apollo's chosen seat: but the second part is as

## INTRODUCTION

definitely continental : Delos is ignored and Delphi alone is the important centre of Apollo's worship. From this it is clear that the two parts need not be of one date—The first, indeed, is ascribed (Seholiast on Pindar *Nem.* ii, 2) to Cynaethus of Chios (*fl.* 504 b.c.), a date which is obviously far too low : general considerations point rather to the eighth century. The second part is not later than 600 b.c.; for (1) the chariot-races at Pytho, which commenced in 586 b.c., are unknown to the writer of the hymn, (2) the temple built by Trophonius and Agamedes for Apollo (*ll.* 294–299) seems to have been still standing when the hymn was written, and this temple was burned in 548. We may at least be sure that the first part is a Chian work, and that the second was composed by a continental poet familiar with Delphi.

The *Hymn to Hermes* differs from others in its burlesque, quasi-comic character, and it is also the best-known of the Hymns to English readers in consequence of Shelley's translation.

After a brief narrative of the birth of Hermes, the author goes on to show how he won a place among the gods. First the new-born child found a tortoise and from its shell contrived the lyre; next, with much cunning circumstance, he stole Apollo's cattle and, when charged with the theft by Apollo, forced that god to appear in undignified guise before the tribunal of Zeus. Zeus seeks to reconcile the pair, and Hermes by the gift of the lyre wins Apollo's friendship and purchases various prerogatives, a share in divination, the lordship of herds and animals, and the office of messenger from the gods to Hades.

The hymn is hard to date. Hermes' lyre has seven strings and the invention of the seven-stringed

## INTRODUCTION

lyre is ascribed to Terpander (*flor.* 676 b.c.). The hymn must therefore be later than that date, though Terpander, according to Weir Smyth,<sup>1</sup> may have only modified the scale of the lyre; yet while the burlesque character precludes an early date, this feature is far removed, as Allen and Sikes remark, from the silliness of the *Battle of the Frogs and Mice*, so that a date in the earlier part of the sixth century is most probable.

The *Hymn to Aphrodite* is not the least remarkable, from a literary point of view, of the whole collection, exhibiting as it does in a masterly manner a divine being as the unwilling victim of an irresistible force. It tells how all creatures, and even the gods themselves, are subject to the will of Aphrodite, saving only Artemis, Athena, and Hestia; how Zeus to humble her pride of power caused her to love a mortal, Anchises; and how the goddess visited the hero upon Mt. Ida. A comparison of this work with the Lay of Demodocus (*Odyssey* viii, 266 ff.), which is superficially similar, will show how far superior is the former in which the goddess is but a victim to forces stronger than herself. The lines (247–255) in which Aphrodite tells of her humiliation and grief are specially noteworthy.

There are only general indications of date. The influence of Hesiod is clear, and the hymn has almost certainly been used by the author of the *Hymn to Demeter*, so that the date must lie between these two periods, and the seventh century seems to be the latest date possible.

The *Hymn to Dionysus* relates how the god was seized by pirates and how with many manifestations of power he avenged himself on them by turning them into dolphins. The date is widely disputed, for while

<sup>1</sup> *Greek Melic Poets*, p. 165.

## INTRODUCTION

Ludwich believes it to be a work of the fourth or third century, Allen and Sikes consider a sixth or seventh century date to be possible. The story is figured in a different form on the reliefs from the choragic monument of Lysierates, now in the British Museum.

Very different in character is the *Hymn to Ares*, which is Orphic in character. The writer, after lauding the god by detailing his attributes, prays to be delivered from feebleness and weakness of soul, as also from impulses to wanton and brutal violence.

The only other considerable hymn is that to *Pan*, which describes how he roams hunting among the mountains and thickets and streams, how he makes music at dusk while returning from the chase, and how he joins in dancing with the nymphs who sing the story of his birth. This, beyond most works of Greek literature, is remarkable for its fresh and spontaneous love of wild natural scenes.

The remaining hymns are mostly of the briefest compass, merely hailing the god to be celebrated and mentioning his chief attributes. The Hymns to *Hermes* (xvii) to the *Dioscuri* (xvii) and to *Demeter* (xiii) are mere abstracts of the longer hymns iv, xxxiii, and ii.

### *The Epigrams of Homer*

The Epigrams of Homer are derived from the pseudo-Herodotean *Life of Homer*, but many of them occur in other documents such as the *Contest of Homer and Hesiod*, or are quoted by various ancient authors. These poetic fragments clearly antedate the "Life" itself, which seems to have been so written

## INTRODUCTION

round them as to supply appropriate occasions for their composition. Epigram iii. on Midas of Larissa was otherwise attributed to Cleobulus of Lindus, one of the Seven Sages; the address to Glaucus (xi) is purely Hesiodic; xiii, according to MM. Croiset, is a fragment from a gnomic poem. Epigram xiv is a curious poem attributed on no very obvious grounds to Hesiod by Julius Pollux. In it the poet invokes Athena to protect certain potters and their craft, if they will, according to promise, give him a reward for his song; if they prove false, malignant gnomes are invoked to wreck the kiln and hurt the potters.

### *The Burlesque Poems*

To Homer were popularly ascribed certain burlesque poems in which Aristotle (*Poetics* iv) saw the germ of comedy. Most interesting of these, were it extant, would be the *Margites*. The hero of the epic is at once sciolist and simpleton, "knowing many things, but knowing them all badly." It is unfortunately impossible to trace the plan of the poem, which presumably detailed the adventures of this unheroic character: the metre used was a curious mixture of hexametric and iambic lines. The date of such a work cannot be high: Croiset thinks it may belong to the period of Archilochus (c. 650 B.C.), but it may well be somewhat later.

Another poem, of which we know even less, is the *Cercopes*. These Cercopes ("Monkey-Men") were a pair of malignant dwarfs who went about the world mischief-making. Their punishment by Heracles is represented on one of the earlier metopes from Selinus. It would be idle to speculate as to the date of this work.

## INTRODUCTION

Finally there is the *Battle of the Frogs and Mice*. Here is told the story of the quarrel which arose between the two tribes, and how they fought, until Zeus sent crabs to break up the battle. It is a parody of the warlike epic, but has little in it that is really comic or of literary merit, except perhaps the list of quaint arms assumed by the warriors. The text of the poem is in a chaotic condition, and there are many interpolations, some of Byzantine date.

Though popularly ascribed to Homer, its real author is said by Suidas to have been Pigres, a Carian, brother of Artemisia, "wife of Mausolus," who distinguished herself at the battle of Salamis. Suidas is confusing the two Artemisiases, but he may be right in attributing the poem to about 480 B.C.

### *The Contest of Homer and Hesiod*

This curious work dates in its present form from the lifetime or shortly after the death of Hadrian, but seems to be based in part on an earlier version by the sophist Alecidamas (c. 400 B.C.). Plutarch (*Convir. Sept. Sap.*, 40) uses an earlier (or at least a shorter) version than that which we possess.<sup>1</sup> The extant *Contest*, however, has clearly combined with the original document much other ill-digested matter on the life and descent of Homer, probably drawing on the same general sources as does the Herodotean *Life of Homer*. Its scope is as follows: (1) the descent (as variously reported) and relative dates of Homer

<sup>1</sup> Cp. Marckscheffel, *Hesiоди fragmenta*, p. 35. The papyrus fragment recovered by Petrie (*Petrie Papyri*, ed. Mahaffy, p. 70, No. xxv.) agrees essentially with the extant document, but differs in numerous minor textual points.

## INTRODUCTION

and Hesiod ; (2) their poetical contest at Chalcis ; (3) the death of Hesiod ; (4) the wanderings and fortunes of Homer, with brief notices of the circumstances under which his reputed works were composed, down to the time of his death.

The whole tract is, of course, mere romance ; its only values are (1) the insight it gives into ancient speculations about Homer ; (2) a certain amount of definite information about the Cyclic poems ; and (3) the epic fragments included in the stichomythia of the *Contest* proper, many of which—did we possess the clue—would have to be referred to poems of the Epic Cycle.

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**Hesiod.**—The classification and numeration of MSS. here followed is that of Rzach (1913). It is only necessary to add that on the whole the recovery of Hesiodic papyri goes to confirm the authority of the mediaeval MSS. At the same time these fragments have produced much that is interesting and valuable, such as the new lines, *Works and Days* 169 a-d, and the improved readings *ib.* 278, *Theogony* 91. 93. Our chief gains from the papyri are the numerous and excellent fragments of the Catalogues which have been recovered.

### *Works and Days* :—

- S Oxyrhynchus Papyri 1090.  
A Vienna, Rainer Papyri L.P. 21—9 (4th cent.).  
B Geneva, Naville Papyri Pap. 94 (6th cent.).  
C Paris, Bibl. Nat. 2771 (11th cent.).  
D Florence, Laur. xxxi 39 (12th cent.).  
E Messina, Univ. Lib. Preexistens 11 (12th-13th cent.).  
F Rome, Vatican 38 (14th cent.).  
G Venice, Marc. ix 6 (14th cent.).  
H Florence, Laur. xxxi 37 (14th cent.).  
I " " xxxii 16 (13th cent.).  
K " " xxxii 2 (14th cent.).  
L Milan, Ambros. G 32 sup. (14th cent.).  
M Florence, Bibl. Riccardiana 71 (15th cent.).  
N Milan, Ambros. J 15 sup. (15th cent.).  
O Paris, Bibl. Nat. 2773 (14th cent.).  
P Cambridge, Trinity College (Gale MS.), O. 9. 27 (13th-14th cent.).  
Q Rome, Vatican 1332 (14th cent.).

These MSS. are divided by Rzach into the following families, issuing from a common original:—

$$\begin{array}{lll} \Omega a = C & \Psi a = D & \Phi a = E \\ \Omega b = FGH & \Psi b = IKLM & \Phi b = NOPQ \end{array}$$

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### Theogony:—

- N Manchester, Rylands; GK. Papyri No. 54 (1st cent. B.C. --  
1st cent. A.D.).

O Oxyrhynchus Papyri 873 (3rd cent.).

A Paris, Bibl. Nat. Suppl. Graec. (papyrus) 1099 (4th--  
5th cent.).

B London, British Museum clix (4th cent.).

R Vienna, Rainer Papyri L.P. 21-9 (4th cent.).

C Paris, Bibl. Nat. Suppl. Graec. 663 (12th cent.).

D Florence, Laur. xxxii 16 (13th cent.).

E „, Conv. suppr. 158 (14th cent.).

F Paris, Bibl. Nat. 2833 (15th cent.).

G Rome, Vatican 915 (14th cent.).

H Paris, Bibl. Nat. 2772 (14th cent.).

I Florence, Laur. xxxi 32 (15th cent.).

K Venice, Marc. ix 6 (15th cent.).

L Paris, Bibl. Nat. 2708 (15th cent.).

These MSS. are divided into two families:

$$\Omega a = CD \quad \Omega b = EF \quad \Omega c = GHI \quad \Psi = KL$$

### *Shield of Heracles:—*

- P Oxyrhynchus Papyri 689 (2nd cent.).  
 A Vienna, Rainer Papyri L.P. 21-29 (4th cent.).  
 Q Berlin Papyri, 9774 (1st cent.).  
 B Paris, Bibl. Nat., Suppl. Graec. 663 (12th cent.).  
 C , , , , , (12th cent.).  
 D Milan, Ambros. C 222 (13th cent.).  
 E Florence, Laur. xxxii 16 (13th cent.).  
 F Paris, Bibl. Nat. 2773 (14th cent.).  
 G , , , 2772 (14th cent.).  
 H Florence, Laur. xxxi 32 (15th cent.).  
 I London, British Museum Harleianus (14th cent.).  
 K Rome, Bibl. Casanat. 356 (14th cent.).  
 L Florence, Laur. Conv. suppr. 158 (14th cent.).  
 M Paris, Bibl. Nat. 2833 (15th cent.).

These MSS belong to two families:

$$\Omega_a = \{B, C, D, F\} \quad \Omega_b = \{G, H, I\} \quad \Psi_a = \{E\} \quad \Psi_b = \{K, L, M\}$$

To these must be added two MSS. of mixed family:

- N Venice, Marc. ix 6 (14th cent.).  
O Paris, Bibl. Nat. 2708 (15th cent.).

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### *Editions of Hesiod :—*

- Demetrius Chaleondyles, Milan (?) 1493 (?) (*editio princeps*, containing, however, only the *Works and Days*).  
Aldus Manutius (Aldine edition), Venice, 1495 (complete works).  
Juntine Editions, 1515 and 1540.  
Trineavelli, Venice, 1537 (with scholia).

Of modern editions the following may be noticed :—

- Gaisford, Oxford, 1814–1820; Leipzig, 1823 (with scholia in Poett. Graec. Minn II).  
Goettling, Gotha, 1831 (3rd edition, Leipzig 1878).  
Didot Edition, Paris, 1840.  
Schömann, 1869.  
Koechly and Kinkel, Leipzig, 1870.  
Flach, Leipzig, 1874–8.  
Rzach, Leipzig, 1902 (larger edition), 1913 (smaller edition).

On the Hesiodic poems generally the ordinary Histories of Greek Literature may be consulted, but especially the *Hist. de la Littérature Grecque* I pp. 459 ff. of MM. Croiset. The summary account in Prof. Murray's *Anc. Gk. Lit.* is written with a strong sceptical bias. Very valuable is the appendix to Mair's translation (Oxford, 1908) on *The Farmer's Year in Hesiod*. Recent work on the Hesiodic poems is reviewed in full by Rzach in Bursian's *Jahresberichte* vols. 100 (1899) and 152 (1911).

For the *Fragments* of Hesiodic poems the work of Markscheffel, *Hesiodi Fragmenta* (Leipzig, 1840), is most valuable: important also is Kinkel's *Epicorum Graecorum Fragmenta* I (Leipzig, 1877) and the editions of Rzach noticed above. For recently discovered papyrus fragments see Wilamowitz, *Neue Bruchstücke d. Hesiod Katalog* (Sitzungsb. der k. preuss. Akad. für Wissenschaft, 1900, pp. 839–851.) A list of the papyri belonging to lost Hesiodic works may here be added: all are from the *Catalogues*.

- (1) Berlin Papyri 7497<sup>1</sup> (2nd cent.). } Frag. 7.  
(2) *Oxyrhynchus Papyri* 421 (2nd cent.). }

<sup>1</sup> See Schubart, *Berl. Klassikertexte* v. I, 22 ff.; the other papyri may be found in the publications whose name they bear.

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- (3) *Petrie Papyri* iii 3.
- (4) *Papiri greci e latine*. No. 130 (2nd to 3rd cent.) } Frag. 14.
- (5) Strassburg Papyri, 55 (2nd cent.) Frag. 58.
- (6) Berlin Papyri 9739<sup>1</sup> (2nd cent.) } Frag. 58.
- (7) " " 10560<sup>1</sup> (3rd cent.) } Frag. 58.
- (8) " " 9777<sup>1</sup> (4th cent.) Frag. 98.
- (9) *Papiri greci e latine*, No. 131 (2nd 3rd cent.) Frag. 99.
- (10) Oxyrhynchus Papyri 1358-9.

*The Homeric Hymns* :—The text of the Homeric hymns is distinctly bad in condition, a fact which may be attributed to the general neglect under which they seem to have laboured at all periods previously to the Revival of Learning. Very many defects have been corrected by the various editions of the Hymns, but a considerable number still defy all efforts; and especially an abnormal number of undoubted lacunae disfigure the text. Unfortunately no papyrus fragment of the Hymns has yet emerged, though one such fragment (*Berl. Klassikertexte* v. 1, pp. 7 ff.) contains a paraphrase of a poem very closely parallel to the *Hymn to Demeter*.

The mediaeval MSS.<sup>2</sup> are thus enumerated by Dr. T. W. Allen :—

- A Paris, Bibl. Nat. 2763.
- At Athos, Vatopedi 587.
- B Paris, Bibl. Nat. 2765.
- C Paris, Bibl. Nat. 2833.
- F Brussels, Bibl. Royale 11377-11380 (16th cent.).
- D Milan, Ambros. B 98 sup.
- E Modena, Estense iii E 11.
- G Rome, Vatican, Regina 91 (16th cent.).
- H London, British Mus. Harley 1752.
- J Modena, Estense, ii B 14.
- K Florence, Laur. 31, 32.
- L " " 32, 45.
- L<sub>2</sub> " " 70, 35.
- L<sub>3</sub> " " 32, 4.
- M Leyden (the Moscow MS.) 33 H (14th cent.).
- Mon. Munich, Royal Lib. 333 c.
- N Leyden, 74 c.
- O Milan, Ambros. C 10 inf.

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<sup>1</sup> See note on page xlvi.

<sup>2</sup> Unless otherwise noted, all these MSS. are of the 15th century.

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- P Rome, Vatican Pal. graec. 179.  
π Paris, Bibl. Nat. Suppl. graec. 1095.  
Q Milan, Ambros. S 31 sup.  
R<sub>1</sub> Florence, Bibl. Riccard. 53 K ii 13.  
R<sub>2</sub> " " 52 K ii 14.  
S Rome, Vatican, Vaticani graec. 1880.  
T Madrid, Public Library 24.  
V Venice, Marc. 456.

The same scholar has traced all the MSS. back to a common parent from which three main families are derived (M had a separate descent and is not included in any family) :—

- x<sup>1</sup> = ET.  
x<sup>2</sup> = LΠ (and more remotely) AtDSHJK.  
y = ELΠΤ (marginal readings).  
p = ABCΓGL<sup>2</sup>L<sup>3</sup>NOPQR<sub>1</sub>R<sub>2</sub>V Mon.

### *Editions of the Homeric Hymns, &c.*

Demetrius Chalcondyles, Florence, 1488 (with the Epigrams and the battle of the Frogs and Mice in the *ed. pr.* of Homer).

Aldine Edition, Venice, 1504.

Juntine Edition, 1537.

Stephanus, Paris, 1566 and 1588.

More modern editions or critical works of value are :—

Martin (Variarum Lectionum libb. iv), Paris, 1605.

Barnes, Cambridge, 1711.

Ruhnken, Leyden, 1782 (Epist. Crit. and Hymn to Demeter).

Ilgen, Halle, 1796 (with Epigrams and the Battle of Frogs and Mice).

Matthiae, Leipzig, 1806 (with the Battle of Frogs and Mice).

Hermann, Berlin, 1806 (with Epigrams).

Franke, Leipzig, 1828 (with Epigrams and the Battle of the Frogs and Mice).

Dindorff (Didot edit ion), Paris, 1837.

Baumeister (Battle of the Frogs and Mice), Göttingen, 1852.  
(Hymns), Leipzig, 1860.

Gemöll, Leipzig, 1886.

Goodwin, Oxford, 1893.

Ludwich (Battle of the Frogs and Mice), 1896.

Allen and Sikes, London, 1904.

Allen (Homeri Opera v), Oxford, 1912.

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Of these editions that of Messrs Allen and Sikes is by far the best: not only is the text purged of the load of conjectures for which the frequent obscurities of the Hymns offer a special opening, but the Introduction and the Notes throughout are of the highest value. For a full discussion of the MSS. and textual problems, reference must be made to this edition, as also to Dr. T. W. Allen's series of articles in the *Journal of Hellenic Studies* vols. xv ff. Among translations those of J. Edgar (Edinburgh, 1891) and of Andrew Lang (London, 1899) may be mentioned.

*The Epic Cycle.* The fragments of the Epic Cycle being drawn from a variety of authors, no list of MSS. can be given. The following collections and editions may be mentioned:—

Muller, Leipzig, 1829.

Dindorff (Didot edition of Homer), Paris, 1837-56.

Kinkel (Epicorum Graecorum Fragmenta i, Leipzig, 1877.

Allen (Homeri Opera v), Oxford, 1912.

The fullest discussion of the problems and fragments of the epic cycle is F. G. Welcker's *der epische Cyclus* (Bonn, vol. i, 1835; vol. ii, 1849; vol. i, 2nd edition, 1865). The Appendix to Monro's *Homer's Odyssey* xiii-xxiv (pp. 340 ff.) deals with the Cyclic poets in relation to Homer, and a clear and reasonable discussion of the subject is to be found in Croiset's *Hist. de la Littérature Grecque* vol. i.

On Hesiod, the Hesiodic poems and the problems which these offer see Rzach's most important article *Hesiodos* in Pauly-Wissowa, *Real-Encyclopädie* xv (1912).

A discussion of the evidence for the date of Hesiod is to be found in *Journ. Hell. Stud.* xxxv, 85 ff. (T. W. Allen).

Of translations of Hesiod the following may be noticed:—*The Georgicks of Hesiod*, by George Chapman, London, 1618; *The Works of Hesiod translated from the Greek*, by Thomas Cooke, London, 1728; *The Remains of Hesiod translated from the Greek into English Verse*, by Charles Abraham Elton; *The Works of Hesiod, Callimachus and Theognis*, by the Rev. J. Banks, M.A.; *Hesiod*, by Prof. James Mair, Oxford, 1908.

# HESIOD

## ΗΣΙΟΔΟΥ ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ

Μοῦσαι Πιερίηθεν ἀοιδῆσιν κλείουσαι  
δεῦτε, Δῖ ἐννέπετε, σφέτερον πατέρ' ὑμνείουσαι  
ὅντε διὰ βροτοὶ ἄνδρες ὅμῶς ἄφατοί τε φατοί τε,  
ρήγτοί τ' ἄρρητοί τε Διὸς μεγάλοιο ἔκητι.  
ῥέα μὲν γὰρ βριάει, ρέα δὲ βριάοντα χαλέπτει, 5  
ῥέα δ' ἀρίζηλον μινύθει καὶ ἄδηλον ἀέξει,  
ῥέα δέ τ' ιθύνει σκολιὸν καὶ ἀγήνορα κάρφει  
Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτata δώμata νaίει.  
κλῦθι ἴδων ἀίων τε, δίκη δ' ιθυνε θέμιστας  
τύνη· ἐγὼ δέ κε, Πέρση, ἐτήτυμα μυθησαίμην. 10

Οὐκ ἄρα μοῦνον ἔην 'Ερίδων γένος, ἀλλ' ἐπὶ<sup>γαῖαν</sup>  
εἰσὶ δύω· τὴν μέν κεν ἐπαινέσσειε νοήσας,  
ἡ δ' ἐπιμωμητή· διὰ δ' ἄνδιχα θυμὸν ἔχουσιν.  
ἡ μὲν γὰρ πόλεμόν τε κακὸν καὶ δῆριν ὄφέλλει,  
σχετλίη· οὕτις τὴν γε φιλεῖ βροτός, ἀλλ' ὑπ'<sup>ἀνάγκης</sup> 15  
ἀθανάτων βουλῆσιν "Εριν τιμῶσι βαρεῖαν.  
τὴν δ' ἐτέρην προτέρην μὲν ἐγείνατο Νὺξ  
ἐρεβεννή,  
θῆκε δέ μιν Κρονίδης ὑψίζυγος, αἰθέρι νaίων,  
γαίης ἐν ρίζησι, καὶ ἀνδράσι πολλὸν ἀμείνω·  
ἴητε καὶ ἀπάλαμόν περ ὅμῶς ἐπὶ ἔργον ἔγειρεν. 20

## HESIOD'S WORKS AND DAYS

MUSES of Pieria who give glory through song, come hither, tell of Zeus your father and chant his praise. Through him mortal men are famed or unfamed, sung or unsung alike, as great Zeus wills. For easily he makes strong, and easily he brings the strong man low ; easily he humbles the proud and raises the obscure, and easily he straightens the crooked and blasts the proud, — Zeus who thunders aloft and has his dwelling most high. Attend thou with eye and ear, and make judgements straight with righteousness. And I, Perses, would tell of true things.

So, after all, there was not one kind of Strife alone, but all over the earth there are two. As for the one, a man would praise her when he came to understand her ; but the other is blameworthy : and they are wholly different in nature. For one fosters evil war and battle, being cruel : her no man loves ; but perforce, through the will of the deathless gods, men pay harsh Strife her honour due. But the other is the elder daughter of dark Night, and the son of Cronos who sits above and dwells in the aether, set her in the roots of the earth : and she is far kinder to men. She stirs up even the shiftless to toil ; for a

## HESIOD

εἰς ἔτερον γάρ τίς τε ἴδων ἔργοιο χατίζει<sup>1</sup>  
πλούσιον, ὃς σπεύδει μὲν ἀρώμεναι ἡδὲ φυτεύειν  
οῖκόν τ' εὖ θέσθαι· ξηλοὶ δέ τε γείτονα γείτων  
εἰς ἄφενος σπεύδοντ· ἀγαθὴ δ' Ἔρις ἥδε  
βροτοῖσιν.

καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων, 25  
καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

ὭΩ Πέρση, σὺ δὲ ταῦτα τεῷ ἐνικάτθεο θυμῷ,  
μηδέ σ' Ἔρις κακόχαρτος ἀπ' ἔργου θυμὸν ἐρύκοι  
νείκε ὀπιπεύοντ' ἀγορῆς ἐπακουὸν ἔόντα.  
ἄρη γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε, 30  
ὅτινι μὴ βίος ἔνδον ἐπηετανὸς κατάκειται  
ἀραιος, τὸν γαῖα φέρει, Δημήτερος ἀκτήν.  
τοῦ κε κορεσσάμενος νείκεα καὶ δῆριν ὀφέλλοις  
κτίμασ' ἐπ' ἀλλοτρίοις· σοὶ δ' οὐκέτι δεύτερον  
ἔσται

ῶδ' ἔρδειν· ἀλλ' αὐθὶ διακρινώμεθα νεῖκος 35  
ιθείησι δίκης, αἴ τ' ἐκ Διός εἰσιν ἄρισται.  
ἥδη μὲν γὰρ κλῆρον ἐδασσάμεθ', ἀλλὰ τὰ<sup>2</sup> πολλὰ  
ἀρπάζων ἐφόρεις μέγα κυδαίνων βασιλῆας  
δωροφάγους, οἱ τῇνδε δίκην ἐθέλουσι δίκασσαι.  
νήπιοι, οὐδὲ ἵσασιν ὅσῳ πλέον ἥμισυ παντὸς 40  
οὐδὲ ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὄνειαρ.

Κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισιν·  
ῥηγίδιως γάρ κεν καὶ ἐπ' ἥματι ἐργάσσαιο,  
ῶστε σε κεὶς ἐνιαυτὸν ἔχειν καὶ ἀεργὸν ἔόντα·  
αἷψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο, 45  
ἔργα βωῶν δ' ἀπόλοιτο καὶ ἥμιόνων ταλαιεργῶν.  
ἄλλὰ Ζεὺς ἔκρυψε χολωσάμενος φρεσὶν ἥσιν,  
ὅττι μιν ἐξαπάτησε Προμηθεὺς ἀγκυλομήτης·  
τούνεκ' ἄρ' ἀνθρώποισιν ἐμήσατο κήδεα λυγρά.

<sup>1</sup> CF: χατίζων, other MSS.

<sup>2</sup> Guyet: ἄλα τε, MSS.

## WORKS AND DAYS

man grows eager to work when he considers his neighbour, a rich man who hastens to plough and plant and put his house in good order ; and neighbour vies with his neighbour as he hurries after wealth. This Strife is wholesome for men. And potter is angry with potter, and craftsman with craftsman, and beggar is jealous of beggar, and minstrel of minstrel.

Persed, lay up these things in your heart, and do not let that Strife who delights in mischief hold your heart back from work, while you peep and peer and listen to the wrangles of the court-house. Little concern has he with quarrels and courts who has not a year's victuals laid up betimes, even that which the earth bears, Demeter's grain. When you have got plenty of that, you can raise disputes and strive to get another's goods. But you shall have no second chance to deal so again : nay, let us settle our dispute here with true judgement which is of Zeus and is perfect. For we had already divided our inheritance, but you seized the greater share and carried it off, greatly swelling the glory of our bribe-swallowing lords who love to judge such a cause as this. Fools ! They know not how much more the half is than the whole, nor what great advantage there is in mallow and asphodel.<sup>1</sup>

For the gods keep hidden from men the means of life. Else you would easily do work enough in a day to supply you for a full year even without working ; soon would you put away your rudder over the smoke, and the fields worked by ox and sturdy mule would run to waste. But Zeus in the anger of his heart hid it, because Prometheus the crafty deceived him ; therefore he planned sorrow and mischief against

<sup>1</sup> That is, the poor man's fare, like "bread and cheese."

## HESIOD

κρύψε δὲ πῦρ· τὸ μὲν αὗτις ἐὺς πάις Ἱαπετοῖο      50  
ἔκλεψεν ἀνθρώποισι Δίος πάρα μητιόεντος  
ἐν κοῖλῳ νάρθυκι λαθὼν Δία τερπικέραυνον.  
τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζευς·

Ἴαπετιονίδη, πάντων πέρι μῆδεα εἰδώς,  
χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἡπεροπεύσας,      55  
σοί τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἐστομένοισιν.  
τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακόν, φέν  
ἀπαντες

τέρπωνται κατὰ θυμὸν ἔδοι κακὸν ἀμφαγαπῶντες.

“Ως ἔφατ· ἐκ δ' ἐγέλασσε πατὴρ ἀνδρῶν τε  
θεῶν τε.

“Ηφαιστον δ' ἐκέλευσε περικλυντὸν ὅττι τάχιστα      60  
γαῖαν ὕδει φύρειν, ἐν δ' ἀιθρώπου θέμεν αὐδὴν  
καὶ σθένος, ἀθανάτης δὲ θεῆς εἰς ὥπα ἐίσκειν  
παρθενικῆς καλὸν εἶδος ἐπήρατον· αὐτὰρ Ἀθήνην  
ἔργα διδασκῆσαι, πολυδαίδαλον ἵστον ὑφαίνειν·  
καὶ χάριν ἀμφιχέαι κεφαλῇ χρυσέην Ἀφροδίτην      65  
καὶ πόθον ἀργαλέον καὶ γυιοκόρους μελεδώνας.  
ἐν δὲ θέμεν κύνεόν τε νόον καὶ ἐπίκλοπον ἥθος  
Ἐρμείην ἥνωγε, διάκτορον Ἀργεϊφόντην.

“Ως ἔφαθ· οἱ δ' ἐπίθοντο Διὶ Κρονιῶνι ἄνακτι.  
αὐτίκα δ' ἐκ γαίης πλάσσειν κλυτὸς Ἀμφιγυίεις      70  
παρθένῳ αἴδοιη ἵκελον Κρονίδεω διὰ βουλάς.  
ξῶσε δὲ καὶ κύσμησε θεὰ γλαυκῶπις Ἀθήνη·  
ἀμφὶ δέ οἱ Χάριτές τε θεαὶ καὶ πότνια Πειθὼ  
ὅρμους χρυσείους ἔθεσαν χροὶ· ἀμφὶ δὲ τίν γε  
“Ωραι καλλίκομοι στέφοι ἄνθεσιν εἰαρινοῖσιν      75  
[πάντα δέ οἱ χροὶ κόσμον ἐφήρμοσε Παλλὰς  
Ἀθήνη.]

ἐν δ' ἄρα οἱ στήθεσσι διάκτορος Ἀργεϊφόντης  
ψεύδεά θ' αἵμυλίους τε λόγους καὶ ἐπίκλοπον ἥθος

## WORKS AND DAYS

men. He hid fire; but that the noble son of Iapetus stole again for men from Zeus the counsellor in a hollow fennel-stalk, so that Zeus who delights in thunder did not see it. But afterwards Zeus who gathers the clouds said to him in anger:

“Son of Iapetus, surpassing all in cunning, you are glad that you have outwitted me and stolen fire—a great plague to you yourself and to men that shall be. But I will give men as the price for fire an evil thing in which they may all be glad of heart while they embrace their own destruction.”

So said the father of men and gods, and laughed aloud. And he bade famous Hephaestus make haste and mix earth with water and to put in it the voice and strength of human kind, and fashion a sweet, lovely maiden-shape, like to the immortal goddesses in face; and Athene to teach her needlework and the weaving of the varied web; and golden Aphrodite to shed grace upon her head and cruel longing and cares that weary the limbs. And he charged Hermes the guide, the Slayer of Argus, to put in her a shameless mind and a deceitful nature.

So he ordered. And they obeyed the lord Zeus the son of Cronos. Forthwith the famous Lame God moulded clay in the likeness of a modest maid, as the son of Cronos purposed. And the goddess bright-eyed Athene girded and clothed her, and the divine Graces and queenly Persuasion put necklaces of gold upon her, and the rich-haired Hours crowned her head with spring flowers. And Pallas Athene bedecked her form with all manner of finery. Also the Guide, the Slayer of Argus, contrived within her lies and crafty words and a deceitful nature at the

## HESIOD

[τεῦξε Διὸς βουλῆσι βαρυκτύπου· ἐν δ' ἦρα  
φωνὴν]

θῆκε θεῶν κῆρυξ, ὀνόμηνε δὲ τίνδε γυναικα 80  
Πανδώρην, ὅτι πάντες Ὄλυμπια δώματ' ἔχοντες  
δῶρον ἐδώρησαν, πῆμ' ἀνδράσιν ἀλφηστῆσιν.

Αὐτὰρ ἐπεὶ δόλον αἰπὺν ἀμήχανον ἔξετέλεσσεν,  
εἰς Ἐπιμηθέα πέμπε πατὴρ κλυτὸν Ἀργειφόντην  
δῶρον ἄγοντα, θεῶν ταχὺν ἄγγελον· οὐδ' Ἐπι-  
μηθεὺς 85

ἐφράσαθ', ὡς οἱ ἔειπε Προμηθεὺς μή ποτε δῶρον  
δέξασθαι πὰρ Ζηνὸς Ὄλυμπίου, ἀλλ' ἀποπέμπειν  
ἔξοπίσω, μή πού τι κακὸν θιητοῖσι γένηται.  
αὐτὰρ ὁ δεξάμενος, ὅτε δὴ κακὸν εἶχ', ἐνόησεν.

Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων 90  
νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο πόνοιο  
νούσων τ' ἀργαλέων, αἴ τ' ἀνδράσι Κῆρας ἐδωκαν.  
[αἷψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσιν.]

ἀλλὰ γυνὴ χείρεσσι πίθου μέγα πῶμ' ἀφελοῦσα  
ἐσκέδασ· ἀνθρώποισι δ' ἐμίσατο κήδεα λυγρά. 95  
μούνη δ' αὐτόθι Ἐλπὶς ἐν ἀρρίκτοισι δόμοισιν  
ἔνδον ἔμιμνε πίθου νπὸ χείλεσιν, οὐδὲ θύραζε  
ἔξεπτη πρόσθειν γὰρ ἐπέλλαβε<sup>1</sup> πῶμα πίθοιο  
[αἰγιόχου βουλῆσι Διὸς νεφεληγερέταο.]

ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται· 100  
πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα.  
νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ, αἱ δ' ἐπὶ νυκτὶ<sup>2</sup>  
αὐτόματοι φοιτῶσι κακὰ θητοῖσι φέρουσαι  
σιγῇ, ἐπεὶ φωνὴν ἔξείλετο μητίετα Ζεύς.  
οὕτως οὕτι πη ἔστι Διὸς νύον ἔξαλέασθαι.

105

<sup>1</sup> CIIK and Plutarch: ἐπέλαβε, DFIL: ἐπέμβαλε,  
ΕΗΝΟΡΩ.

## WORKS AND DAYS

will of loud thundering Zeus, and the Herald of the gods put speech in her. And he called this woman Pandora,<sup>1</sup> because all they who dwelt on Olympus gave each a gift, a plague to men who eat bread.

But when he had finished the sheer, hopeless snare, the Father sent glorious Argus-Slayer, the swift messenger of the gods, to take it to Epimetheus as a gift. And Epimetheus did not think on what Prometheus had said to him, bidding him never take a gift of Olympian Zeus, but to send it back for fear it might prove to be something harmful to men. But he took the gift, and afterwards, when the evil thing was already his, he understood.

For ere this the tribes of men lived on earth remote and free from ills and hard toil and heavy sicknesses which bring the Fates upon men; for in misery men grow old quickly. But the woman took off the great lid of the jar<sup>2</sup> with her hands and scattered all these and her thought caused sorrow and mischief to men. Only Hope remained there in an unbreakable home within under the rim of the great jar, and did not fly out at the door; for ere that, the lid of the jar stopped her, by the will of Aegis-holding Zeus who gathers the clouds. But the rest, countless plagues, wander amongst men: for earth is full of evils and the sea is full. Of themselves diseases come upon men continually by day and by night, bringing mischief to mortals silently; for wise Zeus took away speech from them. So is there no way to escape the will of Zeus.

<sup>1</sup> The All-endowed.

<sup>2</sup> The jar or casket contained the gifts of the gods mentioned in l. 82.

## HESIOD

Εἰ δ' ἐθέλεις, ἔτερόν τοι ἄγω λόγον ἐκκορυφώσω  
εὖ καὶ ἐπισταμένως· σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.  
ώς ὁμόθεν γεγάσαι θεοὶ θυητοί τ' ἀνθρωποι.

Χρύσεον μὲν πρώτιστα γένος μερόπων ἀνθρώ-  
πων

ἀθάνατοι ποίησαν Ὀλύμπια δώματ' ἔχοντες. 110  
οἱ μὲν ἐπὶ Κρόνους ἥσαν, ὅτ' οὐρανῷ ἐμβασίλευεν·  
ῶστε θεοὶ δ' ἔξων ἀκηδέα θυμὸν ἔχοντες  
νόσφιν ἄτερ τε πόνων καὶ διζύος· οὐδέ τι δειλὸν  
γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι  
τέρποντ' ἐν θαλίσσῃ κακῶν ἔκτοσθεν ἀπάντων. 115  
θυῆσκον δ' ὥσθ' ὑπνῷ δεδμημένοι· ἐσθλὰ δὲ πάντα  
τοῖσιν ἔην· καρπὸν δ' ἔφερε ζείδωρος ἄρουρα  
αὐτομάτη πολλόν τε καὶ ἄφθονον· οἱ δ' ἐθελημοὶ  
ἥσυχοι ἔργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν.  
ἀφρειοὶ μῆλοισι, φίλοι μακάρεσσι θεοῖσιν. 120

Αὐτὰρ ἐπεὶ δὴ τοῦτο γένος κατὰ γαῖην ἐκάλυψε,—  
τοὶ μὲν δάιμονες ἄγροι ἐπιχθόνιοι καλέονται<sup>1</sup>  
ἐσθλοί, ἀλεξίκακοι,<sup>2</sup> φύλακες θυητῶν ἀνθρώπων,  
[οἵ τα φυλάσσουσίν τε δίκαιας καὶ σχέτλια ἔργα  
ἥέρα ἐσσάμενοι πάντη φοιτῶντες ἐπ' αἰαν,] 125  
πλουτοδόται· καὶ τοῦτο γέρας βασιλήιον ἔσχον—,  
δεύτερον αὖτε γένος πολὺ χειρότερον μετόπισθεν  
ἀργύρεον ποίησαν Ὀλύμπια δώματ' ἔχοντες,  
χρυσέω οὔτε φυὴν ἐναλίγκιον οὔτε νόημα.  
ἄλλ' ἐκατὸν μὲν πᾶς ἔτεα παρὰ μητέρι κεδνῆ  
ἐτρέφετ' ἀτάλλων, μέγα νίγπιος, φῶς ἐνὶ οἴκῳ.  
ἄλλ' ὅτ' ἄρ' ἥβησαι τε καὶ ἥβης μέτρον ἵκοιτο,

<sup>1</sup> ἄγροι, καλέονται, Plato (*Cratylus*), Aristeides, Olympiodorus, Theodoret. ἐπιχθόνιοι Plato (*Repub.*), Olymp., Theod.: the MSS. read εἰσι Διὸς μεγάλου διὰ βουλάς.

<sup>2</sup> Plato, Aristeides, Themistius and others: ἐπιχθόνιοι, MSS.

## WORKS AND DAYS

Or if you will, I will sum you up another tale well and skilfully—and do you lay it up in your heart,—how the gods and mortal men sprang from one source.

First of all the deathless gods who dwell on Olympus made a golden race of mortal men who lived in the time of Cronos when he was reigning in heaven. And they lived like gods without sorrow of heart, remote and free from toil and grief: miserable age rested not on them; but with legs and arms never failing they made merry with feasting beyond the reach of all evils. When they died, it was as though they were overcome with sleep, and they had all good things; for the fruitful earth unforced bare them fruit abundantly and without stint. They dwelt in ease and peace upon their lands with many good things, rich in flocks and loved by the blessed gods.

But after the earth had covered this generation—they are called pure spirits dwelling on the earth, and are kindly, delivering from harm, and guardians of mortal men; for they roam everywhere over the earth, clothed in mist and keep watch on judgements and cruel deeds, givers of wealth; for this royal right also they received;—then they who dwell on Olympus made a second generation which was of silver and less noble by far. It was like the golden race neither in body nor in spirit. A child was brought up at his good mother's side an hundred years, an utter simpleton, playing childishly in his own home. But when they were full grown and were come to the full measure of their prime, they

## HESIOD

παυρίδιον ζώεσκον ἐπὶ χρύνον, ἄλγε' ἔχοντες  
ἀφραδίης. ὕβριν γὰρ ἀτάσθαλον οὐκ ἔδύναντο  
ἄλλιήλων ἀπέχειν, οὐδὲ ἀθανάτους θεραπεύειν  
ἥθελον οὐδὲ ἔρδειν μακάρων ἵεροῖς ἐπὶ βωμοῖς,  
ἢ θέμις ἀνθρώποις κατὰ ἥθεα. τοὺς μὲν ἔπειτα  
Ζεὺς Κρονίδης ἔκρυψε χολούμενος, οὕνεκα τιμᾶς  
οὐκ ἔδιδον μακάρεσσι θεοῖς, οἱ "Ολυμπον ἔχουσιν.

135

Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖ' ἐκά-  
λυψε,—

140

τοὺς μὲν ὑποχθόνιοι μάκαρες θυητοῖς καλέονται,  
δεύτεροι, ἀλλ' ἔμπης τιμὴ καὶ τοῖσιν ὀπηδεῖ—,  
Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώ-  
πων

χάλκειον ποίησ', οὐκ ἀργυρέῳ οὐδὲν ὅμοιον,  
ἐκ μελιᾶν, δεινόν τε καὶ ὕβριμον οἰσιν "Ἀρης" 145  
ἔργ' ἔμελεν στονόεντα καὶ ὕβριες· οὐδέ τι σῖτον  
ἥσθιον, ἀλλ' ἀδάμαντος ἔχον κρατερόφρονα θυμόν,  
ἄπλαστοι· μεγάλη δὲ βίη καὶ χεῖρες ἄπτοι  
ἔξ ὕμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.

τῶν δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δέ τε οἵκοι 150  
χαλκῷ δ' είργαζοντο· μέλας δ' οὐκ ἔσκε σίδηρος.  
καὶ τοὶ μὲν χείρεσσιν ὑπὸ σφετέρησι δαμέντες  
βῆσαν ἐς εὐρώεντα δόμον κρυεροῦ 'Λίδαο  
τῶνυμοι· θάνατος δὲ καὶ ἐκπάγλους περ ἔόντας  
εἶλε μέλας, λαμπρὸν δ' ἐλιπον φάος ἡελίοιο.

155

Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖ' ἐκάλυψεν,  
αὗτις ἔτ' ἄλλο τέταρτον ἐπὶ χθονὶ πουλυβοτείρῃ  
Ζεὺς Κρονίδης ποίησε, δικαιότερον καὶ ἄρειον,

## WORKS AND DAYS

lived only a little time and that in sorrow because of their foolishness, for they could not keep from sinning and from wronging one another, nor would they serve the immortals, nor sacrifice on the holy altars of the blessed ones as it is right for men to do wherever they dwell. Then Zeus the son of Cronos was angry and put them away, because they would not give honour to the blessed gods who live on Olympus.

But when earth had covered this generation also—they are called blessed spirits of the underworld by men, and, though they are of second order, yet honour attends them also—Zeus the Father made a third generation of mortal men, a brazen race, sprung from ash-trees<sup>1</sup>; and it was in no way equal to the silver age, but was terrible and strong. They loved the lamentable works of Ares and deeds of violence; they ate no bread, but were hard of heart like adamant, fearful men. Great was their strength and unconquerable the arms which grew from their shoulders on their strong limbs. Their armour was of bronze, and their houses of bronze, and of bronze were their implements: there was no black iron. These were destroyed by their own hands and passed to the dank house of chill Hades, and left no name: terrible though they were, black Death seized them, and they left the bright light of the sun.

But when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, which was nobler and more

<sup>1</sup> Eustathius refers to Hesiod as stating that men sprung "from oaks and stones and ashtrees." Proclus believed that the Nymphs called Meliae (*Theogony*, 187) are intended. Goettling would render: "A race terrible because of their (ashen) spears."

# HESIOD

ἀνδρῶν ἥρώων θεῖον γένος, οἱ καλέονται  
ἴημίθεοι, προτέρη γενεὴ κατ' ἀπείρονα γαῖαν. 160  
καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνή,  
τοὺς μὲν ύφ' ἐπταπύλῳ Θήβῃ, Καδμῆι δι γαῖη,  
ῳλεσε μαρναμένους μῆλων ἔνεκ' Οἰδιπόδαο,  
τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θα-  
λάσσης

ἐς Τροίην ἀγαγὼν Ἐλένης ἔνεκ' ἡυκόμοιο. 165  
ἔνθ' ἦτοι τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε,  
τοῖς δὲ δίχ' ἀνθρώπων βίοτον καὶ ἥθε' ὀπάσσας  
Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα  
γαίης.

καὶ τοὶ μὲν γαίουσιν ἀκηδέα θυμὸν ἔχοντες 170  
ἐν μακάρων νίσοισι παρ' Ὡκεανὸν βαθυδίνην,  
ὅλβιοι ἥρωες, τοῖσιν μελιηδέα καρπὸν  
τρὶς ἔτεος θάλλοντα φέρει ζείδωρος ἄρουρα. 173  
τηλοῦ ἀπ' ἀθανάτων· τοῖσιν Κρόνος ἐμβασι-  
λεύει.<sup>1</sup>

τοῦ γὰρ δεσμὸ]ν ἔλυσε πα[τὴρ ἀνδρῶν τε θεῶν τε. 169<sup>a</sup>  
τοῖσι δ' ὁμῶς ν]εάτοις τιμῇ [καὶ κῦδος ὀπηδεῖ. 169<sup>b</sup>

Πέμπτον δ' αὐτις ἔτ' ἄλλο γένος θῆκ' [εὐρύοπα  
Ζεὺς 169<sup>c</sup>

ἀνδρῶν, οἱ] γεγάασιν ἐπὶ [χθονὶ πουλυβοτείρῃ.] 169<sup>d</sup>  
Μηκέτ' ἔπειτ' ὄφελλον ἔγὼ πέμπτοισι μετεῖναι 174  
ἀνδράσιν, ἀλλ' ἡ πρόσθε θαυεῖν ἡ ἔπειτα γε-  
νέσθαι.

νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον· οὐδέ ποτ' ἥμαρ  
παύονται<sup>2</sup> καμάτου καὶ ὀιζύος, οὐδέ τι νύκτωρ

<sup>1</sup> Preserved only by Proclus, from whom some inferior MSS. have copied the verse. The four following lines occur only in Geneva Papyri No. 94. For the restoration of ll. 169 b-c see *Class. Quart.* vii. 219-220.

<sup>2</sup> B : παύσονται, MSS.

## WORKS AND DAYS

righteous, a god-like race of hero-men who are called demi-gods, the race before our own, throughout the boundless earth. Grim war and dread battle destroyed a part of them, some in the land of Cadmus at seven-gated Thebe when they fought for the flocks of Oedipus, and some, when it had brought them in ships over the great sea gulf to Troy for rich-haired Helen's sake: there death's end enshrouded a part of them. But to the others father Zeus the son of Cronos gave a living and an abode apart from men, and made them dwell at the ends of earth. And they live untouched by sorrow in the islands of the blessed along the shore of deep swirling Ocean, happy heroes for whom the grain-giving earth bears honey-sweet fruit flourishing thrice a year, far from the deathless gods, and Cronos rules over them; for the father of men and gods released him from his bonds. And these last equally have honour and glory.

And again far-seeing Zeus made yet another generation, the fifth, of men who are upon the bounteous earth.

Thereafter, would that I were not among the men of the fifth generation, but either had died before or been born afterwards. For now truly is a race of iron, and men never rest from labour and sorrow by day, and from perishing by night; and the gods shall lay

## HESIOD

φθειρόμενοι. χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας·  
ἀλλ' ἔμπης καὶ τοῖσι μεμείξεται ἐσθλὰ κακοῖσιν.  
Ζεὺς δ' ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώ-  
πων,

180

εὗτ' ἀν γεινόμενοι πολιοκρόταφοι τελέθωσιν.  
οὐδὲ πατὴρ παίδεσσιν ὁμοίος οὐδέ τι παῖδες,  
οὐδὲ ξεῖνος ξεινοδόκῳ καὶ ἑταῖρος ἑταίρῳ,  
οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ πάρος περ.

αἶψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆα. 185

μέμψονται δ' ἄρα τοὺς χαλεποῖς βάζοντες ἔπεσσι  
σχέτλιοι οὐδὲ θεῶν ὅπιν εἰδότες· οὐδέ κεν οἴ γε  
γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν

χειροδίκαι· ἔτερος δ' ἔτερου πόλιν ἔξαλαπάξει.

οὐδέ τις εὐόρκου χάρις ἔσσεται οὕτε δικαίου 190

οὕτ' ἀγαθοῦ, μᾶλλον δὲ κακῶν ῥεκτῆρα καὶ ὕβριν  
ἀνέρες αἰνήσουσι·<sup>1</sup> δίκη δ' ἐν χερσί, καὶ αἰδὼς  
οὐκ ἔσται· βλάψει δ' ὁ κακὸς τὸν ἀρείονα φῶτα  
μύθοισιν σκολιοῖς ἐνέπων, ἐπὶ δ' ὄρκον ὀμεῖται.

ζῆλος δ' ἀνθρώποισιν διζυροῖσιν ἄπασι 195

δυσκέλαδος κακόχαρτος ὁμαρτίσει, στυγερώπητις.  
καὶ τότε δὴ πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυο-  
δείης

λευκοῖσιν φάρεσσι καλυψαμένα χρόα καλὸν  
ἀθανάτων μετὰ φῦλον ἵτοι προλιπόντ' ἀνθρώ-  
πους

Αἰδὼς καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ 200  
θιητοῖς ἀνθρώποισι· κακοῦ δ' οὐκ ἔσσεται ἀλκή.

<sup>1</sup> Tr. : ἀνέρα τιμήσουσι, MSS.

## WORKS AND DAYS

sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evils. And Zeus will destroy this race of mortal men also when they come to have grey hair on the temples at their birth.<sup>1</sup> The father will not agree with his children, nor the children with their father, nor guest with his host, nor comrade with comrade: nor will brother be dear to brother as aforetime. Men will dishonour their parents as they grow quickly old, and will carp at them, chiding them with bitter words, hard-hearted they, not knowing the fear of the gods. They will not repay their aged parents the cost of their nurture, for inight shall be their right: and one man will sack another's city. There will be no favour for the man who keeps his oath or for the just or for the good; but rather men will praise the evil-doer and his violent dealing. Strength will be right and reverence will cease to be; and the wicked will hurt the worthy man, speaking false words against him, and will swear an oath upon them. Envy, foul-mouthed, delighting in evil, with scowling face, will go along with wretched men one and all. And then Aidōs and Nemesis,<sup>2</sup> with their sweet forms wrapped in white robes, will go from the wide-pathed earth and forsake mankind to join the company of the deathless gods: and bitter sorrows will be left for mortal men, and there will be no help against evil.

<sup>1</sup> i.e. the race will so degenerate that at the last even a new-born child will show the marks of old age.

<sup>2</sup> Aidōs, as a quality, is that feeling of reverence or shame which restrains men from wrong: Nemesis is the feeling of righteous indignation aroused especially by the sight of the wicked in undeserved prosperity (*cf. Psalms, Ixvii. 1-19*).

## HESIOD

Νῦν δ' αἶνον βασιλεῦσιν ἐρέω φρονέουσι καὶ  
αὐτοῖς.

ὁδ' ἵρηξ προσέειπεν ἀηδόνα ποικιλόδειρον  
ὕψι μάλ' ἐν νεφέεσσι φέρων ὄνυχεσσι μεμαρπάσ·  
ἢ δ' ἐλεόν, γναμπτοῖσι πεπαρμένη ἀμφ' ὄνυ-  
χεσσι,

205

μύρετο· τὴν δέγ' ἐπικρατέως πρὸς μῦθοιν ἔειπεν·

Δαιμονίη, τί λέληκας; ἔχει νύ σε πολλὸν  
ἀρείων·

τῇ δ' εἰς, ἢ σ' ἀν ἐγώ περ ἄγω καὶ ἀοιδὸν ἐοῦσαν·  
δεῖπνον δ', αἱ κ' ἐθέλω, ποιήσομαι ἡὲ μεθήσω.  
ἄφρων δ', ὃς κ' ἐθέλῃ πρὸς κρείσσονας ἀντιφερί-  
ζειν·

210

νίκης τε στέρεται πρός τ' αἴσχεσιν ἄλγεα πάσχει.

"Ως ἔφατ' ὡκυπέτης ἵρηξ, τανυσίπτερος ὅρνις.

"Ω Πέρση, σὺ δ' ἄκουε δίκης, μηδ' ὕβριν  
ὅφελλε·

ὕβρις γάρ τε κακὴ δειλῷ βροτῷ· οὐδὲ μὲν ἐσθλὸς  
ρηιδίως φερέμεν δύναται, βαρύθει δέ θ' ὑπ' αὐτῆς 215  
ἐγκύρσας ἄτησιν· ὁδὸς δ' ἐτέρηφι παρελθεῖν  
κρείσσων ἐς τὰ δίκαια· Δίκη δ' ὑπὲρ "Τβριος ἵσχει  
ἐς τέλος ἐξελθοῦσα· παθὼν δέ τε νήπιος ἔγνω.

αὐτίκα γὰρ τρέχει "Ορκος ἄμα σκολιῆσι δίκησιν.

τῆς δὲ Δίκης ρόθος ἐλκομένης, ἢ κ' ἄνδρες ἄγωσι 220  
δωροφάγοι, σκολιῆς δὲ δίκης κρίνωσι θέμιστας.

ἢ δ' ἔπειται κλαίουσα πόλιν καὶ ἥθεα λαῶν,  
ἥέρα ἐσσαμένη, κακὸν ἀνθρώποισι φέρουσα,  
οἵ τε μιν ἐξελάσωσι καὶ οὐκ ἰθεῖαν ἔνειμαν.

Οἱ δὲ δίκας ξείνοισι καὶ ἐνδίμοισι διδοῦσιν 225  
ιθείας καὶ μή τι παρεκβαίνουσι δίκαιου,  
τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ·

## WORKS AND DAYS

And now I will tell a fable for princes who themselves understand. Thus said the hawk to the nightingale with speckled neck, while he carried her high up among the clouds, gripped fast in his talons, and she, pierc'd by his crooked talons, cried pitifully. To her he spoke disdainfully : “ Miserable thing, why do you cry out ? One far stronger than you now holds you fast, and you must go wherever I take you, songstress as you are. And if I please I will make my meal of you, or let you go. He is a fool who tries to withstand the stronger, for he does not get the mastery and suffers pain besides his shame.” So said the swiftly flying hawk, the long winged bird.

But you, Perseus, listen to right and do not foster violence ; for violence is bad for a poor man. Even the prosperous cannot easily bear its burden, but is weighed down under it when he has fallen into delusion. The better path is to go by on the other side towards justice ; for Justice beats Outrage when she comes at length to the end of the race. But only when he has suffered does the fool learn this. For Oath keeps pace with wrong judgements. There is a noise when Justice is being dragged in the way where those who devour bribes and give sentence with crooked judgements, take her. And she, wrapped in mist, follows to the city and haunts of the people, weeping, and bringing mischief to men, even to such as have driven her forth in that they did not deal straightly with her.

But they who give straight judgements to strangers and to the men of the land, and go not aside from what is just, their city flourishes, and the people

## HESIOD

είρήνη δ' ἀνὰ γῆν κουροτρόφος, οὐδέ ποτ' αὐτοις  
ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεύς·  
οὐδέ ποτ' ίθυδίκησι μετ' ἀνδράσι λιμὸς ὅπηδει 230  
οὐδ' ἄτη, θαλίης δὲ μεμηλότα ἔργα νέμονται.  
τοῖσι φέρει μὲν γαῖα πολὺν βίον, οὕρεσι δὲ δρῦς  
ἄκρη μέν τε φέρει βαλάνους, μέσση δὲ μελίσσας·  
εἰροπόκοι δ' ὅιες μαλλοῖς καταβεβρίθασιν·  
τίκτουσιν δὲ γυναικες ἐοικότα τέκνα γονεῦσιν 235  
θύλλουσιν δ' ἀγαθοῖσι διαμπερές· οὐδ' ἐπὶ νηῶν  
νίσσονται, καρπὸν δὲ φέρει ζείδωρος ἄρουρα.

Οἰς δ' ὕβρις τε μέμιλε κακὴ καὶ σχέτλια ἔργα,  
τοῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύοπα Ζεύς.  
πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς  
ἀπηγύρα, 240  
ὅς κεν ἀλιτραίνῃ<sup>1</sup> καὶ ἀτάσθαλα μηχανάσται.  
τοῖσιν δ' οὐρανόθεν μέγ' ἐπίγαγε πῆμα Κρονίων  
λιμὸν ὄμοῦ καὶ λοιμόν· ἀποφθινύθοισι δὲ λαοί.  
οὐδὲ γυναικες τίκτουσιν, μινύθοισι δὲ οἶκοι  
Ζηνὸς φραδμοσύνησιν· Ολυμπίου· ἄλλοτε δ' αὖτε 245  
ἡ τῷρι γε στρατὸν εὐρὺν ἀπώλεσεν ἡ ὁ γε τεῖχος  
ἡ νέας ἐν πόντῳ Κρονίδης ἀποαίνυται αὐτῶν.

Ω βασιλῆς, ὑμεῖς δὲ καταφράζεσθε καὶ αὐτοὶ<sup>2</sup>  
τήνδε δίκην· ἐγγὺς γὰρ ἐν ἀγθρώποισιν ἔοντες  
ἀθάνατοι φρύξοιται, ὅσοι σκολιῆσι δίκησιν 250  
ἄλλιήλους τρίβουσι θεῶν ὅπιν οὐκ ἀλέγοντες.  
τρὶς γὰρ μύριοί εἰσιν ἐπὶ χθονὶ πουλυβοτείρη  
ἀθάνατοι Ζηνὸς φύλακες θυητῶν ἀγθρώπων·  
οἵ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα  
ηέρα ἐστάμενοι, πάντη φοιτῶντες ἐπ' αἰαν.

<sup>1</sup> Aeschines : ὅς τις ἀλιτραίνει, MSS.

## WORKS AND DAYS

prosper in it: Peace, the nurse of children, is abroad in their land, and all-seeing Zeus never decrees cruel war against them. Neither famine nor disaster ever haunt men who do true justice; but light-heartedly they tend the fields which are all their care. The earth bears them victual in plenty, and on the mountains the oak bears acorns upon the top and bees in the midst. Their woolly sheep are laden with fleeces; their women bear children like their parents. They flourish continually with good things, and do not travel on ships, for the grain-giving earth bears them fruit.

But for those who practise violence and cruel deeds far-seeing Zeus, the son of Cronos, ordains a punishment. Often even a whole city suffers for a bad man who sins and devises presumptuous deeds, and the son of Cronos lays great trouble upon the people, famine and plague together, so that the men perish away, and their women do not bear children, and their houses become few, through the contriving of Olympian Zeus. And again, at another time, the son of Cronos either destroys their wide army, or their walls, or else makes an end of their ships on the sea.

You princes, mark well this punishment you also; for the deathless gods are near among men and mark all those who oppress their fellows with crooked judgements, and reck not the anger of the gods. For upon the bounteous earth Zeus has thrice ten thousand spirits, watchers of mortal men, and these keep watch on judgements and deeds of wrong as they roam, clothed in mist, all over the earth. And

## HESIOD

ἵ δέ τε παρθένος ἔστι Δίκη, Διὸς ἐκγεγανῖα,  
κυδρή τ' αἰδοίη τε θεῶν,<sup>1</sup> οἱ "Ολυμπον ἔχουσιν.  
καὶ ρ' ὅπότ' ἄν τις μιν βλάπτῃ σκολιῶς ὄνοτάζων,  
αὐτίκα πάρ Διὶ πατρὶ καθεξομένη Κρονίων  
γηρύνετ' ἀνθρώπων ἄδικον νόον, ὅφρ' ἀποτίσῃ 260  
δῆμος ἀτασθαλίας βασιλέων, οἱ λυγρὰ νοεῦντες  
ἄλλη παρκλίνωσι δίκας σκολιῶς ἐνέποντες.  
ταῦτα φυλασσόμενοι, βασιλῆς, ίθύνετε τόδικας<sup>2</sup>  
δωροφάγοι, σκολιέων δὲ δικέων<sup>3</sup> ἐπὶ πάγκυ  
λάθεσθε.

Οἱ γ' αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ  
τεύχων, 265

ἵ δὲ κακὴ βουλὴ τῷ βούλεύσαντι κακίστη.

Πάγτα ἴδων Διὸς ὄφθαλμὸς καὶ πάντα νοίσας  
καὶ νν τάδ', αἴ κ' ἐθέλησ', ἐπιδέρκεται, οὐδέ ἐ λήθει,  
οἵην δὴ καὶ τίνδε δίκην πόλις ἐντὸς ἔργει.  
νῦν δὴ ἐγὼ μήτ' αὐτὸς ἐν ἀνθρώποισι δίκαιος 270  
εἴην μήτ' ἐμὸς νίός· ἐπεὶ κακὸν ἄνδρα δίκαιον  
ἐμμεναι, εἰ μείζω γε δίκην ἀδικώτερος ἔξει.  
ἄλλὰ τά γ' οὐ πω ἔολπα τελεῖν Δία μητιόεντα.

Ω Πέρση, σὺ δὲ ταῦτα μετὰ φρεσὶ βάλλεο  
σῆσι,  
καὶ νν δίκης ἐπάκουε, βίης δ' ἐπιλίθεο πάμπαν. 275  
τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων  
ἰχθύσι μὲν καὶ θηρσὶ καὶ οἰωνοῖς πετειηροῖς  
ἐσθέμεν<sup>4</sup> ἀλλιήλους, ἐπεὶ οὐ δίκη ἔστι μετ'<sup>5</sup>  
αὐτοῖς.

<sup>1</sup> *Ox. Pap.* 1090: θεοῖς, MSS.

<sup>2</sup> CHD etc. (*Ox. Pap.* βασιλῆς): other MSS. read μύθους.

<sup>3</sup> *Ox Pap.* : δικῶν MSS.

<sup>4</sup> Clement of Alexandria, Rzach: ζσθειν, MSS.

<sup>5</sup> A, Plutarch, Aelian: μετ' αὐτῶν, Clement, Porphyry: μετ' αὐ . . . , *Ox. Pap.* : ἐν αὐτοῖς, MSS.

## WORKS AND DAYS

there is virgin Justice, the daughter of Zeus, who is honoured and reverenced among the gods who dwell on Olympus, and whenever anyone hurts her with lying slander, she sits beside her father, Zeus the son of Cronos, and tells him of men's wicked heart, until the people pay for the mad folly of their princes who, evilly minded, pervert judgement and give sentence crookedly. Keep watch against this, you princes, and make straight your judgements, you who devour bribes ; put crooked judgements altogether from your thoughts.

He does mischief to himself who does mischief to another, and evil planned harms the plotter most.

The eye of Zeus, seeing all and understanding all, beholds these things too, if so he will, and fails not to mark what sort of justice is this that the city keeps within it. Now, therefore, may neither I myself be righteous among men, nor my son—for then it is a bad thing to be righteous—if indeed the unrighteous shall have the greater right. But I think that all-wise Zeus will not yet bring that to pass.

But you, Perses, lay up these things within your heart and listen now to right, ceasing altogether to think of violence. For the son of Cronos has ordained this law for men, that fishes and beasts and winged fowls should devour one another, for right is not in them ; but to mankind he gave right which

## HESIOD

ινθρώποισι δ' ἔδωκε δίκην, ή πιὸ λὸν ἀρίστη  
γίγνεται· εἰ γάρ τις κ' ἐθέλῃ τὰ δίκαια ἀγορεῦσαι 280  
γιγνώσκων, τῷ μὲν τ' ὅλβον δίδοι εὐρύοπα Ζεύς·  
ὅς δέ κε μαρτυρίῃσι ἔκαν ἐπίορκον ὁμόστας  
ψεύσεται, ἐν δέ δίκην βλάψας νίκεστον ἀσθῆ,  
τοῦ δέ τ' ἀμαυροτέρη γενεὴ μετόπισθε λέλειπται·  
ἀνδρὸς δ' εὐρύκου γενεὴ μετόπισθεν ἀμείνων. 285

Σοὶ δ' ἐγὼ ἐσθλὰ νοέων ἐρέω, μέγα νίπτε  
Πέρση.

τὴν μέν τοι κακότητα καὶ ἵλαδὸν ἔστιν ἐλέσθαι  
ἡγιδίως· λείη μὲν ὄδός, μάλα δ' ἐγγύθι ναίει·  
τῆς δ' ἀρετῆς ἴδρωτα θεοὶ προπάροιθεν ἔθηκαν  
ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οὖμος ἐς αὐτὴν 290  
καὶ τριχὺς τὸ πρῶτον ἐπὴν δ' εἰς ἄκρουν ἵκηται,  
ἡγιδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐοῦσα.

Οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσῃ  
φρασσάμενος, τά κ' ἔπειτα καὶ ἐς τέλος ἥσιν  
ἀμείνων·

ἐσθλὸς δ' αὐτὸν κάκιον, ὃς εὖ εἰπόντι πίθηται· 295  
ἢ δέ κε μήτ' αὐτὸς νοέῃ μήτ' ἄλλοις ἀκούων  
ἐν θυμῷ βάλληται, ὃ δ' αὐτὸς ἀχρίμος ἀνήρ.  
ἄλλὰ σύ γ' ἡμετέρης μεμιημένος αἱὲν ἐφετμῆς  
ἐργάζευν, Πέρση, δῖον γένος, ὅφρα σε λιμὸς  
ἴχθαιρη, φιλέη δέ σ' ἐνστέφανος Δημήτηρ 300  
αἰδοίη, βιότου δὲ τεῖχη πιμπλῆσι καλιέη·  
λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί.  
τῷ δὲ θεοὶ νεμεσῶσι καὶ ὑέρεις, ὃς κεν ἀεργὸς  
ζώῃ, κηφίνεσσι κοθούροις εἴκελος ὄργην,  
οἵ τε μελισσάων κάματοι τρύχουσιν ἀεργοὶ· 305  
ἔσθοντες· σοὶ δ' ἔργα φίλ' ἔστω μέτρια κοσμεῖν,  
ῶς κέ τοι ὥραίου βιότου πλίθωσι καλιαί.  
ἴξ ἔργων δ' ἄνδρες πολύμηλοί τ' ἀφνειοί τέ·

## WORKS AND DAYS

proves far the best. For whoever knows the right and is ready to speak it, far-seeing Zeus gives him prosperity; but whoever deliberately lies in his witness and forswears himself, and so hurts Justice and sins beyond repair, that man's generation is left obscure thereafter. But the generation of the man who swears truly is better thenceforward.

To you, foolish Perses, I will speak good sense. Badness can be got easily and in shoals: the road to her is smooth, and she lives very near us. But between us and Goodness the gods have placed the sweat of our brows: long and steep is the path that leads to her, and it is rough at the first; but when a man has reached the top, then is she easy to reach, though before that she was hard.

That man is altogether best who considers all things himself and marks what will be better afterwards and at the end; and he, again, is good who listens to a good adviser; but whoever neither thinks for himself nor keeps in mind what another tells him, he is an unprofitable man. But do you at any rate, always remembering my charge, work, high-born Perses, that Hunger may bite you, and venerable Demeter richly crowned may love you and fill your barn with food; for Hunger is altogether a meet comrade for the sluggard. Both gods and men are angry with a man who lives idle, for in nature he is like the stingless drones who waste the labour of the bees, eating without working; but let it be your care to order your work properly, that in the right season your barns may be full of victual. Through work men grow rich in flocks and substance, and working they

## HESIOD

- καὶ ἐργαζόμενοι πολὺ φίλτεροι<sup>1</sup> ἀθανάτοισιν. 309  
 ἔργον δ' οὐδὲν ὄνειδος, ἀεργή δέ τ' ὄνειδος. 311  
 εἰ δέ κε ἐργάζῃ, τάχα σε ζηλώσει ἀεργὸς  
 πλουτεῦντα· πλούτῳ δ' ἀρετὴ καὶ κῦδος ὀπηδεῖ.  
 δαιμονὶ δ' οἶος ἔησθα, τὸ ἐργάζεσθαι ἄμεινον,  
 εἴ κεν ἀπ' ἀλλοτρίων κτεάνων ἀεσίφρονα θυμὸν 315  
 εἰς ἔργον τρέψας μελετᾶς βίου, ὡς σε κελεύω.  
 αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει,  
 αἰδὼς, ἢ τ' ἄνδρας μέγα σίνεται ἡδ' ὄινησιν.  
 αἰδὼς τοι πρὸς ἀνολβίη, θάρσος δὲ πρὸς ὅλβῳ,  
 Χρήματα δ' οὐχ ἀρπακτά, θεόσδοτα πολλὸν  
 ἀμείνω. 320
- εἴ γάρ τις καὶ χερσὶ βίῃ μέγαν ὅλβον ἔληται,  
 ἢ ὅ γ' ἀπὸ γλώσσης ληίσσεται, οἴλα τε πολλὰ  
 γίγνεται, εὗτ' ἀν δὴ κέρδος νόον ἔξαπατήσῃ  
 ἀνθρώπων, αἰδῶ δέ τ' ἀναιδείη κατοπάζῃ  
 ἥεῖα δέ μιν μαυροῦσι θεοί, μινύθουσι δὲ οἴκον 325  
 ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὅλβος ὀπηδεῖ.  
 ἵσον δ' ὃς θ' ἱκέτην ὃς τε ξεῖνον κακὸν ἐρξῃ,  
 ὃς τε καστιγνήτοιο ἑοῦ ἀνὰ δέμνια βαίνῃ  
 κρυπταδίης εὐνῆς ἀλόχου, παρακαίρια ῥέξων,  
 ὃς τέ τευ ἀφραδίης ἀλιταίνεται ὀρφανὰ τέκνα,  
 ὃς τε γονῆα γέροντα κακῷ ἐπὶ γύραος οὐδῷ  
 νεικείη χαλεποῖσι καθαπτόμενος ἐπέεεσσιν.  
 τῷ δ' ἢ τοι Ζεὺς αὐτὸς ἀγαίεται, ἐς δὲ τελευτὴν  
 ἔργων ἀντ' ἀδίκων χαλεπὶν ἐπέθηκεν ἀμοιβήν.  
 ἀλλὰ σὺ τῷ μὲν πάμπαν ἔεργ' ἀεσίφρονα  
 θυμόν. 335  
 κὰδ δύναμιν δ' ἔρδειν ἴέρ' ἀθανάτοισι θεοῖσιν

<sup>1</sup> CFH: ἐργαζόμενος . . . φίλτερος, other MSS. Line 310, ζητεῖσαι ἡδὲ βροτοῦς μάλα γὰρ στυγέουσιν ἀεργούς, is omitted by ACD and Stobaeus.

## WORKS AND DAYS

are much better loved by the immortals.<sup>1</sup> Work is no disgrace: it is idleness which is a disgrace. But if you work, the idle will soon envy you as you grow rich, for fame and renown attend on wealth. And whatever be your lot, work is best for you, if you turn your misguided mind away from other men's property to your work and attend to your livelihood as I bid you. An evil shame is the needy man's companion, shame which both greatly harms and prospers men: shame is with poverty, but confidence with wealth.

Wealth should not be seized: god-given wealth is much better; for if a man take great wealth violently and perforce, or if he steal it through his tongue, as often happens when gain deceives men's sense and dishonour tramples down honour, the gods soon blot him out and make that man's house low, and wealth attends him only for a little time. Alike with him who does wrong to a suppliant or a guest, or who goes up to his brother's bed and commits unnatural sin in lying with his wife, or who infatuatedly offends against fatherless children, or who abuses his old father at the cheerless threshold of old age and attacks him with harsh words, truly Zeus himself is angry, and at the last lays on him a heavy requittal for his evil doing. But do you turn your foolish heart altogether away from these things, and, as far as you are able, sacrifice to the death-

<sup>1</sup> The alternative version is: "and, working, you will be much better loved both by gods and men; for they greatly dislike the idle."

## HESIOD

ίγνως καὶ καθαρῶς, ἐπὶ δὲ ἀγλαὰ μηρίσ καίειν·  
ἴλλοτε δὲ σπονδῆσι θύεσσι τε ἰδάσκεσθαι,  
ἥμεν ὅτε ἐντάξῃ καὶ ὅτε ἄν φάσι οἱρὸν ἔλθῃ,  
ὅς κέ τοι ἔλαιον κραδίην καὶ θυμὸν ἔχωσιν, 340  
ἄφρ' ἄλλοιν ἀνὴρ κλῆρον, μὴ τὸν τεὸν ἄλλος.

Τὸν φιλέοιτ' ἐπὶ δαῖτα καλεῖν, τὸν δὲ ἔχθρὸν  
ἔᾶσαι.

τὸν δὲ μάλιστα καλεῖν, ὃς τις σέθεν ἐγγένει. ναίει·  
εἰ γάρ τοι καὶ χρῆμα ἔγχώριον ἄλλο γένηται,  
γείτοιες ἄξωστοι ἔκιον, ζώσαντο δὲ πηοί. 345  
πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὄντειρ.  
ἔμμορέ τοι τιμῆς, ὃς τ' ἔμμορε γείτονος ἐσθλοῦ.  
οὐδὲ ἄν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.  
εὖ μὲν μετρεῖσθαι παρὰ γείτονος, εὖ δὲ ἀποδοῦναι,  
αὐτῷ τῷ μέτρῳ, καὶ λώιον, αἴ κε δύνηται, 350  
ὅς ἄν χρηζῶν καὶ ἐς ὕστερον ἄρκιον εὔρῃς.

Μὴ κακὸν κερδαίνειν· κακὰ κέρδεα ἵστοις.<sup>1</sup>  
τὸν φιλέοιτα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι.  
καὶ δόμειν, ὃς κεν δῷ, καὶ μὴ δόμειν, ὃς κεν μὴ δῷ.  
δότηγ μέν τις ἔδωκεν, ἀδότηγ δὲ οὔτις ἔδωκεν. 355  
δῶς ἀγαθήγ, ἄρπαξ δὲ κακήγ, θανάτοιο δότειρα.  
ὅς μὲν γάρ κεν ἀνὴρ ἔθέλων, ὃ γε, κελ<sup>2</sup> μέγα δοίη,  
χαίρει τῷ δόρῳ καὶ τέρπεται ὃν κατὰ θυμόν·  
ὅς δέ κεν αὐτὸς ἔλιγται ἀγαιδείηφι πιθήσας,  
καὶ τε σμικρὸν ἔόν, τό γ' ἐπάχνωσεν φίλον ἥτορ. 360  
ὅς δὲ ἐπ' ἔόντι φέρει, ὃ δὲ ἀλέξεται αἴθοπα λιμόν<sup>3</sup>. 363  
εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο 361  
καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ  
γένοιτο.<sup>3</sup> 362

<sup>1</sup> ἵστα ἄτησι, ACDE, etc.

<sup>2</sup> Schoemann, Paley: καὶ, A and all MSS.

<sup>3</sup> Line 363 seems to be misplaced in the MSS.

## WORKS AND DAYS

less gods purely and cleanly, and burn rich meats also, and at other times propitiate them with libations and incense, both when you go to bed and when the holy light has come back, that they may be gracious to you in heart and spirit, and so you may buy another's holding and not another yours.

Call your friend to a feast : but leave your enemy alone ; and especially call him who lives near you : for if any mischief happen in the place, neighbours come ungirt, but kinsmen stay to gird themselves.<sup>1</sup> A bad neighbour is as great a plague as a good one is a great blessing ; he who enjoys a good neighbour has a precious possession. Not even an ox would die but for a bad neighbour. Take fair measure from your neighbour and pay him back fairly with the same measure, or better, if you can ; so that if you are in need afterwards, you may find him sure.

Do not get base gain : base gain is as bad as ruin. Be friends with the friendly, and visit him who visits you. Give to one who gives, but do not give to one who does not give. A man gives to the free-handed, but no one gives to the close-fisted. Give is a good girl, but Take is bad and she brings death. For the man who gives willingly, even though he gives a great thing, rejoices in his gift and is glad in heart ; but whoever gives way to shamelessness and takes something himself, even though it be a small thing, it freezes his heart. He who adds to what he has, will keep off bright-eyed hunger ; for if you add only a little to a little and do this often, soon that little will become great. What

<sup>1</sup> i.e. neighbours come at once and without making preparations, but kinsmen by marriage (who live at a distance) have to prepare, and so are long in coming.

## HESIOD

οὐδὲ τό γ' ἐν οἴκῳ κατάκείμενον ἀνέρα κῆδει.  
οἴκοι βέλτερον εἴναι, ἐπεὶ βλαβερὸν τὸ θύρηφιν. 365  
ἐσθλὸν μὲν παρεόντος ἐλέσθαι, πῆμα δὲ θυμῷ  
χρηίζειν ἀπεόντος, ἢ σε φράζεσθαι ἄνωγα.  
ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι,  
μεσσόθι φείδεσθαι· δειλὴ δ' ἐνὶ πυθμένι φειδώ.  
Μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω. 370  
καὶ τε κασιγνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι.  
πίστεις γάρ<sup>1</sup> τοι ὄμῶς καὶ ἀπιστίαι ὥλεσαν ἄν-  
δρας.

Μὴ δὲ γυνή σε νόοι πυγοστόλος ἐξαπατάτω  
αίμύλα κωτίλλουσα, τεὴν διφῶσα καλιήν.  
δος δὲ γυναικὶ πέποιθε, πέποιθ' ὅ γε φηλήτησιν. 375

Μουνογενῆς δὲ πάις εἴη πατρώιον οἶκον  
φερβέμεν<sup>·</sup> ὡς γὰρ πλοῦτος ἀέξεται ἐν μεγάροισιν.  
γηραιὸς δὲ θάνοις ἔτερον παῖδ' ἐγκαταλείπων.  
ῥεῖα δέ κεν πλεόνεσσι πόροι Ζεὺς ἀσπετον ὅλβον.  
πλείων μὲν πλεόνων μελέτη, μείζων δ' ἐπιθήκη. 380

Σοὶ δ' εὶ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶν ἥσιν,  
ῳδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ ἔργαζεσθαι.

Πληιάδων Ἀτλαγενέων ἐπιτελλομενάων  
ἄρχεσθ' ἀμήτου, ἀρότοιο δὲ δυσομενάων.  
αἱ δῆ τοι νύκτας τε καὶ ἥματα τεσσαράκοντα 385  
κεκρύφαται, αὐτὶς δὲ περιπλομένου ἐνιαυτοῦ  
φαίνονται τὰ πρῶτα χαρασσομένοιο σιδήρου.  
οὗτός τοι πεδίων πέλεται νόμος, οἵ τε θαλάσσης  
ἐγγύθι ναιετάουσ', οἵ τ' ἄγκεα βησσήεντα,  
πόντου κυμαίνοντος ἀπόπροθι, πίονα χῶρον 390  
ναίονται· γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν,  
γυμνὸν δ' ἀμάειν, εἴς χ' ὥρια πάντ' ἐθέλησθα

<sup>1</sup> Bentley : δ' ἄρα, G.

## WORKS AND DAYS

a man has by him at home does not trouble him : it is better to have your stuff at home, for whatever is abroad may mean loss. It is a good thing to draw on what you have ; but it grieves your heart to need something and not to have it, and I bid you mark this. Take your fill when the cask is first opened and when it is nearly spent, but midways be sparing : it is poor saving when you come to the lees.

Let the wage promised to a friend be fixed ; even with your brother smile—and get a witness ; for trust and mistrust, alike ruin men.

Do not let a flaunting woman coax and cozen and deceive you : she is after your barn. The man who trusts womankind trusts deceivers.

There should be an only son, to feed his father's house, for so wealth will increase in the home ; but if you leave a second son you should die old. Yet Zeus can easily give great wealth to a greater number. More hands mean more work and more increase.

If your heart within you desires wealth, do these things and work with work upon work.

When the Pleiades, daughters of Atlas, are rising,<sup>1</sup> begin your harvest, and your ploughing when they are going to set.<sup>2</sup> Forty nights and days they are hidden and appear again as the year moves round, when first you sharpen your sickle. This is the law of the plains, and of those who live near the sea, and who inhabit rich country, the glens and dingles far from the tossing sea,—strip to sow and strip to plough and strip to reap, if you wish to get in all Demeter's fruits in due season, and that each kind may grow in

<sup>1</sup> Early in May.

<sup>2</sup> In November.

## HESIOD

ἔργα καμίζεσθαι Δημιήτερος· ὡς τοι ἔκαστα  
Ὥρι' ἀέξηται, μή πως τὰ μέταξε<sup>1</sup> χατίζων  
πτώσσης ἀλλοτρίους οἴκους καὶ μηδὲν ἀνύσσης. 395  
ὣς καὶ νῦν ἐπ' ἔμ' ἥλθες· ἐγὼ δέ τοι οὐκ ἐπιδώσω  
οὐδὲ ἐπιμετρήσω· ἔργαζεν, τήπιε Πέρση,  
ἔργα, τά τ' ἀνθρώποισι θεοὶ διετεκμήραντο,  
μή ποτε σὺν παίδεσσι γυναικί τε θυμὸν ἀχεύων  
ζητεύῃς βίοτον κατὰ γείτονας, οἱ δ' ἀμελῶσιν. 400  
ἢς μὲν γὰρ καὶ τρὶς τάχα τεύξεαι· ἦν δ' ἔτι  
λυπῆς,

χρῆμα μὲν οὐ πρήξεις, σὺ δ' ἐτώσια πόλλ' ἀγο-  
ρεύσεις·  
ἀχρεῖος δ' ἔσται ἐπέων νομός. ὅλλα σ' ἄνωγα  
φράζεσθαι χρειῶν τε λύσιν λιμοῦ τ' ἀλεωρίῃ.

Οἶκον μὲν πρώτιστα γυναικά τε βοῦν τ' ἀρο-  
τῆρα, 405  
κτητήν, οὐ γαμετήν, ἵτις καὶ βουσὶν ἔποιτο,  
χρήματα δ' ἐν οἴκῳ πάντ' ἄρμενα ποιήσασθαι,  
μὴ σὺ μὲν αἰτῆς ἄλλον, ὃ δ' ἀρνῆται, σὺ δὲ τητᾶ,  
ἡ δ' ὥρη παραμείβηται, μινύθη δὲ τὸ ἔργον.  
μηδ' ἀναβάλλεσθαι ἐς τ' αὔριον ἐς τε ἔνηφιν· 410  
οὐ γὰρ ἐτωσιοεργὸς ἀνὴρ πίμπλησι καλὴν  
οὐδὲ ἀναβαλλόμενος· μελέτη δὲ τὸ ἔργον ὁφέλλει·  
αἰὲν δὲ ἀμβολιεργὸς ἀνὴρ ἄτησι παλαίει.

Ὕμος δὴ λίγει μένος ὀξέος ἡελίοιο 415  
καύματος ἴδαλίμου, μετοπωρινὸν ὄμβριήσαντος  
Ζηνὸς ἐρισθειέος, μετὰ δὲ τρέπεται βρύτεος χρῶς  
πολλὸν ἐλαφρότερος· δὴ γὰρ τότε Σείριος ἀστὴρ  
βαιὸν ὑπὲρ κεφαλῆς κηριτρεφέων ἀνθρώπων  
ἔρχεται ἡμάτιος, πλεῖον ἐς τε μυκτὸς ἐπαυρεῖ·  
τῆμος ἀδηκτοτάτη πέλεται τμηθεῖσα σιδήρῳ 420

<sup>1</sup> Herodian : μεταξὲ, MSS.

## WORKS AND DAYS

its season. Else, afterwards, you may chance to be in want, and go begging to other men's houses, but without avail : as you have already come to me. But I will give you no more nor give you further measure. Foolish Perses ! Work the work which the gods ordained for men, lest in bitter anguish of spirit you with your wife and children seek your livelihood amongst your neighbours, and they do not heed you. Two or three times, may be, you will succeed, but if you trouble them further, it will not avail you, and all your talk will be in vain, and your word-play unprofitable. Nay, I bid you find a way to pay your debts and avoid hunger.

First of all, get a house, and a woman and an ox for the plough—a slave-woman and not a wife, to follow the oxen as well—and make everything ready at home, so that you may not have to ask of another, and he refuse you, and so, because you are in lack, the season pass by and your work come to nothing. Do not put your work off till to-morrow and the day after ; for a sluggish worker does not fill his barn, nor one who puts off his work : industry makes work go well, but a man who puts off work is always at hand-grips with ruin.

When the piercing power and sultry heat of the sun abate, and almighty Zeus sends the autumn rains,<sup>1</sup> and men's flesh comes to feel far easier,—for then the star Sirius passes over the heads of men, who are born to misery, only a little while by day and takes greater share of night—, then, when it showers its leaves to the ground and stops sprouting,

<sup>1</sup> In October.

## HESIOD

ῦλη, φύλλα δ' ἔραζε χέει, πτόρθοιό τε λίγει·  
τῆμος ἄρ' ὑλοτομεῖν μεμυημένος ὥρια ἔργα.  
ὅλμον μὲν τριπόδην τάμνειν, ὕπερον δὲ τρίπηχυν,  
ἀξονα δ' ἐπταπόδην· μάλα γάρ νύ τοι ἄρμενον  
οὔτω·

εὶ δέ κεν ὀκταπόδην, ἀπὸ καὶ σφῦράν κε τάμοιο. 425  
τρισπίθαμον δ' ἄψιν τάμνειν δεκαδώρῳ ἀμάξῃ.  
πόλλ' ἐπικαμπύλα κᾶλα· φέρειν δὲ γύην, ὅτ' ἀν  
εὔρης,

ἐς οἶκον, κατ' ὄρος διζήμενος ἢ κατ' ἄρουραν,  
πρίνινον· ὃς γὰρ βουσὶν ἀροῦν ὁχυρώτατός ἐστιν,  
εὗτ' ἀν Ἀθηναίης δμῷος ἐν ἐλύματι πήξας 430  
γόμφοισιν πελάσας προσαρίζεται ίστοβοῆι.  
δοιὰ δὲ θέσθαι ἄροτρα, ποιησάμενος κατὰ οἶκον,  
αὐτόγυνον καὶ πηκτόνι, ἐπεὶ πολὺ λώιον οὔτω·  
εἴ τοι ἔτερον ἄξαις, ἔτερόν κ' ἐπὶ βουσὶ βάλοιο.  
δάφνης δ' ἡ πτελέης ἀκιώτατοι ίστοβοῆες, 435  
δρυὸς ἐλυμα, γύης πρίνου· βόε δ' ἐνναετήρῳ  
ἄρσενε κεκτῆσθαι, τῶν γὰρ σθένος οὐκ ἀλαπαδνόν,  
ἥβης μέτρον ἔχοντε· τῷ ἐργάζεσθαι ἀρίστῳ.  
οὐκ ἀν τῷ γ' ἐρίσαντε ἐν αὐλακι κὰμ μὲν ἄροτρον  
ἄξειαν, τὸ δὲ ἔργον ἐτώσιον αὐθὶ λίποιεν.

τοῖς δ' ἄμα τεσσαρακονταετὶς αἰζηὸς ἐποιτο  
ἄρτον δειπνήσας τετράτρυφον, ὀκτάβλωμον,  
ὃς ἔργον μελετῶν ίθειάν κ' αὐλακ' ἐλαύνοι,  
μηκέτι παπταίνων μεθ' ὀμιῆλικας, ἀλλ' ἐπὶ ἔργῳ

## WORKS AND DAYS

the wood you cut with your axe is least liable to worm. Then remember to hew your timber: it is the season for that work. Cut a mortar<sup>1</sup> three feet wide and a pestle three cubits long, and an axle of seven feet, for it will do very well so; but if you make it eight feet long, you can cut a beetle<sup>2</sup> from it as well. Cut a felloe three spans across for a waggon of ten palms' width. Hew also many bent timbers, and bring home a plough-tree when you have found it, and look out on the mountain or in the field for one of holm-oak; for this is the strongest for oxen to plough with when one of Athena's hand-men has fixed in the share-beam and fastened it to the pole with dowels. Get two ploughs ready and work on them at home, one all of a piece, and the other jointed. It is far better to do this, for if you should break one of them, you can put the oxen to the other. Poles of laurel or elm are most free from worms, and a share-beam of oak and a plough-tree of holm-oak. Get two oxen, bulls of nine years; for their strength is unspent and they are in the prime of their age: they are best for work. They will not fight in the furrow and break the plough and then leave the work undone. Let a brisk fellow of forty years follow them, with a loaf of four quarters<sup>3</sup> and eight slices<sup>4</sup> for his dinner, one who will attend to his work and drive a straight furrow and is past the age for gaping after his fellows, but will keep his mind

<sup>1</sup> For pounding corn.

<sup>2</sup> A mallet for breaking clods after ploughing.

<sup>3</sup> The loaf is a flattish cake with two intersecting lines scored on its upper surface which divide it into four equal parts.

<sup>4</sup> The meaning is obscure. A scholiast renders "giving eight mouthfuls"; but the elder Philostratus uses the word in contrast to "leavened."

## HESIOD

θυμὸν ἔχων· τοῦ δ' οὐτὶ νεώτερος ἄλλος ἀμείνων 445  
σπέρματα δάσσασθαι καὶ ἐπισπορίην ἀλέασθαι.  
κουρότερος γὰρ ἀνὴρ μεθ' ὄμηλικας ἐπτοίηται.

Φρύξεσθαι δ', εὗτ' ἀν γεράνου φωνὴν ἐπακούσῃς  
ἡψόθεν ἐκ νεφέων ἐνιαύσια κεκληγμηνῆς  
ἥτ' ἀρότοιό τε σῆμα φέρει καὶ χείματος ὥρην 450  
δεικνύει ὀμβρηροῦ· κραδίην δ' ἔδακ' ἀνδρὸς  
ἀβούτεω·

ἢ τότε χορτάζειν ἔλικας βόας ἔρδον ἐόντας  
ῥηίδιον γὰρ ἔπος εἰπεῖν· βόε δὸς καὶ ἄμαξαν  
ῥηίδιον δ' ἀπανήρασθαι· πάρα ἔργα βόεσσιν.  
φησὶ δ' ἀνὴρ φρένας ἀφνειὸς πήξασθαι ἄμαξαν, 455  
τῆπιος, οὐδὲ τὸ οἶδ· ἑκατὸν δέ τε ἐούρατ' ἄμάξης,  
τῶν πρόσθεν μελέτην ἔχέμενον οἰκήια θέσθαι.

Εὗτ' ἀν δὲ πρώτιστ' ἄροτος θυητοῖσι φανεῖ,  
δὴ τότ' ἐφορμηθῆναι ὁμῶς δμῶές τε καὶ αὐτὸς  
αὖην καὶ διερήνη ἀρύνων ἀρότοιο καθ' ὥρην, 460  
πρωὶ μάλα σπεύδων, ἵνα τοι πλήθωσιν ἄρουραι.  
ἥρι πολεῖν· θέρεος δὲ νεωμένη οὐ σ' ἀπατήσει.  
νειὸν δὲ σπείρειν ἔτι κουφίζουσαν ἄρουραν·  
νειὸς ἀλεξιάρη παίδων εὐκηλήτειρα.

Εὔχεσθαι δὲ Διὸς χθοιώφ Δημήτερί θ' ἀγρῆ, 465  
ἐκτελέα βρίθειν Δημήτερος ἰερὸν ἀκτήν,  
ἀρχόμενος τὰ πρῶτ' ἀρότου, ὅτ' ἀν ἄκρον ἐχέτλιος  
χειρὶ λαβὼν ὅρπηκα βοῶν ἐπὶ νῶτον ἵκηαι  
ἔνδρυνον ἐλκόντων μεσάβων. ὁ δὲ τυτθὸς ὀπισθε  
δμῶος ἔχων μακέλην πόγον ὀρνίθεσσι τιθείη 470  
σπέρμα κατακρύπτων· ἐυθημοσύνη γὰρ ἀρίστη

## WORKS AND DAYS

on his work. No younger man will be better than he at scattering the seed and avoiding double-sowing : for a man less staid gets disturbed, hankering after his fellows.

Mark, when you hear the voice of the crane<sup>1</sup> who cries year by year from the clouds above, for she gives the signal for ploughing and shows the season of rainy winter ; but she vexes the heart of the man who has no oxen. Then is the time to feed up your horned oxen in the byre ; for it is easy to say : " Give me a yoke of oxen and a waggon," and it is easy to refuse : " I have work for my oxen." The man who is rich in fancy thinks his waggon as good as built already—the fool ! he does not know that there are a hundred timbers to a waggon. Take care to lay these up beforehand at home.

So soon as the time for ploughing is proclaimed to men, then make haste, you and your slaves alike, in wet and in dry, to plough in the season for ploughing, and bestir yourself early in the morning so that your fields may be full. Plough in the spring ; but fallow broken up in the summer will not belie your hopes. Sow fallow land when the soil is still getting light : fallow land is a defender from harm and a soother of children.

Pray to Zeus of the Earth and to pure Demeter to make Demeter's holy grain sound and heavy, when first you begin ploughing, when you hold in your hand the end of the plough-tail and bring down your stick on the backs of the oxen as they draw on the pole-bar by the yoke-straps. Let a slave follow a little behind with a mattock and make trouble for the birds by hiding the seed ; for good management

<sup>1</sup> About the middle of November.

## HESIOD

θυητοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη.  
ὅδέ κεν ἀδροσύνη στάχνες νεύοιεν ἔραζε,  
εἰ τέλος αὐτὸς ὅπισθεν Ὄλύμπιος ἐσθλὸν ὄπαξοι,  
ἐκ δ' ἀγγέων ἐλάσειας ἀράχνια· καὶ σε ἔολπα 475  
γηθήσειν βιότου αἱρεύμενον ἔνδον ἔόντος.  
εὐοχθέων δ' ἵξεαι πολιὸν ἕαρ, οὐδὲ πρὸς ἄλλους  
αὐγάσεαι· σέο δ' ἄλλος ἀνὴρ κεχρημένος ἔσται.

Εἰ δέ κεν ἡελίοιο τροπῆς ἀρόφως χθόνα δῖαν,  
ἡμενος ἀμήσεις ὀλίγοι περὶ χειρὸς ἔέργων, 480  
ἀντία δεσμεύων κεκοιμένος, οὐ μάλα χάρων,  
οἴσεις δ' ἐν φορμῷ παῦροι δέ σε θηήσονται.  
ἄλλοτε δ' ἄλλοιος Ζηνὸς νόος αἰγιόχοιο,  
ἀργαλέος δ' ἄνδρεσσι καταθιητοῖσι νοῆσαι.  
εἰ δέ κεν ὅψ' ἀρόσης, τόδε κέν τοι φάρμακον εἴη· 485  
ἡμος κόκκυξ κοκκύζει δρυὸς ἐν πετάλοισι  
τὸ πρῶτον, τέρπει δὲ βροτοὺς ἐπ' ἀπείρονα γαῖαν,  
τῆμος Ήεὺς ὕσι τρίτῳ ἥματι μηδ' ἀπολίγοι,  
μήτ' ἄρ' ὑπερβάλλων βοὸς ὄπλὴν μήτ' ἀπολείπων·  
οὕτω κ' ὁψαρότης πρωηρότη<sup>1</sup> ἰσοφαρίζοι. 490  
ἐν θυμῷ δ' εὖ πάντα φυλάσσεο· μηδέ σε λίθοι  
μήτ' ἕαρ γιγνόμενον πολιὸν μήθ' ὄριος ὅμβρος.

Πὰρ δ' ἵθι χάλκειον θῶκον καὶ ἐπαλέα λέσχην  
ὤρη χειμερίη, ὅπότε κρύος ἀνέρα ἔργων  
ἰσχάνει, ἔνθα κ' ἄοκνος ἀνὴρ μέγα οἶκον ὄφέλλοι, 495  
μή σε κακοῦ χειμῶνος ἀμηχανίη καταμάρψῃ  
σὺν πενίῃ, λεπτῇ δὲ παχὺν πόδα χειρὶ πιέξῃς.  
πολλὰ δ' ἀεργὸς ἀνὴρ, κενεὴν ἐπὶ ἐλπίδα μίμνων,  
χρηίζων βιότοιο, κακὰ προσελέξατο θυμῷ.

<sup>1</sup> Kirchoff: πρωηρότη, CD: πρωτηρότη, GIKL.

## WORKS AND DAYS

is the best for mortal men as bad management is the worst. In this way your corn-ears will bow to the ground with fullness if the Olympian himself gives a good result at the last, and you will sweep the cobwebs from your bins and you will be glad, I ween, as you take of your garnered substance. And so you will have plenty till you come to grey<sup>1</sup> springtime, and will not look wistfully to others, but another shall be in need of your help.

But if you plough the good ground at the solstice,<sup>2</sup> you will reap sitting, grasping a thin crop in your hand, binding the sheaves awry, dust-covered, not glad at all; so you will bring all home in a basket and not many will admire you. Yet the will of Zeus who holds the aegis is different at different times; and it is hard for mortal men to tell it; for if you should plough late, you may find this remedy—when the cuckoo first calls<sup>3</sup> in the leaves of the oak and makes men glad all over the boundless earth, if Zeus should send rain on the third day and not cease until it rises neither above an ox's hoof nor falls short of it, then the late-plougher will vie with the early. Keep all this well in mind, and fail not to mark grey spring as it comes and the season of rain.

Pass by the smithy and its crowded lounge in winter time when the cold keeps men from field work,—for then an industrious man can greatly prosper his house—lest bitter winter catch you helpless and poor and you chafe a swollen foot with a shrunk hand. The idle man who waits on empty hope, lacking a livelihood, lays to heart mischief-making;

<sup>1</sup> Spring is so described because the buds have not yet cast their iron-grey husks.

<sup>2</sup> In December.

<sup>3</sup> In March.

## HESIOD

ελπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει,      500  
 ἵμενον ἐν λέσχῃ, τῷ μὴ βίος ἄρκιος εἴη.

Δείκνυε δὲ δμώεσσι θέρευς ἔτι μέσσου ἔόντος·  
 οὐκ αἰὲν θέρος ἐσσεῖται, ποιεῖσθε καλιάς.

Μῆνα δὲ Ληναιῶνα, κάκ' ἵματα, βουδύρα  
 πάντα,  
 τοῦτον ἀλεύασθαι, καὶ πηγάδας, αἴτ' ἐπὶ γαῖαν      505  
 πνεύσαντος Βορέαο δυσηλεγέες τελέθουσιν,  
 ὅστε διὰ Θρήκης ἴπποτρόφου εὐρέι πόντῳ  
 ἐμπνεύσας ὕρινε· μέμυκε δὲ γαῖα καὶ ὑλη·  
 πολλὰς δὲ δρῦς ὑψικόμοντος ἐλάτας τε παχείας  
 οὔρεος ἐν βήσσῃς πιλνᾶ χθονὶ πουλυβοτείρη      510  
 ἐμπίπτων, καὶ πᾶσα βοῶ τότε νήριτος ὑλη.  
 θῆρες δὲ φρίσσουσ', οὐρᾶς δ' ὑπὸ μέζε' ἔθειτο,  
 τῶν καὶ λάχνη δέρμα κατάσκιον· ἀλλά νυ καὶ  
 τῶν

Ψυχρὸς ἐὼν διάησι δασυστέρνων περ ἔόντων.  
 καὶ τε διὰ ρίνουν βοὸς ἔρχεται, οὐδέ μιν ἵσχει.      515  
 καὶ τε δὶ' αἶγα ἄησι τανύτριχα· πώεα δ' οὐ τι,  
 οὕνεκ' ἐπηεταναὶ τρίχες αὐτῶν, οὐδὲ διάησιν  
 ἵσ ἀνέμου Βορέου· τροχαλὸν δὲ γέροντα τίθησιν.  
 καὶ διὰ παρθενικῆς ἀπαλόχροος οὐ διάησιν,  
 ἢτε δόμων ἔντοσθε φίλη παρὰ μητέρι μίμιτει      520  
 οὐ πω ἔργα ἴδυνα πολυχρύσουν Ἀφροδίτης.  
 εὖ τε λοεσταμένη τέρενα χρόα καὶ λίπ' ἐλαίφ  
 χρισταμένη μυχίη καταλέξεται ἔνδοθι οἴκου  
 ἵματι χειμερίῳ, ὅτ' ἀνόστεος δὲν πόδα τέιδει  
 ἐν τ' ἀπύρῳ οἴκῳ καὶ ἱθεσι λευγαλέοισιν.      525  
 οὐδέ οἱ<sup>1</sup> ἡέλιος δείκνυ νομὸν ὄρμηθῆναι.

<sup>1</sup> Hermann: οὐ γάρ οἱ, MSS.

## WORKS AND DAYS

it is not an wholesome hope that accompanies a needy man who lolls at ease while he has no sure livelihood.

While it is yet midsummer command your slaves :  
“It will not always be summer, build barns.”

Avoid the month Lenaon,<sup>1</sup> wretched days, all of them fit to skin an ox, and the frosts which are cruel when Boreas blows over the earth. He blows across horse-breeding Thrace upon the wide sea and stirs it up, while earth and the forest howl. On many a high-leaved oak and thick pine he falls and brings them to the bounteous earth in mountain glens : then all the immense wood roars and the beasts shudder and put their tails between their legs, even those whose hide is covered with fur ; for with his bitter blast he blows even through them although they are shaggy-breasted. He goes even through an ox's hide ; it does not stop him. Also he blows through the goat's fine hair. But through the fleeces of sheep, because their wool is abundant, the keen wind Boreas pierces not at all ; but it makes the old man curved as a wheel. And it does not blow through the tender maiden who stays indoors with her dear mother, unlearned as yet in the works of golden Aphrodite, and who washes her soft body and anoints herself with oil and lies down in an inner room within the house, on a winter's day when the Boneless One<sup>2</sup> gnaws his foot in his fireless house and wretched home ; for the sun shows him no pastures to make

<sup>1</sup> The latter part of January and earlier part of February.

<sup>2</sup> i.e. the octopus or cuttle.

## HESIOD

ἀλλ᾽ ἐπὶ κνανέων ἀνδρῶν δῆμόν τε πόλιν τε  
στρωφᾶται, βράδιον δὲ Πανελλήνεσσι φαείνει.  
καὶ τότε δὴ κεραὸι καὶ νίκεροι ὑληκοῖται  
λυγρὸν μυλιόσιντες ἀνὰ δρία βησσιήεντα 530  
φεύγουσιν· καὶ πᾶσιν ἐνὶ φρεσὶ τοῦτο μέμηλεν,  
ώς σκέπα μαιόμενοι πυκινοὺς κευθμῶνας ἔχωσι<sup>1</sup>  
καὶ γλάφυ πετρῆεν· τότε δὴ τρίποδι βροτῷ ἵσοι,  
οὐ τ' ἐπὶ οὐτα ἔαγε, κάρη δ' εἰς οὖδας ὄραται,  
τῷ ἵκελοι φοιτῶσιν, ἀλευόμενοι οὐφα λευκήν. 535

Καὶ τότε ἔσσασθαι ἔρυμα χρόσ, ὡς σε κελεύω,  
χλαῖνάν τε μαλακὴν καὶ τερμιόεντα χιτῶνα·  
στήμονι δὲ ἐν παύρῳ πολλὴν κρόκα μηρύσσασθαι·  
τὴν περιέσσασθαι, ἵνα τοι τρίχες ἀτρεμέωσι,  
μηδ' ὄρθαι φρίσσωσιν ἀειρόμεναι κατὰ σῶμα. 540  
ἀμφὶ δὲ ποσσὶ πέδιλα βοὸς ἴφι κταμένοιο  
ἄρμενα δίσσασθαι, πίλοις ἔντοσθε πυκάσσας.  
πρωτογόνων δὲ ἐρίφων, ὅπότ' ἀν κρύος ὥριον  
ἔλθῃ,

δέρματα συρράπτειν νεύρῳ βοός, ὅφερ' ἐπὶ οὐτῷ  
ὑετοῦ ἀμφιβάλῃ ἀλέην· κεφαλῆφι δὲ ὑπερθεν 545  
πῖλον ἔχειν ἀσκητόν, ἵν' οὔατα μὴ καταδεύη·  
ψυχρὴ γάρ τ' ήώς πέλεται Βορέαο πεσόντος  
ηώιος δὲ ἐπὶ γαιῶν ἀπ' οὐρανοῦ ἀστερόεντος  
ἀὴρ πυροφόρος τέταται μακάρων ἐπὶ ἔργοις· 550  
ὅστε ἀρυσσάμενος ποταμῶν ἀπὸ αἰεναύτων,  
ὑψοῦ ὑπὲρ γαιῆς ἀρθεὶς ἀνέμοιο θυέλλῃ  
ἄλλοτε μέν θ' ὕει ποτὶ ἔσπερον, ἄλλοτε ἄησι  
πυκνὰ Θρηικίου Βορέου νέφεα κλονέοιτος.  
τὸν φθάμενος ἔργον τελέσας οἰκόνδε νέεσθαι,

<sup>1</sup> Peppmüller: οἱ . . . ἔχανσι, MSS.

## WORKS AND DAYS

for, but goes to and fro over the land and city of dusky men,<sup>1</sup> and shines more sluggishly upon the whole race of the Hellenes. Then the horned and unhorned denizens of the wood, with teeth chattering pitifully, flee through the copses and glades, and all, as they seek shelter, have this one care, to gain thick coverts or some hollow rock. Then, like the Three-legged One<sup>2</sup> whose back is broken and whose head looks down upon the ground, like him, I say, they wander to escape the white snow.

Then put on, as I bid you, a soft coat and a tunic to the feet to shield your body,—and you should weave thick woof on thin warp. In this clothe yourself so that your hair may keep still and not bristle and stand upon end all over your body. Lace on your feet close-fitting boots of the hide of a slaughtered ox, thickly lined with felt inside. And when the season of frost comes on, stitch together skins of firstling kids with ox-sinew, to put over your back and to keep off the rain. On your head above wear a shaped cap of felt to keep your ears from getting wet, for the dawn is chill when Boreas has once made his onslaught, and at dawn a fruitful mist is spread over the earth from starry heaven upon the fields of blessed men: it is drawn from the ever flowing rivers and is raised high above the earth by wind-storm, and sometimes it turns to rain towards evening, and sometimes to wind when Thracian Boreas huddles the thick clouds. Finish your work and return home ahead of him, and do not let the

<sup>1</sup> i.e. the dark-skinned people of Africa, the Egyptians or Aethiopians.

<sup>2</sup> i.e. an old man walking with a staff (the "third leg" - as in the riddle of the Sphinx).

## HESIOD

μή ποτέ σ' οὐρανόθεν σκοτόεν τέφος ἀμφικαλύψῃ, 555  
 χρῶτα δὲ μυδαλίον θήγη κατά θ' εῖματα δεύσῃ.  
 ἀλλ' ὑπαλεύασθαι· μεὶς γὰρ χαλεπώτατος οὗτος,  
 χειμέριος, χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώ-  
 ποις.

τῆμος τῷμισυ βουσίν, ἐπ' ἀνέρι δὲ πλέον εἴη  
 ἄρμαλιῆς· μακρὰὶ γὰρ ἐπίρροθοι εὐφρύναι εἰσίν. 560  
 ταῦτα φυλασσόμενος τετέλεσμένοις εἰς ἐνιαυτὸν  
 ἰσοῦσθαι τύκτας τε καὶ ἥματα, εἰσόκειν αὖτις  
 γῇ πάντων μήτηρ καρπὸν σύμμικτον ἐνείκη.

Εὗτ' ἀν δ' ἔξήκοιτα μετὰ τρωπὰς ἡελίοιο  
 χειμέρι' ἐκτελέσῃ Ζεὺς ἥματα, δή τα τότ' ἀστὴρ 565  
 Ἀρκτοῦρος προλιπὼν ἱερὸν ρόσον Ὄκεανοιο  
 πρῶτον παρφαίνων ἐπιτέλλεται ἀκροκιέφαιος.  
 τὸν δὲ μέτ' ὄρθογόνη Ηανδιονὶς ὅρτο χελιδῶν  
 ἐς φάος ἀνθρώποις, ἕαρος νέον ἴσταμένοιο.  
 τὴν φθάμενος οἶνας περιταμνέμεν· ὡς γὰρ ἄμεινον. 570  
 Ἀλλ' ὅπότ' ἀν φερέοικος ἀπὸ χθονὸς ἀμ φυτὰ  
 βαίνη

Ιληιάδας φεύγων, τότε δὴ σκάφος οὐκέτι οὐρέων·  
 ἀλλ' ἄρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν·  
 φεύγειν δὲ σκιεροὺς θώκους καὶ ἐπ' ἡόα<sup>1</sup> κοῖτον  
 ὅρη ἐν ἀμήτου, ὅτε τ' ἡέλιος χρόα κάρφει. 575  
 τημοῦτος σπεύδειν καὶ οἴκαδε καρπὸν ἀγινεῦν  
 ὄρθρου ἀμστάμενος, ἵνα τοι βίος ἄρκιος εἴη.  
 ἡώς γὰρ ἔργοιο τρίτην ἀπομείρεται αἷσαν,  
 ἡώς τοι προφέρει μὲν ὄδον, προφέρει δὲ καὶ ἔργου,  
 ἡώς, ἢτε φαιεῖσα πολέας ἐπέβησε κελεύθουν 580  
 ἀνθρώπους πολλοῖσι τ' ἐπὶ ζυγὰ βουσὶ τίθησιν.

<sup>1</sup> Gerhard: ἡῶ, MSS.

## WORKS AND DAYS

dark cloud from heaven wrap round you and make your body clammy and soak your clothes. Avoid it : for this is the hardest month, wintry, hard for sheep and hard for men. In this season let your oxen have half their usual food, but let your man have more ; for the helpful nights are long. Observe all this until the year is ended and you have nights and days of equal length, and Earth, the mother of all, bears again her various fruit.

When Zeus has finished sixty wintry days after the solstice, then the star Arcturus<sup>1</sup> leaves the holy stream of Ocean and first rises brilliant at dusk. After him the shrilly wailing daughter of Pandion, the swallow, appears to men when spring is just beginning. Before she comes, prune the vines, for it is best so.

But when the House-carrier<sup>2</sup> climbs up the plants from the earth to escape the Pleiades, then it is no longer the season for digging vineyards, but to whet your sickles and rouse up your slaves. Avoid shady seats and sleeping until dawn in the harvest season, when the sun scorches the body. Then be busy, and bring home your fruits, getting up early to make your livelihood sure. For dawn takes away a third part of your work, dawn advances a man on his journey and advances him in his work, — dawn which appears and sets many men on their road, and puts yokes on many oxen.

<sup>1</sup> February to March.

<sup>2</sup> i.e. the snail. The season is the middle of May.

## HESIOD

Ἡμος δὲ σκόλυμός τ' ἀνθεῖ καὶ ἡχέτα τέττιξ  
δευδρέω ἐφεζόμενος λιγυρὴν καταχεύετ' ἀοιδὴν  
πυκνὸν ύπὸ πτερύγων, θέρεος καματώδεος ὥρη,  
τῆμος πιόταταί τ' αἶγες καὶ οὖνος ἄριστος,  
μαχλόταται δὲ γυναικες, ἀφαυρότατοι δέ το  
ἄνδρες

εἰσίν, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει,  
ἀναλέος δέ τε χρῶς ύπὸ καύματος· ἀλλὰ τότ' ἡδη  
εἴη πετραίη τε σκιῇ καὶ βίβλινος οὖνος,  
μάζα τ' ἀμολγαίη γάλα τ' αἰγῶν σβεννυμενάων, 590  
καὶ βοὸς ὑλοφάγοιο κρέας μή πω τετοκυίης  
πρωτογόνων τ' ἐρίφων· ἐπὶ δ' αἴθοπα πινέμε  
οὖνον,  
ἐν σκιῇ ἔζόμενοι, κεκορημένον ἦτορ ἐδωδῆς,  
ἀντίον ἀκραέος Ζεφύρου τρέψαντα πρόσωπα,  
κρήνης τ' αἰενάου καὶ ἀπορρύτου, ἥτ' ἀθόλωτος, 595  
τρὶς ὕδατος προχέειν, τὸ δὲ τέτρατον ίέμεν οἴνου.

Δμωσὶ δ' ἐποτρύνειν Δημίτερος ἱερὸν ἀκτὴν  
δινέμεν, εὗτ' ἀν πρῶτα φανῆ σθένος Ωαρίωνος,  
χώρῳ ἐν εὐαέι καὶ ἐντροχάλῳ ἐν ἀλωῇ.  
μέτρῳ δ' εῦ κομίσασθαι ἐν ἄγγεσιν· αὐτὰρ ἐπὴν δὴ 600  
πάντα βίον κατάθηαι ἐπάρμενον ἔνδοθι οἴκου,  
θῆτά τ' ἀοικον ποιεῖσθαι καὶ ἄτεκνον ἔριθον  
δίξησθαι κέλομαι· χαλεπὴ δ' ύπόπορτις ἔριθος·  
καὶ κύνα καρχαρόδοντα κομεῖν, μὴ φείδεο σίτον,  
μή ποτέ σ' ἡμερόκοιτος ἀνήρ ἀπὸ χρήμαθ'  
ἔληται.  
χόρτον δ' ἐσκομίσαι καὶ συρφετόν, ὅφρα τοι εἴη  
βουσὶ καὶ ἡμιόνοισιν ἐπηετανόν. αὐτὰρ ἐπειτα  
δμῶας ἀναψύξαι φίλα γούνατα καὶ βόε λῦσαι.

## WORKS AND DAYS

But when the artichoke flowers,<sup>1</sup> and the chirping grass-hopper sits in a tree and pours down his shrill song continually from under his wings in the season of wearisome heat, then goats are plumpest and wine sweetest; women are most wanton, but men are feeblest, because Sirius parches head and knees and the skin is dry through heat. But at that time let me have a shady rock and wine of Biblis, a clot of curds and milk of drained goats with the flesh of an heifer fed in the woods, that has never calved, and of firstling kids; then also let me drink bright wine, sitting in the shade, when my heart is satisfied with food, and so, turning my head to face the fresh Zephyr, from the everflowing spring which pours down unfouled thrice pour an offering of water, but make a fourth libation of wine.

Set your slaves to winnow Demeter's holy grain, when strong Orion<sup>2</sup> first appears, on a smooth threshing-floor in an airy place. Then measure it and store it in jars. And so soon as you have safely stored all your stuff indoors, I bid you put your bondman out of doors and look out a servant-girl with no children;—for a servant with a child to nurse is troublesome. And look after the dog with jagged teeth; do not grudge him his food, or some time the Day-sleeper<sup>3</sup> may take your stuff. Bring in fodder and litter so as to have enough for your oxen and mules. After that, let your men rest their poor knees and unyoke your pair of oxen.

<sup>1</sup> In June.

<sup>2</sup> July.

<sup>3</sup> i.e. a robber.

## HESIOD

Εὗτ' ἀν δ' Ὡρίων καὶ Σείριος ἐς μέσον ἔλθη  
οὐρανόν, Ἀρκτοῦρον δ' ἐσίδη ρόδοδάκτυλος Ἡώς, 610  
ὡς Πέρση, τότε πάντας ἀποδρέπειν οἴκαδε βύτρυς·  
δεῖξαι δ' ἡελίφ δέκα τ' ἥματα καὶ δέκα τύκτας,  
πέντε δὲ συσκιάσαι, ἕκτῳ δ' εἰς ἄγγε' ἀφύσσαι  
ὅθρα Διωνύσου πολυγηθέος. αὐτῷρ ἐπὶην δὴ  
Πληγάδες θ' Ἄταδες τε τό τε σθένος Ὡρίωνος 615  
δύνωσιν, τότ' ἔπειτ' ἀρότου μεμημένος εἶναι  
ώραιον· πλειὸν δὲ κατὰ χθονὸς ἄρμενος εῖσιν.

Εἰ δέ σε ναυτιλίης δυσπεμφέλου ἴμερος αἴρει,  
εῦτ' ἀν Πληγάδες σθένος ὅβριμον Ὡρίωνος  
φεύγουσαι πίπτωσιν ἐς ἡεροειδέα πόντον, 620  
δὴ τότε πατούσιν ἀνέμοιν θυίουσιν<sup>1</sup> ἀῆται·  
καὶ τότε μηκέτι οῆμας ἔχειν ἐν δύνοπι πόντῳ,  
γῆν ἐργάζεσθαι μεμημένος, ὃς σε κελεύω.  
νῆα δ' ἐπ' ἡπείρου όρυσαι πυκάσαι τε λίθοισι  
πάντοθεν, ὅφρ' ἵσχωσ' ἀνέμιον μένος ὑγρὸν ἀέρτων, 625  
χείμαρον ἐξερύσας, ἵνα μὴ πύθη Διὸς ὅμβρος.  
ὑπλα δ' ἐπάρμενα πάντα τεῷ ἐγκάτθεο οἴκῳ  
εὐκέσμως στολίσας ηὗρος πτερὰ πορτοπόροιο·  
πηδάλιοι δ' ἐνεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι.  
αὐτὸς δ' ὄραιον μίμηειν πλόον, εἰσόκειν ἔλθη· 630  
καὶ τότε ηῆα θοὴν ἄλαδ' ἐλκέμειν, ἐν δέ τε φύρτον  
ἄρμενον ἐρτίνασθαι, ἵν' οἴκαδε κέρδος ἄρηται,  
ὃς περ ἐμός τε πατήρ καὶ σός, μέγα τῆς Πέρση,  
πλωΐζεσκ' ἐν ηὗροι, βίσιν κεχρημένος ἐσθλοῦ·  
ὅς ποτε καὶ τῇδ' ἥλθε, πολὺν διὰ πόντον ἀνύσσας, 635  
Κύμην Αἰολίδα προλιπῶν, ἐν ηῇ μελαινῇ·  
οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὅλβον,

<sup>1</sup> Rzach: θυίουσιν, MSS.

## WORKS AND DAYS

But when Orion and Sirius are come into mid-heaven, and rosy-fingered Dawn sees Areturus,<sup>1</sup> then cut off all the grape-clusters, Perses, and bring them home. Show them to the sun ten days and ten nights: then cover them over for five, and on the sixth day draw off into vessels the gifts of joyful Dionysus. But when the Pleiades and Hyades and strong Orion begin to set,<sup>2</sup> then remember to plough in season: and so the completed year<sup>3</sup> will fitly pass beneath the earth.

But if desire for uncomfortable sea-faring seize you: when the Pleiades plunge into the misty sea<sup>4</sup> to escape Orion's rude strength, then truly gales of all kinds rage. Then keep ships no longer on the sparkling sea, but bethink you to till the land as I bid you. Haul up your ship upon the land and pack it closely with stones all round to keep off the power of the winds which blow damply, and draw out the bilge plug so that the rain o' heaven may not rot it. Put away all the tackle and fittings in your house, and stow the wings of the sea-going ship neatly, and hang up the well-shaped rudder over the smoke. You yourself wait until the season for sailing is come, and then haul your swift ship down to the sea and stow a convenient cargo in it, so that you may bring home profit, even as your father and mine, foolish Perses, used to sail on ship-board because he lacked sufficient livelihood. And one day he came to this very place crossing over a great stretch of sea; he left Aeolian Cyme and fled, not from riches and substance, but from wretched

<sup>1</sup> September.

<sup>2</sup> The end of October.

<sup>3</sup> That is, the succession of stars which make up the full year.

<sup>4</sup> The end of October or beginning of November.

## HESIOD

ἀλλὰ κακὴν πενίην, τὴν Ζεὺς ἄνδρεσσι δίδωσιν·  
νάσσατο δ' ἄγχ' Ἐλικῶνος δίζυρῆ ἐνὶ κώμῃ,  
"Ασκρη, χεῖμα κακῆ, θέρει ἀργαλέη, οὐδέ ποτ'  
ἔσθλῆ.

640

Τύνη δ', ὁ Πέρση, ἔργων μεμνημένος εἶναι  
ώραιών πάντων, περὶ ναυτιλίης δὲ μάλιστα.  
νῆ ὀλίγην αἰνεῖν, μεγάλη δ' ἐνὶ φορτίᾳ θέσθαι.  
μείζων μὲν φόρτος, μεῖζον δ' ἐπὶ κέρδει κέρδος  
ἔσσεται, εἴ κ' ἀνεμοί γε κακὰς ἀπέχωσιν ἀήτας.

645

Εὗτ' ἀν ἐπ' ἐμπορίην τρέψας ἀεσίφρονα θυμὸν  
βούληαι χρέα τε προφυγεῖν καὶ λιμὸν ἀτερπέα,  
δείξω διὰ τοι μέτρα πολυφλοίσβοιο θαλάσσης,  
οὕτε τι ναυτιλίης σεσοφισμένος οὕτε τι νηῶν.  
οὐ γάρ πώ ποτε τῇ γ' ἐπέπλων εὑρέα πόντουν,  
εἰ μὴ ἐς Εὔβοιαν ἐξ Αὐλίδος, ἢ ποτ' Ἀχαιοὶ  
μείναντες χειμῶνα πολὺν σὺν λαὸν ἅγειραν  
Ἐλλάδος ἐξ ιερῆς Τροίην ἐς καλλιγύναικα.  
ἐνθα δ' ἐγὼν ἐπ' ἀεθλα δαίφρονος Ἀμφιδάμαντος  
Χαλκίδα τ' εἰς ἐπέρησα· τὰ δὲ προπεφραδμένα  
πολλὰ

655

ἄεθλ' ἔθεσαν παῖδες μεγαλήτορος· ἐνθα μέ φημι  
ῦμνῳ νικήσαντα φέρειν τρίποδ' ὡτώεντα.  
τὸν μὲν ἐγὼ Μούσης Ἐλικωνιάδεσσ' ἀνέθηκα,  
ἐνθα με τὸ πρῶτον λιγυρῆς ἐπέβησαν ἀνιδῆς.  
τόσσον τοι τηῶν γε πεπειρημαὶ πολυγύμφων·  
ἀλλὰ καὶ ὡς ἐρέω Ζηνὸς ιύόν αἰγιόχοιο.  
Μοῦσαι γάρ μ' ἐδίδαξαν ἀθέσφατον ὕμνον ἀείδειν.

660

"Ηματα πεντίκοντα μετὰ τροπὰς ἡελίοιο,  
ἐς τέλος ἐλθόντος θέρεος καματώδεος ὥρις,  
ώραιος πέλεται θυητοῖς πλάσος· οὕτε κε νῆ  
κανάξαις οὗτ' ἄνδρας ἀποφθείσειε θάλασσα,

665

## WORKS AND DAYS

poverty which Zeus lays upon men, and he settled near Helicon in a miserable hamlet, Asera, which is bad in winter, sultry in summer, and good at no time.

But you, Perses, remember all works in their season but sailing especially. Admire a small ship, but put your freight in a large one; for the greater the lading, the greater will be your piled gain, if only the winds will keep back their harmful gales.

If ever you turn your misguided heart to trading and wish to escape from debt and joyless hunger, I will show you the measures of the loud-roaring sea, though I have no skill in sea-faring nor in ships; for never yet have I sailed by ship over the wide sea, but only to Euboea from Aulis where the Achaeans once stayed through much storm when they had gathered a great host from divine Hellas for Troy, the land of fair women. Then I crossed over to Chalcis, to the games of wise Amphidamas where the sons of the great-hearted hero proclaimed and appointed prizes. And there I boast that I gained the victory with a song and carried off an handled tripod which I dedicated to the Muses of Helicon, in the place where they first set me in the way of clear song. Such is all my experience of many-pegged ships; nevertheless I will tell you the will of Zeus who holds the aegis; for the Muses have taught me to sing in marvellous song.

Fifty days after the solstice,<sup>1</sup> when the season of wearisome heat is come to an end, is the right time for men to go sailing. Then you will not wreck your ship, nor will the sea destroy the sailors, unless

<sup>1</sup> July-August.

## HESIOD

εὶ δὴ μὴ πρόφρων γε Ποσειδάων ἐνοσίχθων  
ἢ Ζεὺς ἀθαράτων βασιλεὺς ἔθέλησιν ὄλέσσαι·  
ἐν τοῖς γὰρ τέλοις ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε.  
τῆμος δ' εὐκρινέες τὸν αὖται καὶ πόντος ἀπίγμων· 670  
εὔκηλος τότε νῆα θοὴν ἀνέμοισι πιθίσας  
ἔλκεμεν ἐς πόντον φόρτον τὸν ἐς πάντα τίθεσθαι,  
σπεύδειν δ' ὅττι τάχιστα πάλιν οἰκόνδε νέεσθαι·  
μηδὲ μένειν οἴνον τε νέον καὶ ὀπωρινὸν ὄμβρον  
καὶ χειμῶν' ἐπιόντα Νότοιό τε δεινὰς ἀήτας, 675  
ὅστ' ὥρινε θάλασσαν ὁμαρτίσας Διὸς ὄμβρῳ  
πολλῷ ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔθηκεν.

"Αλλος δ' εἰαρινὸς πέλεται πλόος ἄνθρωποισιν.  
ἡμος δὴ τὸ πρῶτον, ὅσον τὸν ἐπιβᾶσα κορώνη  
ἴχνος ἐποίησεν, τόσσον πέταλ' ἀνδρὶ φανείη· 680  
ἐν κράδῃ ἀκρωτάτῃ, τότε δ' ἄμβρατός ἐστι θάλασσα·  
εἰαρινὸς δ' οὗτος πέλεται πλόος. οὐ μην ἤγαγε  
αἴνημ'. οὐ γὰρ ἐμῷ θυμῷ κεχαρισμένος ἐστίν·  
ἄρπακτός· χαλεπῷς κε φύγοις κακούν· ἀλλά τοι  
καὶ τὰ  
ἄνθρωποι ἕξουσιν ὑιδρείγησι νόοιο· 685  
χρῆματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσιν.  
δειπὼν δ' ἐστὶ θανεῖν μετὰ κύμασιν. ἀλλὰ σ' ἄγαγο  
φράζεσθαι τύδε πάντα μετὰ φρεσίν, ὡς ἀγορεύω.  
μηδὲν ἐν μησίν ἄπαντα βίον κοίλησι τίθεσθαι·  
ἀλλὰ πλέω λείπειν, τὰ δὲ μείονα φορτίζεσθαι. 690  
δεινὸν γὰρ πόντου μετὰ κύμασι πήματι κύρσαι.  
δειπὼν δ', εἴ κ' ἐπ' ἄμαξαν ὑπέρβιον ἄχθος ἀείρας  
ἄξονα κανάξαις καὶ φορτία μαυρωθείη.  
μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.

'Οραιος δὲ γυναικα τεὸν ποτὶ οἰκοι ἀγεσθαι,  
μήτε τριηκόντων ἐτέων μάλα πόλλα ἀπολείπων

## WORKS AND DAYS

Poseidon the Earth-Shaker be set upon it, or Zeus, the king of the deathless gods, wish to slay them ; for the issues of good and evil alike are with them. At that time the winds are steady, and the sea is harmless. Then trust in the winds without care, and haul your swift ship down to the sea and put all the freight on board ; but make all haste you can to return home again and do not wait till the time of the new wine and autumn rain and oncoming storms with the fierce gales of Notus who accompanies the heavy autumn rain of Zeus and stirs up the sea and makes the deep dangerous.

Another time for men to go sailing is in spring when a man first sees leaves on the topmost shoot of a fig-tree as large as the foot-print that a crow makes ; then the sea is passable, and this is the spring sailing time. For my part I do not praise it, for my heart does not like it. Such a sailing is snatched, and you will hardly avoid mischief. Yet in their ignorance men do even this, for wealth means life to poor mortals ; but it is fearful to die among the waves. But I bid you consider all these things in your heart as I say. Do not put all your goods in hollow ships ; leave the greater part behind, and put the lesser part on board ; for it is a bad business to meet with disaster among the waves of the sea, as it is bad if you put too great a load on your waggon and break the axle, and your goods are spoiled. Observe due measure : and proportion is best in all things.

Bring home a wife to your house when you are of the right age, while you are not far short of thirty

## HESIOD

μιήτ' ἐπιθεὶς μάλα πολλά· γάμος δέ τοι ὕριος  
οὗτος·

ἡ δὲ γυνὴ τέτορ' ἡβώοι, πέμπτῳ δὲ γαμοῖτο.  
παρθενικὴν δὲ γαμεῖν, ὡς κ' ἥθεα κεδνὰ διδάξῃς.  
τὴν δὲ μάλιστα γαμεῖν, ἣ τις σέθεν ἐγγύθι ναίει, 700  
πάντα μάλ' ἀμφιδών,<sup>1</sup> μὴ γείτοσι χάρματα γήμησ.  
οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληίζετ' ἄμεινον  
τῆς ἀγαθῆς, τῆς δ' αὐτε κακῆς οὐ ρίγιον ἄλλο,  
δειπνολόχης· ἦτ' ἄνδρα καὶ ἴφθιμόν περ ἔοντα  
εῦει ἄτερ δαλοῖο καὶ ὠμῷ γήραϊ δῶκεν.<sup>2</sup> 705

Εὖ δ' ὅπιν ἀθανάτων μακάρων πεφυλαγμένος  
εἶναι.

μηδὲ καστιγνήτῳ ἵσον ποιεῖσθαι ἔταιρον·  
εὶ δέ κε ποιήσῃς, μή μιν πρότερος κακὸν ἔρξῃς.  
μηδὲ φεύδεσθαι γλώσσης χάριν· εἰ δὲ σέ γ' ἄρχῃ  
ἢ τι ἔπος εἰπὼν ἀποθύμιον ἡὲ καὶ ἔρξας, 710  
δὶς τόσα τίνυσθαι μεμνημένος· εἰ δὲ σέ γ' αὐτις  
ἴγγητ' ἐς φιλότητα, δίκην δ' ἐθέλησι παρατχεῖν,  
δέξασθαι· δειλός τοι ἀνὴρ φίλον ἄλλοτε ἄλλον  
ποιεῖται, σὲ δὲ μή τι νόου κατελεγχέτω εἶδος.

Μηδὲ πολύξεινον μηδ' ἄξεινον καλέεσθαι, 715  
μηδὲ κακῶν ἔταρον μηδ' ἐσθλῶν νεικεστῆρα.

Μηδέ ποτ' οὐλομένην πενίην θυμοφθόρον ἀνδρὶ<sup>1</sup>  
τέτλαθ' ὀνειδίζειν, μακάρων δόσιν αἰὲν ἔόντων.  
γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος  
φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ιούσης. 720  
εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μεῖζον ἀκού-  
σαις.

<sup>1</sup> Heyne: ἀμφὶς ἰδῶν, MSS.

<sup>2</sup> Another recension has δαλοῦν καὶ ἐν ὠμῷ γήραϊ θῆκεν: so  
ΑΕΝΟΡQ, Plutarch, Stobaeus.

## WORKS AND DAYS

years nor much above; this is the right age for marriage. Let your wife have been grown up four years, and marry her in the fifth. Marry a maiden, so that you can teach her careful ways, and especially marry one who lives near you, but look well about you and see that your marriage will not be a joke to your neighbours. For a man wins nothing better than a good wife, and, again, nothing worse than a bad one, a greedy soul who roasts her man without fire, strong though he may be, and brings him to a raw<sup>1</sup> old age.

Be careful to avoid the anger of the deathless gods. Do not make a friend equal to a brother; but if you do, do not wrong him first, and do not lie to please the tongue. But if he wrong you first, offending either in word or in deed, remember to repay him double; but if he ask you to be his friend again and be ready to give you satisfaction, welcome him. He is a worthless man who makes now one and now another his friend; but as for you, do not let your face put your heart to shame.<sup>2</sup>

Do not get a name either as lavish or as churlish; as a friend of rogues or as a slanderer of good men.

Never dare to taunt a man with deadly poverty which eats out the heart; it is sent by the deathless gods. The best treasure a man can have is a sparing tongue, and the greatest pleasure, one that moves orderly; for if you speak evil, you yourself will soon be worse spoken of.

<sup>1</sup> i.e. untimely, premature. Juvenal similarly speaks of "cruda senectus" (caused by gluttony).

<sup>2</sup> The thought is parallel to that of "O, what a goodly outside falsehood hath."

## HESIOD

Μηδὲ πολυξείνου δαιτὸς δυσπέμφελος εῖναι  
ἐκ κοινοῦ· πλείστη δὲ χάρις, δαπάνη τ' ὀλιγίστη.

Μηδέ ποτ' ἔξ ήοῦς Διὸς λειβέμεν αἴθοπα οἶνον  
χερσὶν ἀνίπτοισιν μηδ' ἄλλοις ἀθανάτοισιν. 725  
οὐ γὰρ τοί γε κλύουσιν, ἀποπτύουσι δέ τ' ἄρας.

Μηδ' ἄντ' ἡελίου τετραμμένος ὁρθὸς ὄμιχεν.  
αὐτὰρ ἐπεί κε δύῃ, μεμνήμένος, ἐς τ' ἀνιόντα·  
μήτ' ἐν ὁδῷ μήτ' ἐκτὸς ὁδοῦ προβάδην οὐρίσῃς  
μηδ' ἀπογυμνωθείσ· μακάρων τοι νύκτες ἔστιν. 730  
ἔξομενος δ' ὅ γε θεῖος ἀνήρ, πεπνυμένα εἰδώς,  
ἢ ὅ γε πρὸς τοῦχον πελάσας ἐνερκέος αὐλῆς.

Μηδ' αἰδοῖα γονῆ πεπαλαγμένος ἐνδοθι οἴκου  
ἰστίη ἐμπελαδὸν παραφαινέμεν, ἀλλ' ἀλέασθαι.  
μηδ' ἀπὸ δυσφήμοιο τάφου ἀπονοστήσαντα 735  
σπερμαίνειν γενεήν, ἀλλ' ἀθανάτων ἀπὸ δαιτός.

Μηδέ ποτ' αἰενάων ποταμῶν καλλίρροον ὕδωρ  
ποσσὶ περᾶν, πρίν γ' εὔξη ἵδων ἐς καλὰ ῥέεθρα,  
χεῖρας τιψάμενος πολυηράτῳ ὕδατι λευκῷ.  
ὅς ποταμὸν διαβῆ κακότητ' ἵδε χεῖρας ἄνιπτος, 740  
τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄλγεα δῶκαν ὀπίσσω.

Μηδέ ἀπὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλείῃ  
αὖν ἀπὸ χλωροῦ τάμνειν αἴθων σιδήρῳ.

Μηδέ ποτ' οἰνοχόην τιθέμεν κρητῆρος ὕπερθε  
πινόντων· ὀλοὴ γὰρ ἐπ' αὐτῷ μοῖρα τέτυκται. 745

## WORKS AND DAYS

Do not be boorish at a common feast where there are many guests; the pleasure is greatest and the expense is least.<sup>1</sup>

Never pour a libation of sparkling wine to Zeus after dawn with unwashed hands, nor to others of the deathless gods; else they do not hear your prayers but spit them back.

Do not stand upright facing the sun when you make water, but remember to do this when he has set and towards his rising. And do not make water as you go, whether on the road or off the road, and do not uncover yourself; the nights belong to the blessed gods. A scrupulous man who has a wise heart sits down or goes to the wall of an enclosed court.

Do not expose yourself before the fireside in your house, but avoid this. Do not beget children when you are come back from ill-omened burial, but after a festival of the gods.

Never cross the sweet-flowing water of ever-rolling rivers afoot until you have prayed, gazing into the soft flood, and washed your hands in the clear, lovely water. Whoever crosses a river with hands unwashed of wickedness, the gods are angry with him and bring trouble upon him afterwards.

At a cheerful festival of the gods do not cut the withered from the quick upon that which has five branches<sup>2</sup> with bright steel.

Never put the ladle upon the mixing-bowl at a wine-party, for malignant ill-luck is attached to that.

<sup>1</sup> The “common feast” is one to which all present subscribe. Theognis (line 495) says that one of the chief pleasures of a banquet is the general conversation. Hence the present passage means that such a feast naturally costs little, while the noisy present will make pleasurable conversation.

<sup>2</sup> i.e., “do not cut your finger-nails.”

## HESIOD

Μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν,  
μή τοι ἐφεζομένη κρώξῃ λακέρυζα κορώνη.

Μηδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνελόντα  
ἔσθειν μηδὲ λόεσθαι· ἐπεὶ καὶ τοῖς ἔνι ποινή.

Μηδ' ἐπ' ἀκινήτοισι καθιζέμεν, οὐ γὰρ ἄμεινον, 750  
παῖδα δυωδεκαταῦον, ὅτ' ἀνέρ' ἀνήγορα ποιεῖ,  
μηδὲ δυωδεκάμηνον· ἵσον καὶ τοῦτο τέτυκται.  
μηδὲ γυναικείῳ λουτρῷ χρόα φαιδρύνεσθαι  
ἀνέρᾳ· λευγαλέῃ γὰρ ἐπὶ χρόνον ἔστ' ἐπὶ καὶ τῷ  
ποινή. μηδ' ἴεροῖσιν ἐπ' αἴθομένοισι κυρήσας 755  
μωμεύειν ἀίδηλα· θεός νῦ τι καὶ τὰ νεμεσσᾶ.  
μηδέ ποτ' ἐν προχοῇς ποταμῶν ἄλαδε προρεόντων  
μηδ' ἐπὶ κρηνάων οὐρεῦν, μάλα δ' ἐξαλέασθαι·  
μηδ' ἐναποψύχειν· τὸ γὰρ οὐ τοι λώιόν ἔστιν.

Ωδ' ἔρδειν· δεινὴν δὲ βροτῶν ὑπαλεύεο φήμην. 760  
φήμη γάρ τε κακὴ πέλεται, κούφη μὲν ἀείρει  
ῥέα μάλ', ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀπο-  
θέσθαι.

φήμη δ' οὕτις πάμπαν ἀπόλλυται, ἦν τινα πολλοὶ<sup>1</sup>  
λαὸι φημίξωσι· θεός νῦ τίς ἔστι καὶ αὐτή.

"Ηματα δ' ἐκ Διόθεν πεφυλαγμένος εὖ κατὰ  
μοῖραν 765  
πεφραδέμεν δμώεσσι· τριηκάδα μηνὸς ἀρίστην  
ἔργα τ' ἐποπτεύειν ηδ' ἀρμαλιῆν δατέασθαι.

Αἶδε γὰρ ἡμέραι εἰσὶ Διὸς πάρα μητιόεντος, 769  
εὗτ' ἀν ἀληθείην λαὸι κρίνοντες ἄγωσιν. 768

Πρῶτον ἔνη τετράς τε καὶ ἐβδόμη ἴερὸν ἥμαρ· 770  
τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ·  
δύοδοάτῃ δ' ἐνάτη τε, δύω γε μὲν ἥματα μηνὸς

## WORKS AND DAYS

When you are building a house, do not leave it rough-hewn, or a cawing crow may settle on it and creak.

Take nothing to eat or to wash with from uncharmed pots, for in them there is mischief.

Do not let a boy of twelve years sit on things which may not be moved,<sup>1</sup> for that is bad, and makes a man unmanly; nor yet a child of twelve months, for that has the same effect. A man should not clean his body with water in which a woman has washed, for there is bitter mischief in that also for a time. When you come upon a burning sacrifice, do not make a mock of mysteries, for Heaven is angry at this also. Never make water in the mouths of rivers which flow to the sea, nor yet in springs; but be careful to avoid this. And do not ease yourself in them: it is not well to do this.

So do: and avoid the talk of men. For Talk is mischievous, light, and easily raised, but hard to bear and difficult to be rid of. Talk never wholly dies away when many people voice her: even Talk is in some ways divine.

Mark the days which come from Zeus, duly telling your slaves of them, and that the thirtieth day of the month is best for one to look over the work and to deal out supplies.

For these are days which come from Zeus the all-wise, when men discern aright.

To begin with, the first, the fourth, and the seventh—on which Leto bare Apollo with the blade of gold—each is a holy day. The eighth and

<sup>1</sup> i.e. things which it would be sacrilege to disturb, such as tombs.

## HESIOD

ἔξοχ' μεξομένῳ βροτήσια ἔργα πένεσθαι·  
ένδεκάτη δὲ δυωδεκάτη<sup>τ'</sup>, ἄμφω γε μὲν ἐν θλαι,  
ημὲν δις πείκειν ἥδ' εὐφρονα καρπὸν ἀμᾶσθαι· 715  
ἥ δὲ δυωδεκάτη τῆς ἑνδεκάτης μέγ' ἀμείνων  
τῇ γάρ τοι νῆ γίματ' ἀερσιπότητος ἀράχνης  
ηματος ἐκ πλείου, δτε ἴδρις σωρὸν ἀμᾶται·  
τῇ δ' ἰστὸν στήσαιτο γυνὴ προβάλοιτο τε ἔργον.

Μηνὸς δ' ἰσταμένου τρισκαιδεκάτην ἀλέασθαι 780  
σπέρματος ἄρξασθαι φυτὰ δ' ἐνθρίψασθαι  
ἀρίστη.

"Ἐκτη δ' ἡ μέστη μάλ' ἀσύμφορός ἐστι φυτοῖσιν,  
ἀνδρογόνος δ' ἀγαθή· κούρη δ' οὐ σύμφορός ἐστιν,  
οὔτε γενέσθαι πρῶτ' οὔτ' ἀρ γάμου ἀντιβολῆσαι.  
οὐδὲ μὲν ἡ πρῶτη ἔκτη κούρη γε<sup>1</sup> γενέσθαι 785  
ἄρμενος, ἀλλ' ἐρίφους τάμιειν καὶ πώεα μῆλων  
σηκόν τ' ἀμφιβαλεῖν ποιμάνιον ἥπιον ἥμαρ·  
ἐσθλὴ δ' ἀνδρογόνος φιλέοι δ' ὅ γε<sup>2</sup> κέρτομε  
βάζειν

φεύδει θ' αίμυλίους τε λόγους κρυφίους τ'  
δαρισμούς.

Μηνὸς δ' ὄγδοάτη κάπρον καὶ βοῦν ἐρίμυκον 790  
ταμνέμειν, οὐρῆιας δὲ δυωδεκάτη ταλαιεργούς.

Εἰκάδι δ' ἐν μεγάλῃ, πλέω ἥματι, ἵστορα φῶτα  
γείνασθαι μάλα γάρ τε πόον πεπυκασμένος  
ἐστίν.

Ἐσθλὴ δ' ἀνδρογόνος δεκάτη, κούρη δέ τε τετράς  
μέσση· τῇ δέ τε μῆλα καὶ εἰλίποδας ἔλικας βοῦς 795  
καὶ κύνα καρχαρίδοντα καὶ οὐρῆιας ταλαιεργούς  
πρηγάνειν ἐπὶ χεῖρα τιθείς. πεφύλαξο δὲ θυμῷ

<sup>1</sup> Rzach: κούρη τε, AFGH etc.: κούρησι τε, K.L.: κουρῆσι, C.

<sup>2</sup> A: φιλέοι ορ φιλέει δέ κε, MSS.

## WORKS AND DAYS

the ninth, two days at least of the waxing month,<sup>1</sup> are specially good for the works of man. Also the eleventh and twelfth are both excellent, alike for shearing sheep and for reaping the kindly fruits; but the twelfth is much better than the eleventh, for on it the airy-swinging spider spins its web in full day, and then the Wise One,<sup>2</sup> gathers her pile. On that day a woman should set up her loom and get forward with her work.

Avoid the thirteenth of the waxing month for beginning to sow: yet it is the best day for setting plants.

The sixth of the mid-month is very unfavourable for plants, but is good for the birth of males, though unfavourable for a girl either to be born at all or to be married. Nor is the first sixth a fit day for a girl to be born, but a kindly for gelding kids and sheep and for fencing in a sheep-cote. It is favourable for the birth of a boy, but such will be fond of sharp speech, lies, and cumming words, and stealthy converse.

On the eighth of the month geld the boar and loud bellowing bull, but hard-working mules on the twelfth.

On the great twentieth, in full day, a wise man should be born. Such an one is very sound-witted. The tenth is favourable for a male to be born; but, for a girl, the fourth day of the mid-month. On that day tame sheep and shambling, horned oxen, and the sharp-fanged dog and hardy mules to the touch of the hand. But take care to avoid troubles which

<sup>1</sup> The month is divided into three periods, the waxing, the mid-month, and the waning, which answer to the phases of the moon.

<sup>2</sup> i.e. the ant.

# HESIOD

τετράδ' ἀλεύασθαι φθίνοιτός θ' ίσταμένου τε  
ἄλγε' ἀ θυμβορεῖ<sup>1</sup> μάλα γὰρ<sup>2</sup> τετελεπτέρων ἥμαρ.  
Ἐν δὲ τετάρτη μηνὸς ἄγεσθαι<sup>3</sup> οἶκον ἄκοιτιν 800  
οἰωνοὺς κρίνας, οἵ ἐπ' ἔργματι τούτῳ ἄριστοι.  
Πέμπτας δ' ἔξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ  
αἰναί·

ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφιπολεύειν  
Ορκον γεινόμενον, τὸν Ἐρις τέκε πῆμ' ἐπιόρκοις.

Μέσση δ' ἐβδομάτη Δημήτερος ἱερὸν ἀκτὴν 805  
εὖ μάλ' ὅπιτεύοντα ἐντροχάλῳ ἐν ἀλωῇ  
βαλλέμειν, ὑλοτόμον τε ταμεῦν θαλαμήια δοῦρα  
νήια τε ξύλα πολλά, τά τ' ἄρμενα νηυσὶ<sup>4</sup>  
πέλονται.

τετράδι δ' ἄρχεσθαι νῆας πήγυνυσθαι ἀραιάς.

Εἰνὰς δ' ἡ μέσση ἐπὶ δείελα λώιον ἥμαρ, 810  
πρωτίστη δ' εἰνὰς παναπήμων ἀνθρώποισιν  
ἐσθλὴ μὲν γάρ θ' ἡ γε<sup>4</sup> φυτευέμεν ἡδὲ γενέσθαι  
ἀνέρι τ' ἡδὲ γυναικές καὶ οὔποτε πάγκακον ἥμαρ.

Παῦροι δ' αὗτε ἵσασι τρισεινάδα μηνὸς ἀρίστην  
ἄρξασθαι τε πίθου καὶ ἐπὶ ζυγὸν αὐχένι θεῖναι 815  
βουσὶ καὶ ἡμιόνοισι καὶ ἵπποις ὠκυπόδεσσι,  
νῆα πολυκλήιδα θοὴν εἰς οἴνοπα πόντον  
εἰρύμεναι παῦροι δέ τ' ἀληθέα κικλήσκουσιν.

Τετράδι δ' οἶγε πίθον· περὶ πάντων ἱερὸν ἥμαρ  
μέσση· παῦροι δ' αὗτε μετ' εἰκάδα μηνὸς ἀρίστην 820  
ἡοῦς γιγνομένης· ἐπὶ δείελα δ' ἐστὶ χερείων.

<sup>1</sup> Guyet: θυμοβορεῖν, MSS.

<sup>2</sup> Sittl: ἄγεσθ' εἰς, MSS.

<sup>3</sup> A: τοι, MSS.

<sup>4</sup> AM: ἡδε, most MSS.

## WORKS AND DAYS

eat out the heart on the fourth of the beginning and ending of the month ; it is a day very fraught with fate.

On the fourth of the month bring home your bride, but choose the omens which are best for this business.

Avoid fifth days : they are unkindly and terrible. On a fifth, they say, the Erinyes assisted at the birth of Horcus (Oath) whom Eris (Strife) bare to trouble the forsborn.

Look about you very carefully and throw out Demeter's holy grain upon the well-rolled<sup>1</sup> threshing floor on the seventh of the mid-month. Let the woodman cut beams for house building and plenty of ships' timbers, such as are suitable for ships. On the fourth day begin to build narrow ships.

The ninth of the mid-month improves towards evening : but the first ninth of all is quite harmless for men. It is a good day on which to beget or to be born both for a male and a female : it is never an wholly evil day.

Again, few know that the twenty-seventh of the month is best for opening a wine-jar, and putting yokes on the necks of oxen and mules and swift-footed horses, and for hauling a swift ship of many thwarts down to the sparkling sea ; few call it by its right name.

On the fourth day open a jar. The fourth of the mid-month is a day holy above all. And again, few men know that the fourth day after the twentieth is best while it is morning : towards evening it is less good.

<sup>1</sup> Such seems to be the meaning here, though the epithet is otherwise rendered "well-rounded." Corn was threshed by means of a sleigh with two runners having three or four rollers between them, like the modern Egyptian *nuray*.

## HESIOD

Αΐδε μὲν ἡμέραι εἰσὶν ἐπιχθορίοις μέγ' ὄνειαρ,  
αἱ δὲ ἄλλαι μετάδουποι, ἀκίρροι, οὐ τι φέρουσαι.  
ἄλλος δὲ ἀλλοίην αἴνει, παῦροι δὲ ἵσασιν.      825  
ἄλλοτε μητριὴν πέλει ἡμέρη, ἄλλοτε μήτηρ.  
τάων εὐδαιμῶν τε καὶ ὅλβιος, ὃς τάδε πάντα  
εἰδὼς ἐργάζηται ἀραίτιος ἀθανάτοισιν,  
ὅρυθις κρίνων καὶ ὑπερβασίας ἀλεείρων.

## OPNΙΘΟΜΑΝΤΕΙΑ.

*Proclus on Works and Days*, 828. Τούτοις δὲ  
ἐπάγουσί τινες τὴν Ὀρνιθομαντείαν ἀπινα  
λώντιος ὁ Ρόδιος ἀθετεῖ.

## WORKS AND DAYS

These days are a great blessing to men on earth : but the rest are changeable, luckless, and bring nothing. Everyone praises a different day but few know their nature. Sometimes a day is a step mother, sometimes a mother. That man is happy and lucky in them who knows all these things and does his work without offending the deathless gods, who discerns the omens of birds and avoids transgression.

## THE DIVINATION BY BIRDS

Some make the *Divination by Birds*, which Apollonius of Rhodes rejects as spurious, follow this verse (*Works and Days*, 828).

# HESIOD

## ΑΣΤΡΟΝΟΜΙΑ

### 1.

*Athenaeus* xi. p. 491 d. καὶ ὁ τὴν εἰς Ἡσίοδον δὴ ἀναφερομένην ποιήσας Ἀστρονομίαν αἱεὶ Πελειάδας αὐτὰς λέγει·

τὰς δὲ βροτοὶ καλέουσι Πελειάδας.  
καὶ πάλιν·

χειμέριαι δύνουσι Πελειάδες.  
καὶ πάλιν·

τῆμος ἀποκρύπτουσι Πελειάδες . . .

*Scholiast on Pindar, Nem.* ii. 16. Πλειάδας . . .  
ῶν οἱ ἀστέρες οὗτοι

Τηῦγέτη τ' ἐρόεσσα καὶ Ἡλέκτρη κνανῶπις  
Ἄλκυόνη τε καὶ Ἀστερόπη δίη τε Κελαινὼ  
Μαῖα τε καὶ Μερόπη, τὰς γείνατο φαίδιμος  
Ἄτλας.

\*                  \*                  \*                  \*

Κυλλήνης ἐν ὕρεσσι θεῶν κύρυκα τέχ  
Ἐρμῆν.

### 2.

*Scholiast on Aratus* 254. Ζεὺς δὲ ἀστέρας  
αὐτὰς (τὰς Ἄργτος ἀδελφὰς) πεποίηκε, τὰς

## THE ASTRONOMY

### THE ASTRONOMY

#### 1.

AND the author of the Astronomy, which is attributed forsooth to Hesiod, always calls them (the Pleiades) Peleiades: “but mortals call them Peleiades”; and again, “the stormy Peleiades go down”; and again, “then the Peleiades hide away . . .”

The Pleiades . . . whose stars are these:—“Lovely Teÿgeta, and dark-faced Electra, and Aleÿone, and bright Asterope, and Celaeno, and Maia, and Merope, whom glorious Atlas begot . . . In the mountains of Cyllene she (Maia) bare Hermes, the herald of the gods.”

#### 2.

But Zeus made them (the sisters of Hyas) into the stars which are called Hyades. Hesiod

## HESIOD

καλουμένας Ὄταδας. ὃν τὰ ὄνόματα Ἡσίοδος  
ἐν τῇ Ἀστρικῇ αὐτοῦ βίβλῳ διδάσκει λέγων·

Νύμφαι Χαρίτεσσιν ὅμοιαι,<sup>1</sup>

Φαισύλη ἡδὲ Κορωνὶς ἐνστέφανός τε Κλέεια  
Φαιώ<sup>2</sup> ἵμερόεσσα ἴδ' Ἐυδώρη τανύπεπλος,  
ἄς Ὄταδας καλέουσιν ἐπὶ χθονὶ φῦλ' ἀνθρώ-  
πων.

### 3.

*Pseudo-Eratosthenes Catalog. frag. 1.<sup>2</sup>* "Αρκτος ἡ μεγάλη] ταύτην Ἡσίοδος φησι Λυκάονος θυγατέρα ἐν Ἀρκαδίᾳ οἰκεῖν, ἐλέσθαι δὲ μετὰ Ἀρτέμιδος τὴν πέρι τὰς θύρας ἀγωγὴν ἐν τοῖς ὅρεσι ποιεῖσθαι· φθαρεῖσαν δὲ ὑπὸ Διὸς ἐμψεῖναι λανθάνουσαν τὴν θεόν· φωραθῆναι δὲ ὑστερον ἐπίτοκον ἥδη οὖσαν ὄφθεῖσαν ὑπ' αὐτῆς λουομένην ἐφ' ὁ δργισθεῖσαν τὴν θεὸν ἀποθηριῶσαι αὐτήν· καὶ οὕτως τεκεῖν ἄρκτον γενομένην τὸν κληθέντα Ἀρκάδα. οὖσαν δὲ ἐν τῷ ὅρει θηρευθῆναι ὑπὸ αἱπόλων τινῶν καὶ παραδοθῆναι μετὰ τοῦ βρέφους τῷ Λυκάονι μετὰ χρόνον δέ τινα δόξαι εἰσελθεῖν εἰς τὸ τοῦ Διὸς ἄβατον [ἰερὸν] ἀγνοήσασαν τὸν νόμον. ὑπὸ δὲ τοῦ ἴδιου νίσιν διωκομένην καὶ τῶν Ἀρκάδων, καὶ ἀναιρεῖσθαι μέλλουσαν διὰ τὸν εἰρημένον νόμον, ὁ Ζεὺς διὰ τὴν συγγένειαν αὐτὴν ἔξείλετο καὶ ἐν τοῖς ἀστροῖς αὐτὴν ἔθηκεν. Ἀρκτον δὲ αὐτὴν ὠνόμασε διὰ τὸ συμβεβηκὸς αὐτῇ σύμπτωμα.

*Comm. Suppl. on Aratus*, p. 547 M. 8. περὶ τοῦ Βοώτου τοῦ καὶ Ἀρκτοφύλακος. περὶ τούτου

<sup>1</sup> This half verse is added by the Scholiast on Aratus, 172.

<sup>2</sup> The *Catasterismi* ("Placings among the Stars") is a collection of legends relating to the various constellations.

## THE ASTRONOMY

in his Book about Stars tells us their names as follows: "Nymphs like the Graces, Phaesyle and Coronis and rich-crowned Cleeia and lovely Phaeo and long-robed Eudora, whom the tribes of men upon the earth call Hyades."

### 3.

The Great Bear.]—Hesiod says she (Callisto) was the daughter of Lycaon and lived in Arcadia. She chose to occupy herself with wild-beasts in the mountains together with Artemis, and, when she was seduced by Zeus, continued some time undetected by the goddess, but afterwards, when she was already with child, was seen by her bathing and so discovered. Upon this, the goddess was enraged and changed her into a beast. Thus she became a bear and gave birth to a son called Areas. But while she was in the mountain, she was hunted by some goat-herds and given up with her babe to Lycaon. Some while after, she thought fit to go into the forbidden precinct of Zeus, not knowing the law, and being pursued by her own son and the Arcadians, was about to be killed because of the said law; but Zeus delivered her because of her connection with him and put her among the stars, giving her the name Bear because of the misfortune which had befallen her.

Of Bootes, also called the Bear-warden. The story goes that he is Areas the son of Callisto and

## HESIOD

λέγεται, ὅτι Ἀρκάς ἐστιν ὁ Καλλιστοῦς καὶ Διὸς γεγονώς ὥκησε δὲ περὶ τὸ Λύκαιον. φθείραντος αὐτὴν Διός, οὐ προσποιησάμενος ὁ Λυκάων, τὸν Δία ἔξενιζεν, ὡς φησιν Ἡσίοδος, καὶ τὸ βρέφος κατακόψας παρέθηκεν ἐπὶ τὴν τράπεζαν.

### 4.

*Pseudo-Eratosthenes, Catast. fr. xxxii. [Ωρίων]*  
τοῦτον Ἡσίοδός φησιν Εὐρυάλης τῆς Μίνωος καὶ Ποσειδῶνος εἶναι, δοθῆναι δὲ αὐτῷ δωρεὰν ὥστε ἐπὶ τῶν κυμάτων πορεύεσθαι καθάπερ ἐπὶ τῆς γῆς. ἐλθόντα δὲ αὐτὸν εἰς Χίον Μερόπην τὴν Οἰνοπίωνος βιάσασθαι οἰνωθέντα, γνόντα δὲ τὸν Οἰνοπίωνα καὶ χαλεπῶς ἐνεγκόντα τὴν ὑβριν ἐκτυφλῶσαι αὐτὸν καὶ ἐκ τῆς χώρας ἐκβαλεῖν ἐλθόντα δὲ εἰς Λῆμνον ἀλητεύοντα Ἡφαίστῳ συμμίξαι· ὃς αὐτὸν ἐλεήσας δίδωσιν αὐτῷ Κηδαλίωνα τὸν αὐτοῦ [οἰκεῖον] οἰκέτην, ὅπως ὁδηγῇ· ὃν λαβὼν ἐπὶ τῶν ὄμων ἔφερε σημαίνοντα, τὰς ὄδοις. ἐλθὼν δ' ἐπὶ τὰς ἀνατολὰς καὶ Ἡλίῳ συμμίξας δοκεῖ ὑγιασθῆναι καὶ οὕτως ἐπὶ τὸν Οἰνοπίωνα ἐλθεῖν πάλιν τιμωρίαν αὐτῷ ἐπιθῆσων. ὁ δὲ ὑπὸ τῶν πολιτῶν ὑπὸ γῆν ἐκέρυπτο. ἀπελπίσας δὲ τὴν ἐκείνους ζήτησιν ἀπῆλθεν εἰς Κρήτην καὶ περὶ τὰς θύρας διῆγε κυνηγετῶν τῆς Ἀρτέμιδος παρούσης καὶ τῆς Λητοῦς, καὶ δοκεῖ ἀπειλήσασθαι ὡς πᾶν θηρίον ἀνελεῖν τῶν ἐπὶ τῆς γῆς γινομένων. θυμωθεῖσα δὲ αὐτῷ Γῆ ἀνῆκε σκορπίον εὔμεγέθη, ἐφ' οὐ τῷ κέντρῳ πληγεὶς ἀπώλετο. ὅθεν διὰ τὴν αὐτοῦ ἀνδρίαν ἐν τοῖς ἄστροις αὐτὸν ἔθηκεν ὁ Ζεὺς ὑπὸ Ἀρτέ-

## THE ASTRONOMY

Zeus, and he lived in the country about Lycaeum. After Zeus had seduced Callisto, Lycaon, pretending not to know of the matter, entertained Zeus, as Hesiod says, and set before him on the table the babe which he had cut up.

### 4.

Orion.]—Hesiod says that he was the son of Euryale, the daughter of Minos, and of Poseidon, and that there was given him as a gift the power of walking upon the waves as though upon land. When he was come to Chios, he outraged Merope, the daughter of Oenopion, being drunken; but Oenopion when he learned of it was greatly vexed at the outrage and blinded him and cast him out of the country. Then he came to Lemnos as a beggar and there met Hephaestus who took pity on him and gave him Cedalion his own servant to guide him. So Orion took Cedalion upon his shoulders and used to carry him about while he pointed out the roads. Then he came to the east and appears to have met Helius (the Sun) and to have been healed, and so returned back again to Oenopion to punish him; but Oenopion was hidden away by his people underground. Being disappointed, then, in his search for the king, Orion went away to Crete and spent his time hunting in company with Artemis and Leto. It seems that he threatened to kill every beast there was on earth; whereupon, in her anger, Earth sent up against him a scorpion of very great size by which he was stung and so perished. After this Zeus, at the prayer of Artemis and Leto, put him among the

## HESIOD

μιδος καὶ Λητοῦς ἀξιωθείσ, ὁμοίως καὶ τὸ θηρίον  
τοῦ εἶναι μυημόσυνον καὶ τῆς πράξεως.

### 5.

*Diodorus* iv. 85. ἔνιοι δὲ λέγουσι σεισμῶν  
μεγάλων γενομένων διαρραγῆναι τὸν αὐχένα τῆς  
ἱπείρου καὶ γενέσθαι τὸν πορθμόν, διειργούσης  
τῆς θαλάσσης τὴν ἥπειρον ἀπὸ τῆς νήσου.  
Ἡσίοδος δὲ ὁ ποιητής φησι τούναντίον, ἀνα-  
πεπταμένον τοῦ πελάγους Ὁρίωνα προσχώσαι  
τὸ κατὰ τὴν Πελωρίδα κείμενον ἀκρωτήριον καὶ  
τὸ τέμενος τοῦ Ποσειδῶνος κατασκευάσαι, τιμώ-  
μενον ὑπὸ τῶν ἐγχωρίων διαφερόντως· ταῦτα δὲ  
διαπράξαμενον εἰς Εὐβοιαν μεταναστῆσαι κάκεῖ  
κατοικῆσαι· διὰ δὲ τὴν δύξαν ἐν τοῖς κατ' οὐρανὸν  
ἄστροις καταριθμηθέντα τυχεῖν ἀθανάτου μνήμης.

## ΧΕΙΡΩΝΟΣ ΤΠΟΘΗΚΑΙ

### 1.

*Scholiast on Pindar, Pyth. vi. 19.*

Ἐν νῦν μοι τὰ ἔκαστα μετὰ φρεσὶ πευκαλίμησι  
φράζεσθαι· πρῶτον μέν, ὅτ’ ἀν δόμον εἰσαφίκησα  
ἐρδέμεν ἱερὰ καλὰ θεοῖς αἰειγενέτησιν.

### 2.

*Plutarch Mor. 1034 E.*

μηδὲ δίκην δικάσῃς, πρὶν ἀν ἀμφοῦ μῦθον  
ἀκούσῃς.

## THE PRECEPTS OF CHIRON

stars, because of his manliness, and the scorpion also as a memorial of him and of what had occurred.

### 5.

Some say that great earthquakes occurred, which broke through the neck of land and formed the straits,<sup>1</sup> the sea parting the mainland from the island. But Hesiod, the poet, says just the opposite: that the sea was open, but Orion piled up the promontory by Peloris, and founded the close of Poseidon which is especially esteemed by the people thereabouts. When he had finished this, he went away to Euboea and settled there, and because of his renown was taken into the number of the stars in heaven, and won undying remembrance.

## THE PRECEPTS OF CHIRON

### 1.

"And now, pray, mark all these things well in a wise heart. First, whenever you come to your house, offer good sacrifices to the eternal gods."

### 2.

"Decide no suit until you have heard both sides speak."

<sup>1</sup> The Straits of Messina.

## HESIOD

### 3.

*Plutarch de Orac. defectu ii. 415 c.*

ἐννέα τοι ζώει γενεὰς λακέρυζα κορώνη  
ἀνδρῶν γηράντων ἔλαφος δέ τε τετρακόρωνος·  
τρεῖς δὲ ἐλάφους ὁ κόραξ γηράσκεται· αὐτὰρ ὁ  
φοῖνιξ  
ἐννέα μὲν κόρακας, δέκα φοίνικας δέ τοι ἡμεῖς  
Νύμφαι εὐπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

### 4.

*Quintilian, i. 1. 15.* Quidam litteris instituendos,  
qui minores septem annis essent, non putaverunt  
... in qua sententia Hesiodum esse plurimi tradunt,  
qui ante Grammaticum Aristophanem fuerunt, nam  
is primus Ὑποθήκας, in quo libro scriptum hoc  
invenitur, negavit esse huius poetae.

## ΜΕΓΑΛΑ ΕΡΓΑ

### 1.

*Comm. on Aristotle, Nicomachean Ethics. v. 8.*  
τὸ μέντοι ἔπος (τὸ τοῦ Ῥαδαμάνθυος) ἐστὶ παρ'  
Ἡσιόδῳ ἐν τοῖς Μεγάλοις Ἐργοῖς οὕτως ἔχον·

εἰ κακά τις σπείραι, κικὰ κέρδεά κ' ἀμισειεν·  
εἴ τε πάθοι τά τ' ἔρεξε, δίκη κ' ἴθεῖα γένοιτο.

### 2.

*Proclus on Hesiod, Works and Days, 126.* τὸ  
δὲ ἀργύρεον ἔνιοι τῇ γῇ ἀκούουσι λέγοντες ὅτι  
ἐν τοῖς Μεγάλοις Ἐργοῖς τὸ ἀργύριον τῆς γῆς  
γενεαλογεῖ.

## THE GREAT WORKS

### 3.

"A chattering crow lives out nine generations of aged men, but a stag's life is four times a crow's, and a raven's life makes three stags old, while the phoenix outlives nine ravens, but we, the rich-haired Nymphs, daughters of Zeus the aegis-holder, outlive ten phoenixes."

### 4.

Some consider that children under the age of seven should not receive a literary education . . . That Hesiod was of this opinion very many writers affirm who were earlier than the critic Aristophanes : for he was the first to reject the *Precepts*, in which book this maxim occurs, as a work of that poet.

## THE GREAT WORKS

### 1.

The verse, however (the saying of Rhadamanthys), is in Hesiod in the Great Works and is as follows : "If a man sow evil, he shall reap evil increase ; if men do to him as he has done, it will be true justice."

### 2.

Some believe that the Silver Race (is to be attributed to) the earth, declaring that in the Great Works Hesiod makes silver to be of the family of Earth.

## HESIOD

### ΙΔΑΙΟΙ ΔΑΚΤΥΛΟΙ

*Pliny, Natural History* vii. 56, 197. . . . Ferrum conflare et temperare Hesiodus in Creta eos (monstrasse) qui vocati sunt Dactyli Idaei.

*Clement, Stromateis* i. 16. 75. Κέλμις τε αὖ  
καὶ Δαμραμενέύς, οἱ τῶν Ἰδαίων Δακτύλων  
πρῶτοι, σίδηρον εὑρον ἐν Κύπρῳ, Δέλας δὲ ἄλλος  
Ἰδαιος εὗρε χαλκοῦ κρᾶσιν, ὡς δὲ Ἡσίοδος,  
Σκύθης.

## THE IDAEAN DACTYLS

### THE IDAEAN DACTYLS

HESIOD says that those who are called the Idaean Dactyls taught the smelting and tempering of iron in Crete.

Celmis, again, and Damnameneus, the first of the Idaean Dactyls, discovered iron in Cyprus; but bronze smelting was discovered by Delas, another Idaean, though Hesiod calls him Scythes.<sup>1</sup>

<sup>1</sup> Or perhaps “a Scythian.”

## ΗΣΙΟΔΟΥ ΘΕΟΓΟΝΙΑ

Μουσάων Ἐλικωμιάδων ἀρχώμεθ' ἀείδειν,  
αἴθ' Ἐλικῶνος ἔχουσιν ὄρος μέγα τε ζάθεόν τε  
καὶ τε περὶ κρήτην ἰοειδέα πόσσ' ἀπαλοῦσιν  
δρχεῦνται καὶ βωμὸν ἐρισθενέος Κρονίωνος.  
καὶ τε λοεσσάμεναι τέρενα χρόα Περμησσοῖο 5  
ἡ Ἰππου κρήτης ἡ Ὄλμειοῦ ζαθέοιο  
ἀκροτάτῳ Ἐλικῶνι χυροὺς ἐνεποιήσαντο  
καλούς, ἴμερόεντας ἐπερρώσαντο δὲ ποσσίν.  
ἐνθεν ἀπορνύμεναι, κεκαλυμμέναι ἵέρι πολλῇ,  
ἐννύχιαι στεῖχον περικαλλέα ὅσταν ἵεῖσαι, 10  
ὑμνεῦσαι Δία τ' αἰγίοχον καὶ πότιαν "Ηρην  
Ἄργειην, χρυσέοισι πεδίλοις ἐμβεβαυῖαν,  
κούρην τ' αἰγιόχοιο Διὸς γλαυκῶπιν Ἀθήνην  
Φοῖβόν τ' Ἀπόλλωνα καὶ Ἀρτεμιν ἰοχέαιραν  
ἡδὲ Ποσειδάωνα γείροχον, ἐννοσίγαιον, 15  
καὶ Θέμιν αἰδοίην ἐλικοβλέφαρόν τ' Ἀφροδίτηην  
Ἡβῆν τε χρυσοστέφανον καλήν τε Διώνηην  
Λητώ τ' Ἰαπετόν τε ἴδε Κρόνον ἀγκυλομήτην  
Ἡῶ τ' Ἡέλιόν τε μέγαν λαμπράν τε Σελήνηην  
Γαῖάν τ' Ὁκεανόην τε μέγαν καὶ Νύκτα μέλαιναν 20  
ἄλλων τ' ἀθανάτων ἴερὸν γένος αἱὲν ἔόντων.  
αἴ νύ ποθ' Ἡσίοδον καλὴν ἐδίδαξαν ἀοιδήν,

## THE THEOGONY OF HESIOD

FROM the Heliconian Muses let us begin to sing, who hold the great and holy mount of Helicon, and dance on soft feet about the deep-blue spring and the altar of the almighty son of Cronos, and, when they have washed their tender bodies in Permessus or in the Horse's Spring or Olmeius, make their fair, lovely dances upon highest Helicon and move with vigorous feet. Thence they arise and go abroad by night, veiled in thick mist, and utter their song with lovely voice, praising Zeus the aegis-holder and queenly Hera of Argos who walks on golden sandals and the daughter of Zeus the aegis holder bright-eyed Athene, and Phoebus Apollo, and Artemis who delights in arrows, and Poseidon the earth-holder who shakes the earth, and reverend Themis and quick-glancing<sup>1</sup> Aphrodite, and Hebe with the crown of gold, and fair Dione, Leto, Iapetus, and Cronos the crafty counsellor, Eos and great Helius and bright Selene, Earth too, and great Oceanus, and dark Night, and the holy race of all the other deathless ones that are for ever. And one day they taught Hesiod glorious song while he was shepherding his lambs under holy

<sup>1</sup> The epithet probably indicates coquettishness.

## HESIOD

ἄρνας ποιμαίνονθ' Ἐλικῶνος ὑπὸ ζαθέοιο.  
τόνδε δέ με πρώτιστα θεαὶ πρὸς μῦθον ἔειπον,  
Μοῦσαι Ὄλυμπιάδες, κοῦραι Διὸς αἰγιόχοι· 25

Ποιμένες ἄγραυλοι, κάκ' ἐλέγχεα, γαστέρες οἶνον,  
ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,  
ἴδμεν δ', εὗτ' ἐθέλωμεν, ἀληθέα γηρύσσασθαι.

“Ως ἔφασαν κοῦραι μεγάλου Διὸς ἀρτιέπειαν  
καὶ μοι σκῆπτρον ἔδον δάφνης ἐριθηλέος ὅζον 30  
δρέψασαι, θηητόν· ἐνέπινευσαν δέ μοι ἀνδὴν  
θέσπιν, ἵνα κλείοιμι τά τ' ἐσσόμενα πρό τ' ἔόντα.  
καὶ μ' ἐκέλοιθ' ὑμνεῖν μακάρων γένος αἰὲν ἔόντων,  
σφᾶς δ' αὐτὰς πρῶτον τε καὶ ὕστατον αἰὲν ἀείδειν.  
ἀλλὰ τί ἡ μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην; 35

Τύνη, Μονσάων ἀρχώμεθα, ταὶ Διὺ πατρὶ<sup>1</sup>  
ὑμνεῦσαι τέρπουσι μέγαν νόον ἐντὸς Ὄλυμπου,  
εἰρεῦσαι τά τ' ἔόντα τά τ' ἐσσόμενα πρό τ' ἔόντα,  
φωνῇ ὁμηρεῦσαι τῷν δ' ἀκάματος ῥέει αὐδὴ  
ἐκ στομάτων ἥδεῖα· γελᾷ δέ τε δώματα πατρὸς 40  
Ζηνὸς ἐριγδούπτοιο θεᾶν ὅπῃ λειριοέσση  
σκιδναμένη· ἥχει δὲ κάρη νιφόειτος Ὄλυμπου  
δώματά τ' ἀθανάτων. αἱ δ' ἄμβροτον ὅσσαντεισαν  
θεῶν γένος αἰδοῖον πρῶτον κλείονταιν ἀοιδῇ  
ἐξ ἀρχῆς, οὓς Γαῖα καὶ Οὐρανὸς εὐρὺς ἔτικτεν, 45  
οἵ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες ἔάων.  
δεύτερον αὖτε Ζῆνα, θεῶν πατέρ' ἥδε καὶ ἀνδρῶν,  
ἀρχόμεναί θ' ὑμνεῦσι καὶ ἐκλήγουσαι<sup>1</sup> ἀοιδῆς,

<sup>1</sup> Ludwich: θεαὶ λήγουσαι τ', MSS.

## THEOGONY

Helicon, and this word first the goddesses said to me—the Muses of Olympus, daughters of Zeus who holds the aegis :

“ Shepherds of the wilderness, wretched things of shame, mere bellies, we know how to speak many false things as though they were true ; but we know, when we will, to utter true things.”

So said the ready-voiced daughters of great Zeus, and they plucked and gave me a rod, a shoot of sturdy olive, a marvellous thing, and breathed into me a divine voice to celebrate things that shall be and things that were aforetime ; and they bade me sing of the race of the blessed gods that are eternally, but ever to sing of themselves both first and last. But why all this about oak or stone ?<sup>1</sup>

Come thou, let us begin with the Muses who gladden the great spirit of their father Zeus in Olympus with their songs, telling of things that are and that shall be and that were aforetime with consenting voice. Unwearying flows the sweet sound from their lips, and the house of their father Zeus the loud-thunderer is glad at the lily-like voice of the goddesses as it spreads abroad, and the peaks of snowy Olympus resound, and the homes of the immortals. And they uttering their immortal voice, celebrate in song first of all the reverend race of the gods from the beginning, those whom Earth and wide Heaven begot, and the gods sprung of these, givers of good things. Then, next, the goddesses sing of Zeus, the father of gods and men, as they begin and end their strain, how much he is the most excellent among the

<sup>1</sup> A proverbial saying meaning, “ why enlarge on irrelevant topics ? ”

## HESIOD

ὅσσον φέρτατός ἐστι θεῶν κράτεΐ τε μέγιστος.  
αὐτὶς δ' ἀνθρώπων τε γένος κρατερῶν τε Γιγάντων 50  
ὑμνεῦσαι τέρπουσι Διὸς νόον ἐντὸς Ὄλυμπου  
Μοῦσαι Ὄλυμπιάδες, κούραι Διὸς αἰγιόχοι.

Τὰς ἐν Πιερίῃ Κρονίδῃ τέκε πατρὶ μιγεῖσα  
Μημοσύνη, γοννοῖσιν Ἐλευθῆρος μεδέουσα,  
λησμοσύνην τε κακῶν ἄμπαυμά τε μερμηράων. 55  
ἐννέα γάρ οἱ νύκτος ἐμίσγετο μητίετα Ζεὺς  
νόσφιν ἀπ' ἀθανάτων ἴερὸν λέχος εἰσαναβαίνων·  
ἀλλ' ὅτε δή ρ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὥραι  
μηνῶν φθινόντων, περὶ δ' ἥματα πόλλ' ἐτελέσθη,  
ἡ δ' ἔτεκ' ἐννέα κούρας ὁμόφρονας, ἃσιν ἀοιδὴ 60  
μέμβλεται ἐν στήθεσσιν, ἀκηδέα θυμὸν ἔχούσαις,  
τυτθὸν ἀπ' ἀκροτάτης κορυφῆς νιφόεντος Ὄλυμ-  
που.

ἐνθα σφιν λιπαροί τε χοροὶ καὶ δώματα καλά.  
πάρ δ' αὐτῆς Χάριτές τε καὶ Ἰμερος οἰκί ἔχουσιν 65  
ἐν θαλίῃς ἐρατὴν δὲ διὰ στόμα ὄσσαν ἰεῖσαι  
μέλπονται πάντων τε νόμους καὶ ἥθεα κεδρὰ  
ἀθανάτων κλείουσιν, ἐπήρατον ὄσσαν ἰεῖσαι.  
αἱ τότ' ἵσαν πρὸς Ὄλυμπον ἀγαλλόμεναι ὅπὶ καλῇ,  
ἀμβροσίῃ μολπῇ περὶ δ' ἵαχε γαῖα μέλαινα  
ὑμνεῦσαις, ἐρατὸς δὲ ποδῶν ὑπὸ δοῦπος ὄρώρει 70  
νισσομένων πατέρ' εἰς ὅν δ' οὐρανῷ ἐμβασιλεύει,  
αὐτὸς ἔχων βροντὴν ἡδ' αἰθαλόεντα κεραυνόν,  
κάρτεϊ νικίσας πατέρα Κρόνον· εὖ δὲ ἔκαστα  
ἀθανάτοις διέταξεν ὄμῶς καὶ ἐπέφραδε τιμάς.

Ταῦτ' ἄρα Μοῦσαι ἄειδον, Ὄλυμπια δώματ'  
ἔχουσαι, 75  
ἐννέα θυγατέρες μεγάλου Διὸς ἐκγεγανῖαι,  
Κλειώ τ' Εὐτέρπη τε Θάλειά τε Μελπομένη τε  
Τερψιχόρη τ' Ἐρατώ τε Πολύμιτρά τ' Οὐρανίη τε

## THEOGONY

gods and supreme in power. And again, they chant the race of men and strong giants, and gladden the heart of Zeus within Olympus,—the Olympian Muses, daughters of Zeus the aegis-holder.

Them in Pieria did Mnemosyne (Memory), who reigns over the hills of Eleuther, bear of union with the father, the son of Cronos, a forgetting of ills and a rest from sorrow. For nine nights did wise Zeus lie with her, entering her holy bed remote from the immortals. And when a year was passed and the seasons came round as the months waned, and many days were accomplished, she bare nine daughters, all of one mind, whose hearts are set upon song and their spirit free from care, a little way from the topmost peak of snowy Olympus. There are their bright dancing places and beautiful homes, and beside them the Graces and Himerus (Desire) live in delight. And they, uttering through their lips a lovely voice, sing the laws of all and the goodly ways of the immortals, uttering their lovely voice. Then went they to Olympus, delighting in their sweet voice, with heavenly song, and the dark earth resounded about them as they chanted, and a lovely sound rose up beneath their feet as they went to their father. And he was reigning in heaven, himself holding the lightning and glowing thunderbolt, when he had overcome by might his father Cronos; and he distributed fairly to the immortals their portions and declared their privileges.

These things, then, the Muses sang who dwell on Olympus, nine daughters begotten by great Zeus, Cleio and Euterpe, Thaleia, Melpomene and Terpsichore, and Erato and Polyhymnia and Urania

## HESIOD

Καλλιόπη θ'. ἡ δὲ προφερεστάτη ἐστὶν ἀπασέων.  
 ἦ γὰρ καὶ βασιλεῦσιν ἅμ' αἰδοίοισιν ὁπηδεῖ. 80  
 ὅν τινα τιμήσωσι Διὸς κοῦραι μεγάλοιο  
 γεινόμενόν τε ἴδωσι<sup>1</sup> διοτρεφέων βασιλήων,  
 τῷ μὲν ἐπὶ γλώσσῃ γλυκερὴν χείουσιν ἔρσην,  
 τοῦ δ' ἔπει ἐκ στόματος ῥεῖ μειλιχα· οἱ δέ τε λαοὶ  
 πάντες ἐς αὐτὸν ὄρθσι διακρίνοντα θέμιστας 85  
 ἰθείησι δίκησιν ὃ δ' ἀσφαλέως ἀγορεύων  
 αἴψα<sup>2</sup> κε<sup>3</sup> καὶ μέγα νεῦκος ἐπισταμένως κατέ-  
 παυσεν·

τοῦνεκα γὰρ βασιλῆες ἔχέφρονες, οὗνεκα λαοῖς  
 βλαπτομένοις ἀγορῆφι μετάτροπα ἔργα τελεῦσι  
 ῥηιδίως, μαλακοῖσι παραιφάμενοι ἐπέεσσιν. 90  
 ἔρχόμενον δ' ἀν' ἀγῶνα<sup>4</sup> θεὸν ὃς ἵλασκονται  
 αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν·  
 τοιή<sup>4</sup> Μουσάων ἱερὴ δόσις ἀνθρώποισιν.  
 ἐκ γάρ τοι Μουσέων καὶ ἑκηβόλου Ἀπόλλωνος  
 ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί, 95  
 ἐκ δὲ Διὸς βασιλῆες· ὃ δ' ὄλβιος, ὅν τινα Μοῦσαι  
 φίλωνται· γλυκερή οἱ ἀπὸ στόματος ῥέει αὐδή.  
 εἰ γάρ τις καὶ πένθος ἔχων νεοκηδέι θυμῷ  
 ἄξηται κραδίην ἀκαχήμενος, αὐτὰρ ἀοιδός  
 Μουσάων θεράπων κλέεα<sup>5</sup> προτέρων ἀνθρώπων 100  
 ὑμήση μάκαράς τε θεούς, οἵ<sup>6</sup> Ολυμπον ἔχουσιν,  
 αἴψ<sup>7</sup> ὃ γε δυσφροσυνέων ἐπιλήθεται οὐδέ τι  
 κηδέων  
 μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεάων.

Χαίρετε, τέκνα Διός, δότε δ' ἴμερόεσσαν ἀοιδήν.

<sup>1</sup> Themistius, Stobaeus: τ' ἐστῶσι οἱ ἐπιδῶσι, MSS.

<sup>2</sup> A: τε, MSS.      <sup>3</sup> A and Scholiasts: ἀνὰ ἀστυ, MSS.

<sup>4</sup> A: οἴδα τε, MSS.      <sup>5</sup> Nauck: κλεῖα, MSS.

## THEOGONY

and Calliope,<sup>1</sup> who is the chiefest of them all, for she attends on worshipful princes: whomsoever of heaven-nourished princes the daughters of great Zeus honour, and behold him at his birth, they pour sweet dew upon his tongue, and from his lips flow gracious words. All the people look towards him while he settles causes with true judgements: and he, speaking surely, would soon make wise end even of a great quarrel; for therefore are there princes wise in heart, because when the people are being misguided in their assembly, they set right the matter again with ease, persuading them with gentle words. And when he passes through a gathering, they greet him as a god with gentle reverence, and he is conspicuous amongst the assembled: such is the holy gift of the Muses to men. For it is through the Muses and far-shooting Apollo that there are singers and harpers upon the earth; but princes are of Zeus, and happy is he whom the Muses love: sweet flows speech from his mouth. For though a man have sorrow and grief in his newly-troubled soul and live in dread because his heart is distressed, yet, when a singer, the servant of the Muses, chants the glorious deeds of men of old and the blessed gods who inhabit Olympus, at once he forgets his heaviness and remembers not his sorrows at all; but the gifts of the goddesses soon turn him away from these.

Hail, children of Zeus! Grant lovely song and

<sup>1</sup> "She of the noble voice": Calliope is queen of Epic poetry.

## HESIOD

κλείετε δ' ἀθανάτων ἵερὸν γένος αἰὲν ἔοντων,      105  
 οὐ τὴν τ' ἐξεγένοντο καὶ Οὐρανοῦ ἀστερόεντος,  
 Νυκτὸς τε διοφερῆς, οὓς θ' ἀλμυρὸς ἔτρεφε Πόντος.  
 εἴπατε δ', ώς τὰ πρῶτα θεοὶ καὶ γαῖα γένοντο  
 καὶ ποταμοὶ καὶ πόντος ἀπείριτος, οἵδματι θυίων,<sup>1</sup>  
 ἀστρα τε λαμπετόωντα καὶ οὐρανὸς εὐρὺς ὑπερθεν 110  
 [οἵ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες ἕάων<sup>2</sup>]  
 ώς τ' ἄφενος δάσσαντο καὶ ώς τιμὰς διέλοντο  
 ἥδε καὶ ώς τὰ πρῶτα πολύπτυχον ἔσχον  
 "Ολυμπον.

ταῦτά μοι ἔσπετε Μοῦσαι, 'Ολύμπια δώματ'  
 ἔχουσαι  
 ἐξ ἀρχῆς, καὶ εἴπαθ', ὅ τι πρῶτον γένετ' αὐτῷν. 115  
 "Η τοι μὲν πρώτιστα Χάος γένετ', αὐτὰρ ἔπειτα  
 Γαῖα ἐνρύστερνος, πάντων ἄδος ἀσφαλὲς αἰεὶ<sup>3</sup>  
 [ἀθανάτων, οἱ ἔχουσι κάρη μιφόεντος 'Ολύμπου,<sup>3</sup>]  
 Τάρταρο τ' ἡερόεντα μυχῷ χθονὸς εὐρυοδείης,  
 ηδ' "Ερος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, 120  
 λυσιμελίς, πάντων δὲ θεῶν πάντων τ' ἀνθρώπων  
 δάμναται ἐν στήθεσσι νόσον καὶ ἐπίφρονα βουλήν.  
 ἐκ Χάεος δ' "Ερεβός τε μέλαινά τε Νὺξ ἐγένοντο.  
 Νυκτὸς δ' αὐτ' Λιθήρ τε καὶ Ήμέρη ἐξεγένοντο,  
 οὓς τέκε κυσαμένη 'Ερέβει φιλότητι μιγεῖσα. 125  
 Γαῖα δέ τοι πρῶτον μὲν ἐγείνατο ἴσον ἑαυτῇ<sup>4</sup>  
 Οὐρανὸν ἀστερόενθ', ἵνα μιν περὶ πάντα καλύ-  
 πποι,

<sup>1</sup> Rzach (cf. l. 131) : *θύων*, MSS.

<sup>2</sup> Omitted by A, Theophilus, Hippolytus.

<sup>3</sup> Theophilus, Hippolytus, and all MSS. Plato, Aristotle and others do not know the line, which is clearly spurious.

<sup>4</sup> MSS. : *έωντὴ*, A, Theophilus.

## THEOGONY

celebrate the holy race of the deathless gods who are for ever, those that were born of Earth and starry Heaven and gloomy Night and them that briny Sea did rear. Tell how at the first gods and earth came to be, and rivers, and the boundless sea with its raging swell, and the gleaming stars, and the wide heaven above, and the gods who were born of them, givers of good things, and how they divided their wealth, and how they shared their honours amongst them, and also how at the first they took many-folded Olympus. These things declare to me from the beginning, ye Muses who dwell in the house of Olympus, and tell me which of them first came to be.

Verily at the first Chaos came to be, but next wide-bosomed Earth, the ever-sure foundation of all<sup>1</sup> the deathless ones who hold the peaks of snowy Olympus, and dim Tartarus in the depth of the wide-pathed Earth, and Eros (Love), fairest among the deathless gods, who unnerves the limbs and overcomes the mind and wise counsels of all gods and all men within them. From Chaos came forth Erebus and black Night; but of Night were born Aether<sup>2</sup> and Day, whom she conceived and bare from union in love with Erebus. And Earth first bare starry Heaven, equal to herself, to cover her on every

<sup>1</sup> Earth, in the cosmology of Hesiod, is a disk surrounded by the river Oceanus and floating upon a waste of waters. It is called the foundation of all (the qualification “the deathless ones . . .” etc. is an interpolation), because not only trees, men, and animals, but even the hills and seas (ll. 129, 131) are supported by it.

<sup>2</sup> Aether is the bright, untainted upper atmosphere, as distinguished from Aer, the lower atmosphere of the earth.

## HESIOD

ὅφρ' εἴη μακάρεσσι θεοῖς ἔδος ἀσφαλὲς αἰεί.  
 γείνατο δ' Οὐρεα μακρά, θεῶν χαρίεστας ἐναύλους,  
 Νυμφέων, αἱ ναίουσιν ἀν' οὔρεα βιηστήεντα. 130  
 ἢ δὲ καὶ ἀτρύγετον πέλαγος τέκει, οἴδματι θυῖον,<sup>1</sup>  
 Πόντου, ἄτερ φιλότητος ἐφιμέρου· αὐτὰρ ἔπειτα  
 Οὐρανῷ εὐνηθεῖσα τέκ' Ὁκεανὸν βαθυδίνην,  
 Κοιόν τε Κρῖον θ' Ὄπερίονά τ' Ἰαπετόν τε  
 Θείαν τε Ῥείαν τε Θέμιν τε Μητιμοσύνην τε 135  
 Φοίβην τε χρυσοστέφανον Τηθύν τ' ἐρατεινήν.  
 τοὺς δὲ μέθ' ὄπλότατος γένετο Κρόνος ἀγκυλο-  
     μήτης,  
 δεινότατος παιδῶν θαλερὸν δ' ἥχθιηρε τοι γὰ.  
 Γείνατο δ' αὖ Κύκλωπας ὑπέρβιον ἥτορ  
     ἔχοντας,  
 Βρόντην τε Στερόπην τε καὶ Ἀργην ὁβριμό-  
     θυμον, 140  
 οἱ Ζηνὶ βροντῆιν τε δόσαν τεῦξάν τε κεραυνόν.  
 οἱ δὴ τοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἥσαν,<sup>2</sup>  
 μοῦνος δ' ὄφθαλμὸς μέσσω ἐνέκειτο μετώπῳ.  
 Κύκλωπες δ' ὄνομ' ἥσαν ἐπώιυμον, οὔνεκ' ἄρα  
     σφέων  
 κυκλοτερής ὄφθαλμὸς ἔεις ἐνέκειτο μετώπῳ. 145  
 ισχὺς δ' ἥδε βίη καὶ μηχαναὶ ἥσαν ἐπ' ἔργοις.  
 "Αλλοι δ' αὖ Γαίης τε καὶ Οὐρανοῦ ἔξεγένοντο  
 τρεῖς παῖδες μεγάλοι τε καὶ ὁβριμοι, οὐκ ὄγομαστοι,  
 Κόττος τε Βριάρεως τε Γύης θ', ὑπερίφανα τέκνα.  
 τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὕμων ἀΐσσοντο 150  
 ἄπλαστοι, κεφαλαὶ δὲ ἑκάστῳ πεντήκοντα  
 ἔξ ὕμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν."

<sup>1</sup> A: θῦον, MSS.

<sup>2</sup> In place of this line Crates read—

οἱ δ' ἔξ ἀθανάτων θνητοὶ τράφεν αὐδήεντες.

## THEOGONY

side, and to be an ever-sure abiding-place for the blessed gods. And she brought forth long Hills, graceful haunts of the goddess-Nymphs who dwell amongst the glens of the hills. She bare also the fruitless deep with his raging swell, Pontus, without sweet union of love. But afterwards she lay with Heaven and bare deep-swirling Oceanus, Coeus and Crius and Hyperion and Iapetus, Theia and Rhea, Themis and Mnemosyne and gold-crowned Phoebe and lovely Tethys. After them was born Cronos the wily, youngest and most terrible of her children, and he hated his lusty sire.

And again, she bare the Cyclopes, overbearing in spirit, Brontes, and Steropes and stubborn-hearted Arges,<sup>1</sup> who gave Zeus the thunder and made the thunderbolt: in all else they were like the gods, but one eye only was set in the midst of their foreheads. And they were surnamed Cyclopes (Orb-eyed) because one orb'd eye was set in their foreheads. Strength and might and craft were in their works.

And again, three other sons were born of Earth and Heaven, great and doughty beyond telling, Cottus and Briareos and Gyes, presumptuous children. From their shoulders sprang an hundred arms, not to be approached, and each had fifty heads upon his shoulders on their strong limbs, and

<sup>1</sup> Brontes is the Thunderer; Steropes, the Lightener; and Arges, the Vivid One.

## HESIOD

ισχὺς δ' ἄπλητος κρατερὴ μεγάλῳ ἐπὶ εἶδει.  
ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἔξεγένοντο,  
δεινότατοι παίδων, σφετέρῳ δ' ἥχθοντο τοκῆι  
ἔξ ἀρχῆς· καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο,  
πάντας ἀποκρύπτασκε, καὶ ἐσ φάος οὐκ ἀνίεσκε,  
Γαίης ἐν κευθμῶνι, κακῷ δ' ἐπετέρπετο ἔργῳ  
Οὐρανός. ἦ δ' ἐντὸς στοραχίζετο Γαῖα πελώρῃ  
στεινομένη· δολίην δὲ κακήν τ' ἐφράσσατο  
τέχνην.

160  
αἷψα δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος  
τεῦξε μέγα δρέπανον καὶ ἐπέφραδε παισὶ φίλοισιν  
εἰπε δὲ θαρσύνουσα, φίλον τετιημένη ἵτορ·

Παῖδες ἐμοὶ καὶ πατρὸς ἀτασθάλου, αἴ κ'  
ἐθέλητε  
πείθεσθαι, πατρός κε κακὴν τισαίμεθα λώβην  
165  
ὑμετέρου· πρότερος γὰρ ἀεικέα μῆσατο ἔργα.

“Ως φάτο· τοὺς δ' ἄρα πάντας ἔλει δέος, οὐδέ  
τις αὐτῶν  
φθέγξατο. Θαρσήσας δὲ μέγας Κρόνος ἀγκυλο-  
μήτης  
ἀψ αὐτὶς μύθοισι προσηγόριστα μητέρα κεδνήν·

Μῆτερ, ἐγώ κεν τοῦτο γ' ὑποσχόμενος τελέ-  
σαιμι  
170  
ἔργον, ἐπεὶ πατρός γε δυστονύμου οὐκ ἀλεγίζω  
ἡμετέρου· πρότερος γὰρ ἀεικέα μῆσατο ἔργα.

“Ως φάτο· γίγθησεν δὲ μέγα φρεσὶ Γαῖα πελώρῃ.  
εἰσε δέ μιν κρύψασα λύχω· ἐνέθηκε δὲ χερσὶν  
ἄρπην καρχαρόδοντα· δόλον δ' ὑπεθήκατο πάντα.

175  
“Ηλθε δὲ νύκτ' ἐπάγων μέγας Οὐρανός, ἀμφὶ δὲ

Γαίη  
ἱμείρων φιλότητος ἐπέσχετο καί ρ' ἐταιρύσθη

## THEOGONY

irresistible was the stubborn strength that was in their great forms. For of all the children that were born of Earth and Heaven, these were the most terrible, and they were hated by their own father from the first. And he used to hide them all away in a secret place of Earth so soon as each was born, and would not suffer them to come up into the light : and Heaven rejoiced in his evil doing. But vast Earth groaned within, being straitened, and she thought a crafty and an evil wile. Forthwith she made the element of grey flint and shaped a great sickle, and told her plan to her dear sons. And she spoke, cheering them, while she was vexed in her dear heart :

“ My children, gotten of a sinful father, if you will obey me, we should punish the vile outrage of your father; for he first thought of doing shameful things.”

So she said : but fear seized them all, and none of them uttered a word. But great Cronos the wily took courage and answered his dear mother :

“ Mother, I will undertake to do this deed, for I reverence not our father of evil name, for he first thought of doing shameful things.”

So he said : and vast Earth rejoiced greatly in spirit, and set and hid him in an ambush, and put in his hands a jagged sickle, and revealed to him the whole plot.

And Heaven came, bringing on night and longing for love, and he lay about Earth spreading himself full

## HESIOD

πάντη ὁ δ' ἐκ λοχεοῦ πάις ὥρέξατο χειρὶ<sup>180</sup>  
σκαιῇ, δεξιτερῇ δὲ πελώριον ἔλλαβεν ἄρπην  
μακρὴν καρχαρόδοντα, φίλον δ' ἀπὸ μῆδεα πα-  
τρὸς

ἐσσυμένως ἡμησε, πάλιν δ' ἔρριψε φέρεσθαι  
ἔξοπίσω· τὰ μὲν οὖ τι ἐτώσια ἔκφυγε χειρός,  
ὅσσαι γὰρ ῥαθύμιγγες ἀπέσσυθεν αίματόεσσαι,  
πάσας δέξατο Γαῖα· περιπλομένων δ' ἐνιαυτῷ  
γείνατ' Ἐριῦς τε κρατερὰς μεγάλους τε Γίγαν-  
τας,

τεύχεσι λαμπομένους, δολίχ' ἔγχεα χερσὶν ἔχον-  
τας,

Νύμφας θ' ἂς Μελίας καλέουσ' ἐπ' ἀπείρονα γαῖαν.  
μῆδεα δ' ὡς τὸ πρῶτον ἀποτμήξας ἀδάμαντι  
κάββαλ' ἀπ' ἡπείροιο πολυκλύστῳ ἐνὶ πόντῳ,  
ῶς φέρετ' ἀμ πέλαγος πουλὺν χρόνον, ἀμφὶ δὲ  
λευκὸς

ἀφρὸς ἀπ' ἀθανάτου χροὸς ὥρνυτο· τῷ δ' ἐνὶ κούρῃ  
ἐθρέφθη· πρῶτον δὲ Κυθήροισιν ζαθέοισιν  
ἐπλητ', ἐνθειν ἔπειτα περίρρυτον ἵκετο Κύπρον.  
ἐκ δ' ἔβη αἰδοίη καλὴ θεός, ἀμφὶ δὲ πούη  
ποσσὶν ὑπὸ ῥαδιοῦσιν ἀέξετο· τὴν δ' Ἀφροδίτην 195  
[ἀφρογειέα τε θεὰν καὶ ἐντέφαινον Κυθέρειαν<sup>1</sup>]  
κικλήσκουσι θεοί τε καὶ ἀνέρες, οὕνεκ' ἐν ἀφρῷ  
θρέφθη· ἀτὰρ Κυθέρειαν, ὅτι προσέκυρσε Κυ-  
θήροις.

Κυπρογειέα δ', ὅτι γέντο πολυκλύστῳ ἐνὶ Κύπρῳ·  
ἡδὲ φιλομμῆδεα, ὅτι μηδέων ἔξεφαάνθη.

<sup>1</sup> The line possibly belongs to another recension: it was rejected by Heyne as interrupting the sense.

## THEOGONY

upon her.<sup>1</sup> Then the son from his ambush struck forth his left hand and in his right took a great long sickle with jagged teeth, and swiftly lopped off his own father's members and cast them away to fall behind him. And not vainly did they fall from his hand ; for all the bloody drops that gushed forth Earth received, and as the seasons moved round she bare the strong Erinyes and the great Giants with gleaming armour, holding long spears in their hands, and the Nymphs whom they call Meliae<sup>2</sup> all over the boundless earth. And so soon as he had cut off the members with flint and cast them from the land into the surging sea, they were swept away over the main a long time : and a white foam spread around them from the immortal flesh, and in it there grew a maiden. First she drew near holy Cythera, and from there, afterwards, she came to sea-girt Cyprus, and came forth an awful and lovely goddess, and grass grew up about her beneath her shapely feet. Her gods and men call Aphrodite, and the foam-born goddess and rich-crowned Cytherea, because she grew amid the foam, and Cytherea because she reached Cythera, and Cypriotes because she was born in billowy Cyprus, and Philomedes<sup>3</sup> because

<sup>1</sup> The myth accounts for the separation of Heaven and Earth. In Egyptian cosmology Nut (the Sky) is thrust and held apart from her brother Geb (the Earth) by their father Shu, who corresponds to the Greek Atlas.

<sup>2</sup> Nymphs of the ash-trees (*μέλιται*), as Dryads are nymphs of the oak-trees. Cp. note on *Works and Days*, I. 145.

<sup>3</sup> "Member-loving": the title is perhaps only a perversion of the regular *φιλομειδής* (laughter-loving).

## HESIOD

τῇ δ' Ἔρος ώμάρτησε καὶ Ἰμερος ἔσπετο καλὸς  
γεινομένη τὰ πρῶτα θεῶν τ' ἐς φῦλον ἰούσῃ.  
ταύτην δ' ἐξ ἀρχῆς τιμὴν ἔχει ἡδὲ λέλογχε  
μοῖραν ἐν ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,  
παρθενίους τ' ὄάρους μειδήματά τ' ἐξαπάτας τε 205  
τέρψιν τε γλυκερὴν φιλότητά τε μειλιχίην τε.

Τοὺς δὲ πατὴρ Γιτῆνας ἐπίκλησιν καλέεσκε  
παῖδας γεικείων μέγας Οὐρανός, οὓς τέκεν αὐτός.  
φάσκε δὲ τιταίνοντας ἀτασθαλίῃ μέγα ρέξαι  
ἔργον, τοῦ δ' ἐπειτα τίσιν μετόπισθεν ἔσεσθαι. 210

Νὺξ δ' ἐτέκεν στυγερόν τε Μόρον καὶ Κῆρα  
μέλαιναν  
καὶ Θάνατον, τέκε δ' Ὑπνον, ἔτικτε δὲ φῦλον  
'Ονείρων.

δεύτερον αὖ Μῆμορ καὶ Ὁιζὺν ἀλγινόεσσαν 214  
οὗ τινι κοιμηθεῖσα θεὰ τέκε Νὺξ ἐρεβεννή,<sup>1</sup> 215  
'Εσπερίδας θ', ἃς<sup>2</sup> μῆλα πέρην κλυτοῦ Ὡκεανοῦ 215  
χρύσεα καλὰ μέλουσι φέροντά τε δένδρεα καρπόν.  
καὶ Μοίρας καὶ Κῆρας ἐγείνατο ηλεοποίους,  
Κλωθώ τε Λάχεσίν τε καὶ Ἀτροπον, αἵτε βροτοῖσι  
γεινομένοισι διδοῦσιν ἔχειν ἀγαθόν τε κακόν τε,  
αἵτ' ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπευσιν· 220  
οὐδέ ποτε λίγουσι θεαὶ δεινοῖο χόλοιο,  
πρίν γ' ἀπὸ τῷ δώωσι κακὴν δπιν, ὅς τις ἀμάρτη.  
τίκτε δὲ καὶ Νέμεσιν, πῆμα θιντοῖσι βροτοῖσι,  
Νὺξ ὀλοή· μετὰ τὴν δ' Ἀπάτην τέκε καὶ  
Φιλότητα  
Γῆράς τ' οὐλόμενον, καὶ Ἐριν τέκε καρτερόθυμον. 225

<sup>1</sup> Schoemann's order.

<sup>2</sup> Rzach: *aīs*, MSS.

## THEOGONY

she sprang from the members. And with her went Eros, and comely Desire followed her at her birth at the first and as she went into the assembly of the gods. This honour she has from the beginning, and this is the portion allotted to her amongst men and undying gods,—the whisperings of maidens and smiles and deceits with sweet delight and love and graciousness.

But these sons whom he begot himself great Heaven used to call Titans (Strainers) in reproach, for he said that they strained and did presumptuously a fearful deed, and that vengeance for it would come afterwards.

And Night bare hateful Doom and black Fate and Death, and she bare Sleep and the tribe of Dreams. And again the goddess murky Night, though she lay with none, bare Blame and painful Woe, and the Hesperides who guard the rich, golden apples and the trees bearing fruit beyond glorious Ocean. Also she bare the Destinies and ruthless avenging Fates, Clotho and Lachesis and Atropos,<sup>1</sup> who give men at their birth both evil and good to have, and they pursue the transgressions of men and of gods : and these goddesses never cease from their dread anger until they punish the sinner with a sore penalty. Also deadly Night bare Nemesis (Indignation) to afflict mortal men, and after her, Deceit and Friendship and hateful Age and hard-hearted Strife.

<sup>1</sup> Clotho (the Spinner) is she who spins the thread of man's life ; Lachesis (the Disposer of Lots) assigns to each man his destiny ; Atropos (She who cannot be turned) is the "Fury with the abhorred shears."

## HESIOD

Αύτὰρ Ἔρις στυγερὴ τέκε μὲν Πόνου ἀλημό-  
εντα  
Λήθην τε Λιμόν τε καὶ Ἀλγεα δακρυόεντα  
Τσμίνας τε Μάχας τε Φόνους τ' Ἀνδροκτασίας  
τε  
Νείκεα τε ψευδέας τε Λόγους ἀμφιλλογίας τε  
Δυσνομίην τ' Ἀτην τε, συνήθεας ἀλλιήλησιν, 230  
Ὀρκον θ', ὃς δὴ πλεῖστον ἐπιχθονίους ἀνθρώ-  
πους

πημαίνει, ὅτε κέν τις ἔκὼν ἐπίορκον ὄμόσσῃ.

Νηρέα δ' ἀψευδέα καὶ ἀληθέα γείνατο Πόντος,  
πρεσβύτατον παιῶν αὐτὰρ καλέοντι γέροντα,  
οὖνεκα νημερτής τε καὶ ἥπιος, οὐδὲ θεμιστέων 235  
λιήθεται, ἀλλὰ δίκαια καὶ ἥπια δίηρεα οἴδειν  
αὗτις δ' αὖ Θαύμαντα μέγαν καὶ ἀγίνορα Φόρκυν  
Γαίη μισγόμενος καὶ Κητὸν καλλιπάρησον  
Ἐνρυθίην τ' ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσταν.

Νηρῆος δ' ἐγένοντο μεγήρατα τέκνα θεάων 240  
πόντῳ ἐν ἀτρυγέτῳ καὶ Δωρίδος ἡνκόμοιο,  
κούρις Ὄκειανοι, τελίγεντος ποταμοῖο,  
Πλωτώ<sup>1</sup> τ' Εὔκρατη τε Σαώ τ' ἀμφιτρίτη τε  
Εὐδώρη τε Θέτις τε Γαλήνη τε Γλαύκη τε  
Κυμοθόη Σπειώ τε Θόη θ' Ἀλίη τ' ἐρόεσσα 245  
Πασιθέη τ' Ἐρατώ τε καὶ Εὐπίκη ρόδόπηχνς  
καὶ Μελίτη χαρίεσσα καὶ Εὐλιμένη καὶ Ἀγανὴ  
Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε  
Νησαίη τε καὶ Ἀκταίη καὶ Πρωτομέδεια  
Δωρὶς καὶ Ηιρόπεια<sup>2</sup> καὶ εὐειδῆς Γαλάτεια 250  
Ιπποθόη τ' ἐρόεσσα καὶ Ιππονόη ρόδόπηχνς

<sup>1</sup> Rzach: Πρωτώ, MSS.

<sup>2</sup> Hermann: Πανδπη, MSS.

## THEOGONY

But abhorred Strife bare painful Toil and Forgetfulness and Famine and tearful Sorrows, Fightings also, Battles, Murders, Manslaughters, Quarrels, Lying Words, Disputes, Lawlessness and Ruin, all of one nature, and Oath who most troubles men upon earth when anyone wilfully swears a false oath.

And Sea begat Nereus, the eldest of his children, who is true and lies not : and men call him the Old Man because he is trusty and gentle and does not forget the laws of righteousness, but thinks just and kindly thoughts. And yet again he got great Thaumas and proud Phoreys, being mated with Earth, and fair-cheeked Ceto and Eurybia who has a heart of flint within her.

And of Nereus and rich-haired Doris, daughter of Ocean the perfect river, were born children,<sup>1</sup> passing lovely amongst goddesses, Pluto; Euerante, Sao, and Amphitrite, and Eudora, and Thetis, Galene and Glaeë, Cymothoë, Spec, Thoë and lovely Halie, and Pasithea, and Erato, and rosy-armed Eunice, and gracious Melite, and Eulimene, and Agaue, Doto, Proto, Pherusa, and Dynamene, and Nisaea, and Aetaca, and Protomedea, Doris, Panopea, and comely Glittera, and lovely Hippothoë, and rosy-armed

<sup>1</sup> Many of the names which follow express various qualities or aspects of the sea : thus Galene is "Calm," Cymothoë is the "Waves-wif," Pherusa and Dynamene are "She who speeds (ships)" and "She who has power."

## HESIOD

Κυμοδόκη θ', ἡ κύματ' ἐν ἡεροειδέι πόντῳ  
πτοιάς τε ζαέων<sup>1</sup> ἀνέμων σὺν Κυματολίγγῃ  
ῥεῖα πρηγύει καὶ ἐνσφύρῳ Ἀμφιτρίτῃ,  
Κυμώ τ' Ηιόνη τε ἐνστέφανός θ' Ἀλιμήδῃ 255  
Γλαυκονόμη τε φιλομμειδῆς καὶ Πουντοπόρεια  
Ληαγόρη τε καὶ Εὐαγόρη καὶ Λαομέδεια  
Πουλυνόη<sup>2</sup> τε καὶ Λύτονόη καὶ Λυσιάνασσα  
Εὐάρηνη τε φυήν τ' ἔρατὴ καὶ εἶδος ἄμωμος  
καὶ Ψαμάθη χαρίεσσα δέμας δίη τε Μειάπη  
Νησώ τ' Εὔπόμπη τε Θεμιστώ τε Προιόνη τε  
Νημερτίης θ', ἡ πατρὸς ἔχει νόον ἀθανάτοιο.  
αὗται μὲν Νηρῆιος ἀμύμονος ἐξεγένοντο  
κοῦραι πεντήκοντα, ἀμύμονα ἔργα ἰδυῖαι.

Θαύμας δ' Ὡκεανοῦ βαθυρρείταο θύγατρα 265  
ἡγάγετ' Ἡλέκτρην· ἡ δ' ὥκειαν τέκεν Ἰριν  
ἡνκύμονος θ' Ἀρπύιας Ἀελλώ τ' Ὡκυπέτην τε,  
αἳ δ' ἀνέμων πνοιῆσι καὶ οἰωνοῖς ἀμ' ἔπονται  
ώκείης πτερύγεσσι· μεταχρόνιαι γὰρ ἵαλλον.

Φόρκυϊ δ' αὖ Κητὼ Γραίας τέκε καλλιπαρήσους 270  
ἐκ γενετῆς πολιάς, τὰς δὴ Γραίας καλέουσιν  
ἀθάνατοι τε θεοὶ χαμαὶ ἐρχόμενοί τ' ἄνθρωποι,  
Πεμφρηδώ τ' ἐύπεπλον Ἐρυώ τε κροκόπεπλον,  
Γοργούς θ', αἱ ναίουσι πέρην κλυτοῦ Ὡκεανοῦ  
ἐσχατιῇ πρὸς Νυκτός, ἦν' Ἐσπερίδες λιγύφωνοι, 275  
Σθεννώ τ' Εύρυαλη τε Μέδουσά τε λυγρὰ πα-  
θοῦσαι.

ἡ μὲν ἔην θηντή, αἱ δ' ἀθάνατοι καὶ ἀγήρῳ,  
αἱ δύο· τῇ δὲ μιῇ παρελέξατο Κυανοχαίτης  
ἐν μαλακῷ λειμῶνι καὶ ἄνθεσιν εἰαρινοῖσιν.  
τῆς δ' ὅτε δὴ Περσεὺς κεφαλὴν ἀπεδειροτύμησεν, 280

<sup>1</sup> Bergk : ζαέων, MSS.

<sup>2</sup> Peppmüller : Πουλυνόμη, MSS.

## THEOGONY

Hipponoë, and Cymodoce who with Cymatolege<sup>1</sup> and Amphitrite easily calms the waves upon the misty sea and the blasts of raging winds, and Cymo, and Eione, and rich-crowned Alimede, and Glaueconomé, fond of laughter, and Pontoporeá, Leagore, Euagore, and Laomedea, and Polynoë, and Autonoë, and Lysianassa, and Euarne, lovely of shape and without blemish of form, and Psamathe of charming figure and divine Menippe, Neso, Eupompe, Themisto, Pronoë, and Nemertes<sup>2</sup> who has the nature of her deathless father. These fifty daughters sprang from blameless Nereus, skilled in excellent crafts.

And Thaumas wedded Electra the daughter of deep-flowing Ocean, and she bare him swift Iris and the long-haired Harpies, Aëllo (Storm-swift) and Ocypetes (Swift-flier) who on their swift wings keep pace with the blasts of the winds and the birds; for quick as time they dart along.

And again, Ceto bare to Phoreys the fair-cheeked Graiae, sisters grey from their birth: and both deathless gods and men who walk on earth call them Graiae, Pemphredo well-clad, and saffron-robed Enyo, and the Gorgons who dwell beyond glorious Ocean in the frontier land towards Night where are the clear-voiced Hesperides, Sthenno, and Euryale, and Medusa who suffered a woeful fate: she was mortal, but the two were undying and grew not old. With her lay the Dark-haired One<sup>3</sup> in a soft meadow amid spring flowers. And when Perseus cut off her

<sup>1</sup> The “Wave-receiver” and the “Wave-stiller.”

<sup>2</sup> “The Unerring” or “Truthful”; cp. I. 235.

<sup>3</sup> i.e. Poseidon.

## HESIOD

ἔκθορε Χρυσάωρ τε μέγας καὶ Πήγασος ἵππος.  
τῷ μὲν ἐπώνυμον ἦεν, ὅτ' Ὁκεανοῦ περὶ πηγὰς  
γένθ', ὃ δ' ἄορ χρύσειον ἔχων μετὰ χερσὶ φίλησιν.  
χὼ μὲν ἀποπτάμενος προλιπών χθόνα, μητέρα  
μῆλων,

ἴκετ' ἐς ἀθανάτους· Ζηρὸς δ' ἐν δώμασι ναίει 285  
βροντὴν τε στεροπὴν τε φέρων Διὸς μητιόεντι.  
Χρυσάωρ δ' ἔτεκεν τρικέφαλον Γηρυονῆα  
μιχθεὶς Καλλιρόῃ κούρῃ κλυτοῦ Ὁκεανοῖο.  
τὸν μὲν ἄρ' ἔξενάριξε βίη Ἡρακληίη 290  
βουσὶ παρ' εἰλιπόδεσσι περιρρύτῳ εἰν Ἐρυθείη  
ἡματι τῷ ὅτε περ βοῦς ἥλισσεν εὐρυμετώπους  
Τίρυνθ' εἰς οἰενήν διαβὰς πόρον Ὁκεανοῦ  
"Ορθὸν τε κτείνας καὶ βουκόλον Εὔρυτίωνα  
σταθμῷ ἐν ἡερόεντι πέρην κλυτοῦ Ὁκεανοῖο.

"Η δ' ἔτεκ' ἄλλο πέλωρον ἀμήχανον, οὐδὲν ἑοικὸς 295  
θυητοῖς ἀνθρώποις οὐδὲν ἀθανάτοισι θεοῖσιν,  
σπῆι ἔηι γλαφυρῷ θείην κρατερόφρον·"Εχιδναν,  
ἥμισυ μὲν τύμφην ἐλικώπιδα καλλιπάρησον,  
ἥμισυ δ' αὗτε πέλωρον ὅφιν δεινόν τε μέγαν τε  
αιόλον ωμηστὴν ζαθέης ὑπὸ κεύθεσι γαίης. 300  
ἐνθα δέ οἱ σπέος ἐστὶ κάτω κοῖλη ὑπὸ πέτρῃ  
τηλοῦ ἀπ' ἀθανάτων τε θεῶν θυητῶν τ' ἀνθρώπων  
ἔνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν.  
ἡ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόνι λυγρὴ "Εχιδνα,  
ἀθάνατος τύμφη καὶ ἀγήραος ἥματα πάντα. 305

Τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότητι  
δεινόν θ' ὑβριστὴν τ' ἄνομόν θ' ἐλικώπιδι κούρῃ.  
ἡ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.  
"Ορθὸν μὲν πρῶτον κύνα γείνατο Γηρυονῆι·  
δεύτερον αὖτις ἔτικτεν ἀμήχανον, οὐ τι φατειὸν 310  
Κέρβερον ωμηστὴν, Ἀΐδεω κύνα χαλκεόφωνον,

## THEOGONY

head, there sprang forth great Chrysaor and the horse Pegasus who is so called because he was born near the springs (*pegae*) of Ocean; and that other, because he held a golden blade (*aor*) in his hands. Now Pegasus flew away and left the earth, the mother of flocks, and came to the deathless gods: and he dwells in the house of Zeus and brings to wise Zeus the thunder and lightning. But Chrysaor was joined in love to Callirrhoë, the daughter of glorious Ocean, and begot three-headed Geryones. Him mighty Heracles slew in sea-girt Erythea by his shambling oxen on that day when he drove the wide-browed oxen to holy Tiryns, and had crossed the ford of Ocean and killed Orthus and Eurytion the herdsman in the dim stead out beyond glorious Ocean.

And in a hollow cave she bare another monster, irresistible, in no wise like either to mortal men or to the undying gods, even the goddess fierce Echidna who is half a nymph with glancing eyes and fair cheeks, and half again a huge snake, great and awful, with speckled skin, eating raw flesh beneath the secret parts of the holy earth. And there she has a cave deep down under a hollow rock far from the deathless gods and mortal men. There, then, did the gods appoint her a glorious house to dwell in: and she keeps guard in Arima beneath the earth, grim Echidna, a nymph who dies not nor grows old all her days.

Men say that Typhaoon the terrible, outrageous and lawless, was joined in love to her, the maid with glancing eyes. So she conceived and brought forth fierce offspring; first she bare Orthus the hound of Geryones, and then again she bare a second, a monster not to be overcome and that may not be described, Cerberus who eats raw flesh, the brazen-

## HESIOD

πεντηκοντακέφαλον, ἀναιδέα τε κρατερόν τε·  
τὸ τρίτον "Τδρην αὐτὶς ἐγείρατο λυγρὰ ἰδυῖαν  
Λερναίην, ἷν θρέψε θεὰ λευκώλενος" Ἡρη  
ἀπλητον κοτέονσα βίῃ Ἡρακληίη.

315

καὶ τὴν μὲν Διὸς νίὸς ἐνήρατο νηλέι χαλκῷ  
Ἄμφιτρυωμάδης σὺν ἀρηφίλῳ Ἰολάῳ  
Ἡρακλέης βουλῆσιν Ἀθηναίης ἀγελείης.

ἢ δὲ Χίμαιραν ἔτικτε πνέουσαι ἀμαιμάκετον πῦρ,  
δεινήν τε μεγάλην τε ποδώκεά τε κρατερίην τε· 320  
τῆς δ' ἷν τρεῖς κεφαλαί· μία μὲν χαροποῖο  
λέοντος,

ἢ δὲ χιμαίρης, ἢ δ' ὄφιος, κρατεροῦ δράκοντος,  
[πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ  
χίμαιρα,

δεινὸν ἀποπνείοντα πυρὸς μένος αἰθομένοιο.<sup>1]</sup>  
τὴν μὲν Ηίγασος εὖλε καὶ ἐσθλὸς Βελλεροφόντης. 325  
ἢ δ' ἄρα Φᾶκ' ὀλοὴν τέκε Καδμείοισιν ὄλεθρον  
Ορθῷ ὑποδμηθεῖσα Νεμειαῖόν τε λέοντα,  
τόν ρ' Ἡρη θρέψασα Διὸς κυδρὴ παράκοιτις  
γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις.  
ἔνθ' ἄρ' ὁ οἰκείων ἐλεφαίρετο φῦλ' ἀνθρώπων, 330  
κοιρανέων Τρητοῦ Νεμείης ἡδ' Ἀπέσαντος·  
ἄλλα ἐις ἐδάμασσε βίης Ἡρακληίης.

Κητὼ δ' ὄπλότατον Φόρκιν φιλότητι μιγεῖσα  
γείνατο δεινὸν ὄφιν, ὃς ἐρεμιῆς κεύθεσι γαιῆς  
πείρασιν ἐν μεγάλοις παγχρύσεα μῆλα φυλάσσει. 335  
τοῦτο μὲν ἐκ Κητοῦς καὶ Φόρκυνος γένος ἐστίν.

Τηθὺς δ' Ὁικεανῷ Ποταμοὺς τέκε δινήεντας,  
Νεῖλόν τ' Ἀλφειόν τε καὶ Ἡριδανὸν βαθυδίνην  
Στρυμόνα Μαίανδρόν τε καὶ Ἰστρον καλλιρέεθρον

<sup>1</sup> Rejected by Wolf as superfluous here and borrowed from Homer, *Iliad* vi. 181-2.

## THEOGONY

voiced hound of Hades, fifty-headed, relentless and strong. And again she bore a third, the evil-minded Hydra of Lerna, whom the goddess, white-armed Hera nourished, being angry beyond measure with the mighty Heracles. And her Heracles, the son of Zeus, of the house of Amphitryon, together with warlike Iolaus, destroyed with the untying sword through the plans of Athene the spoil-driver. She was the mother of Chimaera who breathed raging fire, a creature fearful, great, swift-footed and strong, who had three heads, one of a grim-eyed lion, another of a goat, and another of a snake, a fierce dragon; in her forepart she was a lion; in her hinderpart, a dragon; and in her middle, a goat, breathing forth a fearful blast of blazing fire. Her did Pegasus and noble Bellerophon slay; but Echidna was subject in love to Orthus and brought forth the deadly Sphinx which destroyed the Cadmeans, and the Nemean lion, which Hera, the good wife of Zeus, brought up and made to haunt the hills of Nemea, a plague to men. There he preyed upon the tribes of her own people and had power over Tretus of Nemea and Apesas: yet the strength of stout Heracles overcame him.

And Ceto was joined in love to Phoreys and bare her youngest, the awful snake who guards the apples all of gold in the secret places of the dark earth at its great bounds. This is the offspring of Ceto and Phoreys.

And Tethys bare to Ocean eddying rivers, Nilus, and Alpheus, and deep-swirling Eridanus, Strymon, and Meander, and the fair stream of Ister, and

## HESIOD

Φᾶσίν τε 'Ρῆσόν τ' Ἀχελώιόν τ' ἀργυροδίνην      340  
Νέσσον τε 'Ροδίον θ' Ἀλιάκμονά θ' Ἐπτάπορόν

τε

Γρήνικόν τε καὶ Λίσηπον θεῖόν τε Σιμοῦντα  
Πηγείόν τε καὶ Ἐρμον ἐνρρείτην τε Κάικον  
Σαγγάριόν τε μέγαν Λάδωνά τε Ηαρθένιόν τε  
Εῦηρόν τε καὶ Ἀρδησκον θεῖόν τε Σκύμανδρον.      345

Τίκτε δὲ θυγατέρων ίερὸν γένος, αὖτις κατὰ γαῖαν  
ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἄγακτι  
καὶ Ποταμοῖς, ταύτην δὲ Διὸς πάρα μοῖραν  
ἔχουσι,

Πειθώ τ' Ἀδμήτη τε Ιάνθη τ' Ἡλέκτρη τε  
Δωρίς τε Πρυμνώ τε καὶ Οὐρανίη θεοειδὴς      350

'Ιππώ τε Κλυμένη τε Ῥόδειά τε Καλλιρόη τε  
Ζευξώ τε Κλυτίη τε Ἰδνᾶ τε Ηασιθόη τε  
Πληξαύρη τε Γαλαξαύρη τ' ἑρατίη τε Διώνη  
Μηλόβοσίς τε Θόη τε καὶ εὐειδὴς Πολυδώρη  
Κερκήις τε φυὴν ἑρατὴ Πλουτώ τε βωῶπις      355

Περσηής τ' Ἰάνειρά τ' Ἀκάστη τε Ξάνθη τε  
Πετραίη τ' ἑρόεσσα Μενεσθώ τ' Ἐύρωπη τε  
Μῆτίς τ' Εύρυνόμη τε Τελεστώ τε κροκύπεπλος  
Χρυσηής τ' Ἀσίη τε καὶ ίμερόεσσα Καλυψὼ  
Εύδώρη τε Τύχη τε καὶ Ἀμφιρὼ Ωκυρόη τε      360  
καὶ Στύξ, ἡ δή σφεων προφερεστάτη ἐστὶν  
ἀπασέων.

αὗται δ' Ωκεανοῦ καὶ Τηθύος ἔξεγένοιτο  
πρεσβύταται κοῦραι πολλαὶ γε μέν εἰσι καὶ  
ἄλλαι.

τρὶς γὰρ χίλιαι εἰσι τανύσφυροι Ωκεανῖναι,  
αὖτις δέ πολυσπερέες γαῖαν καὶ βένθεα λίμνης      365

## THEOGONY

Phasis, and Rhesus, and the silver eddies of Achelous, Nessus, and Rhodius, Haliaemon, and Heptaporus, Granicus, and Aesepus, and holy Simoës, and Peneüs, and Hermus, and Caicus' fair stream, and great Sangarius, Lagon, Parthenius, Euenus, Ardescus, and divine Seamanter.

Also she brought forth a holy company of daughters<sup>1</sup> who with the lord Apollo and the Rivers have youths in their keeping to this charge Zeus appointed them Peitho, and Admete, and Ianthe, and Electra, and Doris, and Prymno, and Urania divine in form, Hippo, Clymene, Rhodea, and Callirrhoë, Zeuxo and Clytie, and Idyia, and Pasithoë, Plexaura, and Galaxaura, and lovely Dione, Melobosis and Thoë and handsome Polydora, Cereës lovely of form, and soft eyed Pluto, Perseïs, Ianeira, Aeaste, Xanthe, Petraea the fair, Menestho, and Europa, Metis, and Eurynome, and Telesto saffron-clad, Chryseis and Asia and charming Calypso, Eudora, and Tyche, Amphirho, and Ocyrrhoë, and Styx who is the chiefest of them all. These are the eldest daughters that sprang from Ocean and Tethys; but there are many besides. For there are three thousand neat ankled daughters of Ocean who are dispersed far and wide, and in every place alike serve the earth and the deep waters, children who

<sup>1</sup> Goettling notes that some of these nymphs derive their names from lands over which they preside, as Europa, Asia, Doris, Ianeira ("Lady of the Ionians"), but that most are called after some quality which their streams possessed; thus Xanthe is the "Brown" or "Turbid," Amphirho is the "Surrounding" river, Ianthe is "She who delights," and Ocyrrhoë is the "Swift-flowing."

## HESIOD

πάντη ὁμῶς ἐφέπουσι, θεάων ἀγλαὰ τέκνα.  
τόσσοι δ' αὐθ' ἔτεροι ποταμοὶ καναχηδὰ ρέοντες,  
νίέες Ὡκεανοῦ, τοὺς γείνατο πότια Τηθύς·  
τῶν ὅνομ' ἀργαλέον πάντων βροτὸν ἀνέρ' ἐισπεῖν,  
οὐδὲ ἔκαστοι ἵσασιν, οἷς ἀν περιπαιετάωσιν. 370

Θεία δ' Ἡέλιον τε μέγαν λαμπράν τε Σελήνην  
Ἡῶθ', ἢ πάντεσσιν ἐπιχθονίοισι φαείνει  
ἀθανάτοις τε θεοῖσι, τοὶ οὐρανὸν εύρὺν ἔχουσι,  
γείναθ' ὑποδμηθεῖσ' Ὄπερίονος ἐν φιλότητι.

Κρίψ δ' Εύρυνθί τέκεν ἐν φιλότητι μιγεῖσα 375  
Ἄστραιόν τε μέγαν Πάλλαντά τε δῆα θεάων  
Πέρσην θ', ὃς καὶ πᾶσι μετέπρεπεν ἴδμοσύνησιν.

Ἄστραιώ δ' Ἡῶς ἀνέμους τέκε καρτεροθύμους,  
ἀργέστην Ζέφυρον Βορέην τ' αἰψηροκέλευθον  
καὶ Νότον, ἐν φιλότητι θεὰ θεῷ εύνηθεῖσα. 380  
τοὺς δὲ μέτ' ἀστέρα τίκτεν Ἐωσφόρον Ἡριγένεια  
ἄστρα τε λαμπετόωντα, τά τ' οὐρανὸς ἐστεφά-  
νωται.

Στὺξ δ' ἔτεκ' Ὡκεανοῦ θυγάτηρ Πάλλαντι  
μιγεῖσα  
Ζῆλον καὶ Νίκην καλλίσφυρον ἐν μεγάροισιν·  
καὶ Κράτος ἡδὲ Βίην ἀριδείκετα γείνατο τέκνα, 385  
τῶν οὐκ ἔστ' ἀπάνευθε Διὸς δόμος, οὐδέ τις ἔδρη,  
οὐδὲ ὄδος, ὅππη μὴ κείνοις θεὸς ἡγεμονεύῃ,  
ἄλλ' αἱεὶ πὰρ Ζηνὶ βαρυκτύπῳ ἔδριώνται.  
ὡς γὰρ ἐβούλευσεν Στὺξ ἄφθιτος Ὡκεανίη  
ἡματι τῷ, ὅτε πάντας Ὄλυμπιος ἀστεροπητὴς 390  
ἀθανάτους ἐκάλεσσε θεοὺς ἐς μακρὸν Ὄλυμπον,  
εἶπε δ', ὃς ἀν μετὰ εἴο θεῶν Τιτῆσι μάχοιτο,

## THEOGONY

are glorious among goddesses. And as many other rivers are there, babbling as they flow, sons of Ocean, whom queenly Tethys bare, but their names it is hard for a mortal man to tell, but people know those by which they severally dwell.

And Theia was subject in love to Hyperion and bare great Helius (Sun) and clear Selene (Moon) and Eos (Dawn) who shines upon all that are on earth and upon the deathless Gods who live in the wide heaven.

And Eurybia, bright goddess, was joined in love to Crius and bare great Astraeus, and Pallas, and Perses who also was eminent among all men in wisdom.

And Eos bare to Astraeus the strong-hearted winds, brightening Zephyrus, and Boreas, headlong in his course, and Notus,—a goddess mating in love with a god. And after these Erigencia<sup>1</sup> bare the star Eosphorus (Dawn-bringer), and the gleaming stars with which heaven is crowned.

And Styx the daughter of Ocean was joined to Pallas and bare Zelus (Emulation) and trim-ankled Nike (Victory) in the house. Also she brought forth Cratos (Strength) and Bia (Force), wonderful children. These have no house apart from Zeus, nor any dwelling nor path except that wherein God leads them, but they dwell always with Zeus the loud-thunderer. For so did Styx the deathless daughter of Ocean plan on that day when the Olympian Lightener called all the deathless gods to great Olympus, and said that whosoever of the gods would fight with him against the Titans, he would

<sup>1</sup> i.e. Eos, the "Early-born."

# HESIOD

μή τιν' ἀπορραισειν γεράων, τιμὴν δὲ ἔκαστον  
έξεμεν, ἢν τὸ πάρος γε μετ' ἀθανάτοισι θεοῖσιν  
τὸν δ' ἔφαθ', ὅστις ἄτιμος ὑπὲ Κρόνου ἡδὲ ἀγέ-  
ραστος,

395

τιμῆς καὶ γεράων ἐπιβησέμεν, ἥ θέμις ἐστίν.  
ἥλθε δὲ ἄρα πρώτη Στὺξ ἄφθιτος Οὐλυμπόνδε  
σὺν σφοῖσιν παίδεσσι φίλου διὰ μίδεα πατρός.  
τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δῶρα δέδωκεν.  
αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὄρκον, 400  
παῦδας δ' ἵματα πάντα ἔοῦ μεταναιέτας· εἶναι.  
ὣς δ' αὕτως πάντεσσι διαμπερές, ὡς περ ὑπέστη,  
έξετέλεσσος· αὐτὸς δὲ μέγα κρατεῖ ἡδὲ ἀγάσσει.

Φοίβη δ' αὖ Κοίου πολυήρατον ἥλθεν ἐς εὐνῆν.  
κυσαμένη δὴ ἔπειτα θεὰ θεοῦ ἐν φιλότητι 405  
Λητῷ κυανόπεπλον ἐγείρατο, μείλιχον αἰεί,  
ἴηπιον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσιν,  
μείλιχον ἔξ ἀρχῆς, ἀγανώτατὸν ἐντὸς Ὀλύμπου.  
γείρατο δὲ Λαστερίην ἐνώρυμον, ἵν ποτε Πέρσης  
ἥγαγετ' ἐς μέγα δῶμα φίλην κεκλῆσθαι ἄκοιτιν. 410  
ἥ δὲ ὑποκυσαμένη Ἐκάτην τέκε, τὴν περὶ πάντων  
Ζεὺς Κροιδης τίμησε· πύρεν δέ οἱ ἀγλαὰ δῶρα,  
μοῖραν ἔχειν γαῖης τε καὶ ἀτρυγέτοιο θαλάσσης.  
ἥ δὲ καὶ ἀστερόεντος ἀπ' οὐρανοῦ ἔμμορε τιμῆς  
ἀθανάτοις τε θεοῖσι τετιμένη ἐστὶ μάλιστα. 415  
καὶ γὰρ νῦν, ὅτε πού τις ἐπιχθονίων ἀνθρώπων  
ἔρδων ιερὰ καλὰ κατὰ νόμον ἰδάσκηται,  
κικλήσκει Ἐκάτην. πολλή τέ οἱ ἔσπετο τιμὴ  
ῥέια μάλ', φρέσφρων γε θεὰ ὑποδέξεται εὐχάς,  
καὶ τέ οἱ ὅλβον ὅπαζει, ἐπεὶ δύναμίς γε πάρ-  
εστιν.

420

ὅστοι γὰρ Γαῖης τε καὶ Οὐρανοῦ ἔξεγέσθοντο

## THEOGONY

not cast him out from his rights, but each should have the office which he had before amongst the deathless gods. And he declared that he who was without office or right under Cronos, should be raised to both office and rights as is just. So deathless Styx came first to Olympus with her children through the wit of her dear father. And Zeus honoured her, and gave her very great gifts, for her he appointed to be the great oath of the gods, and her children to live with him always. And as he promised, so he performed fully unto them all. But he himself mightily reigns and rules.

Again, Phoebe came to the desired embrace of Coeus. Then the goddess through the love of the god conceived and brought forth dark-gowned Leto, always mild, kind to men and to the deathless gods, mild from the beginning, gentlest in all Olympus. Also she bare Asteria of happy name, whom Perses once led to his great house to be called his dear wife. And she conceived and bare Hecate whom Zeus the son of Cronos honoured above all. He gave her splendid gifts, to have a share of the earth and the unfruitful sea. She received honour also in starry heaven, and is honoured exceedingly by the deathless gods. For to this day, whenever any one of men on earth offers rich sacrifices and prays for favour according to custom, he calls upon Hecate. Great honour comes full easily to him whose prayers the goddess receives favourably, and she bestows wealth upon him; for the power surely is with her. For as many as were born of Earth and Ocean amongst all these she has

# HESIOD

καὶ τιμὴν ἔλαχοι, τούτῳν ἔχει αῖσαν ἀπάντων.	
οὐδέ τί μιν Κρονιόης ἐθίσατο οὐδέ τ' ἀπηύρα,	
οἵσσ' ἔλαχεν Τιτῆσι μετὰ προτέρουι θεοῖσιν,	
ἄλλ' ἔχει, ως τὸ πρῶτον ἀπ' ἀρχῆς ἔπλετο	425
δασμός,	
καὶ γέρας ἐν γαιῇ τε καὶ οὐρανῷ ιδὲ θαλάσσην. <sup>1</sup>	427
οὐδέ, ὅτι μουνογενής, ήσσον θεὰ ἔμμορε τιμῆς,	426
ἄλλ' ἔτι καὶ πολὺ μᾶλλον, ἐπεὶ Ζεὺς τίεται	
αὐτήν.	428
ἢ δ' ἐθέλει, μεγάλως παραγίγνεται ιδὲ ὄντησιν.	
ἐν τε δίκῃ βασιλεῦσι παρ' αἰδοίοισι καθίζει, <sup>2</sup>	431
ἐν τ' ἀγορῇ λαοῖσι μεταπρέπει, ὅν κ' ἐθέλησιν.	430
ἡδὲ ὑπότ' ἐς πόλεμον φθεισήνορα θωρήσσωνται	
ἀνέρες, ἔνθα θεὰ παραγίγνεται, οἷς κ' ἐθέλησι	
τίκην προφρονέων ὁπάσαι καὶ κῦδος ὀρέξαι.	433
ἐσθλὶ δ' αὐθ' ὑπότ' ἄνδρες ἀεθλεύωσιν ἀγῶνι, <sup>3</sup>	435
ἔνθα θεὰ καὶ τοῖς παραγίγνεται ιδὲ ὄντησιν.	
τικήσας δὲ βίῃ καὶ κάρτεῃ καλὸν ἀεθλον	
ῥεῖα φέρει χαίρων τε, τοκεῦσι δὲ κῦδος ὁπάζει.	
ἐσθλὴ δ' ἵππησσι παρεστάμεν, οἷς κ' ἐθέλησιν.	
καὶ τοῖς, οἱ γλαυκὴν δυσπέμφελον ἐργάζονται,	440
εὔχονται δ' Ἐκάτη καὶ ἐρικτύπω 'Εννοσιγαίῳ,	
ῥηιδίως ἄγριην κυδρὴ θεὸς ὥπασε πολλήν,	
ῥεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ.	
ἐσθλὴ δ' ἐν σταθμοῖσι σὺν 'Ερμῇ ληίδ' ἀέξειν	
βουκολίας δ' ἀγέλας τε καὶ αἰπόλια πλατέ'	
αἰγῶν	445
ποίμνας τ' εἰροπόκων δίων, θυμῷ γ' ἐθέλουσα,	
ἐξ ὀλίγων βριάει καὶ ἐκ πολλῶν μείνα θῆκεν.	
οὕτω τοι καὶ μουνογενῆς ἐκ μητρὸς ἐοῦσα	

<sup>1</sup> Goettling's order.

<sup>2</sup> Schoemann's order.

<sup>3</sup> Koechly : ἀγῶνι ἀεθλεύωσιν, DGH1 : ἀθλεύωσιν, other MSS.

## THEOGONY

her due portion. The son of Cronos did her no wrong nor took anything away of all that was her portion among the former Titan gods : but she holds, as the division was at the first from the beginning, privilege both in earth, and in heaven, and in sea. Also, because she is an only child, the goddess receives not less honour, but much more still, for Zeus honours her. Whom she will she greatly aids and advances : she sits by worshipful kings in judgement, and in the assembly whom she will is distinguished among the people. And when men arm themselves for the battle that destroys men, then the goddess is at hand to give victory and grant glory readily to whom she will. Good is she also when men contend at the games, for there too the goddess is with them and profits them : and he who by might and strength gets the victory wins the rich prize easily with joy, and brings glory to his parents. And she is good to stand by horsemen, whom she will : and to those whose business is in the grey uncomfortable sea, and who pray to Hecate and the loud-crashing Earth-Shaker, easily the glorious goddess gives great catch, and easily she takes it away as soon as seen, if so she will. She is good in the byre with Hermes to increase the stock. The droves of kine and wide herds of goats and flocks of fleecy sheep, if she will, she increases from a few, or makes many to be less. So, then, albeit her mother's only child,<sup>1</sup> she is honoured amongst all the deathless

<sup>1</sup> Van Lennep explains that Hecate, having no brothers to support her claim, might have been slighted.

# HESIOD

πᾶσι μετ' ἀθανάτοισι τετίμηται γεράεστιν.

θῆκε δέ μιν Κρονίης κουροτρύφον, οὐ μετὰ κεύην  
ἀφθαλμοῦσιν ἴδοντο φάος πολυυδερκέος Ἰοῦς.  
οὕτως ἐξ ἀρχῆς κουροτρύφος, αὖ δέ τε τιμαί.

‘Ρείη δὲ δμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα,  
Ιστίην Δίγμητρα καὶ Ἡρῆν χρυσοπέδιλον  
ἴφθιμόν τ’ Ἀΐσην, ὃς ὑπὸ χθονὶ δώματα ναίει  
νηλεέες ἥτορ ἔχων, καὶ ἐρίκτυπον Ἐννοσίγαιον  
Ζῆνά τε μητιούειτα, θεῶν πατέρ’ ἡδὲ καὶ ἀνδρῶν,  
τοῦ καὶ ὑπὸ βροντῆς πελεμίζεται εὐρεῖα χθόν.  
καὶ τοὺς μὲν κατέπινε μέγας Κρόνος, ὡς τις  
ἔκαστος

τηδύος ἐξ Ἱερῆς μητρὸς πρὸς γούραθ’ ἵκοιτο,  
τὰ φρονέων, ἵνα μή τις ἀγανῶν Οὐρανιώνων  
ἄλλος ἐν ἀθανάτοισιν ἔχοι βασιλῆιδα τιμήν.  
πεύθετο γὰρ Γαῖης τε καὶ Οὐρανοῦ ἀστερόεντος,  
οὗνεκύ οἱ πέπρωτο ἐώ ὑπὸ παιδὶ δαμῆναι  
καὶ κρατερῷ περ ἔοντι, Διὸς<sup>1</sup> μεγάλου διὰ βουλάς·  
τῷ ὅ γ’ ἄρ’ οὐκ ἀλαὸς σκοπιὴν ἔχειν, ἀλλὰ  
δοκεύων  
παιδας ἑοὺς κατέπινε. ‘Ρέην δ’ ἔχε πένθος  
ἄλαστον.  
ἄλλ’ ὅτε δὴ Δίη ἔμελε θεῶν πατέρ’ ἡδὲ καὶ ἀνδρῶν  
τέξεσθαι, τότ’ ἔπειτα φίλους λιτάνευε τοκῆς  
τοὺς αὐτῆς, Γαῖάν τε καὶ Οὐρανὸν ἀστερόεντα,  
μῆτιν συμφράσσασθαι, ὅπως λελάθοιτο τεκοῦσα  
παιδα φίλον, τίσαιτο δ’ ἐριῦς πατρὸς ἑοῖο  
παιδῶν θ’, οὓς κατέπινε μέγας Κρόνος ἀγκυ-  
λομήτης.

<sup>1</sup> E (later hand) GIII and a Scholiast read πατρός.

## THEOGONY

gods. And the son of Cronos made her a nurse of the young who after that day saw with their eyes the light of all-seeing Dawn. So from the beginning she is a nurse of the young, and these are her honours.

But Rhea was subject in love to Cronos and bare splendid children, Hestia,<sup>1</sup> Demeter, and gold-shod Hera and strong Hades, pitiless in heart, who dwells under the earth, and the loud-crashing Earth-Shaker, and wise Zeus, father of gods and men, by whose thunder the wide earth is shaken. These great Cronos swallowed as each came forth from the womb to his mother's knees with this intent, that no other of the proud sons of Heaven should hold the kingly office amongst the deathless gods. For he learned from Earth and starry Heaven that he was destined to be overcome by his own son, strong though he was, through the contriving of great Zeus.<sup>2</sup> Therefore he kept no blind outlook, but watched and swallowed down his children : and unceasing grief seized Rhea. But when she was about to bear Zeus, the father of gods and men, then she besought her own dear parents, Earth and starry Heaven, to devise some plan with her that the birth of her dear child might be concealed, and that retribution might overtake great, crafty Cronos for his own father and also for the

<sup>1</sup> The goddess of the *hearth* (the Roman *Festa*, and so of the house. Cp. *Homeric Hymns* v. 22 ff.; xxix. 1 ff.

<sup>2</sup> The variant reading "of his father" (*sc.* Heaven) rests on inferior MS. authority and is probably an alteration due to the difficulty stated by a Scholiast: "How could Zeus, being not yet begotten, plot against his father?" The phrase is, however, part of the prophecy. The whole line may well be spurious, and is rejected by Heyne, Wolf, Gaisford and Guyet.

## HESIOD

οὶ δὲ θυγατρὶ φίλη μάλα μὲν κλύον ἡδ' ἐπίθοντο,  
καὶ οἱ πεφραδέτην, ὅσα περ πέπιωτο γενέσθαι 475  
ἀμφὶ Κρόνῳ βασιλῆι καὶ νιέι καρτεροθύμῳ.  
πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πίορα δῆμον,  
όππότ' ἄρ' ὀπλότατον παιδῶν τέξεσθαι ἔμελλε,  
Ζῆνα μέγαν τὸν μέν οἱ ἐδέξατο Γαῖα πελώρη 480  
Κρήτη ἐν εὐρείῃ τραφέμεν ἀτιταλλέμεναί τε.  
ἐνθα μιν ἵκτο φέρουσα θοὴν διὰ νύκτα μέλαιναν  
πρώτην ἐς Λύκτον· κρύψει δέ ἐ χερσὶ λαβοῦσα  
ἄντρῳ ἐν ἥλιβάτῳ, ζαθένης ὑπὸ κεύθεσι γαῖης,  
Αἰγαίῳ ἐν ὅρει πεπυκασμένῳ ὑλήεντι. 485  
τῷ δὲ σπαργανίσασα μέγαν λίθον ἐγγυάλιξεν  
Οὐρανίδη μέγ' ἄνακτι, θεῶν προτέρῳ βασιλῆι.  
τὸν τόθ' ἐλῶν χείρεσσιν ἐῇν ἐσκάτθετο νηδὺν  
σχέτλιος· οὐδ' ἐνόησε μετὰ φρεσίν, ὃς οἱ ὀπίσσω  
ἀντὶ λίθου ἐὸς νίὸς ἀνίκητος καὶ ἀκηδῆς  
λείπεθ', ὃ μιν τάχ' ἔμελλε βίη καὶ χερσὶ δαμάσ-  
σας 490  
τιμῆς ἐξελάειν, ὃ δ' ἐν ἀθανάτοισι ἀνύξειν.

Καρπαλίμως δ' ἄρ' ἔπειτα μέρος καὶ φαίδιμα  
γυῖα  
ηὕξετο τοῦ ἄνακτος· ἐπιπλομένων δ' ἐμαυτῷν  
Γαῖης ἐννεσίγσι πολυφραδέεσσι δολωθεὶς  
διν γόρον ἀψ ἀνέηκε μέγας Κρόνος ἀγκυλομήτης 495  
[τικηθεὶς τέχνησι βίηφί τε παιδὸς ἑοῖο.<sup>1]</sup>]  
πρῶτον δ' ἐξέμεσεν λίθον, διν πύματον κατέπινεν.<sup>2</sup>  
τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης  
Ηυθοῦ ἐν ἡγαθέῃ γυάλοις ὑπὸ Παριησοῖο  
σῆμ' ἔμεν ἐξοπίσω, θαῦμα θνητοῖσι βροτοῖσιν. 500

<sup>1</sup> Rejected by Heyne as interrupting and disagreeing with the context.

<sup>2</sup> Peppmüller: ἐξήμησε (or ἐξήμεσε) λίθον, πύματον κατα-πίνων, MSS.

## THEOGONY

children whom he had swallowed down. And they readily heard and obeyed their dear daughter, and told her all that was destined to happen touching Cronos the king and his stout-hearted son. So they sent her to Lyctus, to the rich land of Crete, when she was ready to bear great Zeus, the youngest of her children. Him did vassal Earth receive from Rhea in wide Crete to nourish and to bring up. Thither came Earth carrying him swiftly through the black night to Lyctus first, and took him in her arms and hid him in a remote cave beneath the secret places of the holy earth on thick-wooded Mount Aegeum; but to the mightily ruling son of Heaven, the earlier king of the gods, she gave a great stone wrapped in swaddling clothes. Then he took it in his hands and thrust it down into his belly: wretch! he knew not in his heart that in place of the stone his son was left behind, unconquered and untroubled, and that he was soon to overcome him by force and might and drive him from his honours, himself to reign over the deathless gods.

After that, the strength and glorious limbs of the prince increased quickly, and as the years rolled on, great Cronos the wily was beguiled by the deep suggestions of Earth, and brought up again his offspring, vanquished by the arts and might of his own son, and he vomited up first the stone which he had swallowed last. And Zeus set it fast in the wide-pathed earth at goodly Pytho under the glens of Parnassus, to be a sign thenceforth and a marvel to mortal men.<sup>1</sup> And he set free from their deadly

<sup>1</sup> Pausanias (x. 24, 6) saw near the tomb of Neoptolemus "a stone of no great size," which the Delphians anointed every day with oil, and which he says was supposed to be the stone given to Cronos.

## HESIOD

λῦσε δὲ πατροκαστιγνήτους ὄλοῶν ὑπὸ δεσμῶν  
Οὐρανίδας, οὓς δῆσε πατὴρ ἀεσιφροσύνησιν·  
οἵ οἱ ἀπεμνήσαντο χάριν ἐνεργεσιάων,  
δῶκαν δὲ βροντὴν ἥδ' αἰθαλόεντα κεραυνὸν  
καὶ στεροπήν τὸ πρὸν δὲ πελώρη Γαῖα κεκεύθει· 505  
τοῖς πίσυνος θυητοῖσι καὶ ἀθανάτοισιν ἀνάστει.

Κούρην δ' Ἱαπετὸς καλλίσφυρον Ὄκεανίνην  
ἡγάγετο Κλυμένην καὶ ὁμὸν λέχος εἰσανέβαινει.  
ἢ δέ οἱ Ἀτλαντα κρατερόφρονα γείνατο παῖδα·  
τίκτε δ' ὑπερκύδαντα Μενοίτιον ἡδὲ Προμηθέα 510  
ποικίλον αἰολόμητιν, ἀμαρτίγον τ' Ἐπιμηθέα,  
ὅς κακὸν ἔξ ἀρχῆς γένετ' ἀνδράσιν ἀλφητῆσιν  
πρῶτος γάρ Ῥα Διὸς πλαστὴν ὑπέδεκτο γυναικα  
παρθένοιν. ὑβριστὴν δὲ Μενοίτιον εὐρύοπα Ζεὺς  
εἰς Ἔρεβος κατέπεμψε βαλὸν ψολύεντι κεραυνῷ 515  
εὗνεκ' ἀτασθαλίης τε καὶ ἡγορέης ὑπερόπλουν.  
"Ατλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπὸ ἀνάγκης  
πείρασιν ἐν γαίης, πρόπαρ τ' Ἐσπερίδων λιγυφώνων,  
ἔστηώς κεφαλῇ τε καὶ ἀκαμάτῃ χέρεσσιν·  
ταύτην γάρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεύς. 520  
δῆσε δ' ἀλυκτοπέδησι Προμηθέα ποικιλόβουλον  
δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐδάσσας·  
καὶ οἱ ἐπ' αἰετὸν ὅρσε τανύπτερον· αὐτὰρ ὃ γ'  
    ἥπαρ

ἥσθιειν ἀθάνατοιν, τὸ δ' ἀέξετο ἵσον ἀπάντη  
τυκτός, ὅσον πρόπται ἥμαρ ἔδοι τανυσίπτερος  
    ὅρνις.

τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύρου ἄλκιμος νῖὸς  
Πρακλέης ἕκτεινε, κακὴν δ' ἀπὸ νοῦσον ἄλαλκεν  
Ἱαπετιονίδη καὶ ἐλύσατο δυσφροσυνάων  
οὐκ ἀέκητι Ζηνὸς Ὄλυμπίου ὑψιμέδοντος,

## THEOGONY

bonds the brothers of his father, sons of Heaven whom his father in his foolishness had bound. And they remembered to be grateful to him for his kindness, and gave him thunder and the glowing thunderbolt and lightning : for before that, huge Earth had hidden these. In them he trusts and rules over mortals and immortals.

Now Iapetus took to wife the neat-ankled maid Clymene, daughter of Ocean, and went up with her into one bed. And she bare him a stout-hearted son, Atlas: also she bare very glorious Menoetius and clever Prometheus, full of various wiles, and scatter-brained Epimetheus who from the first was a mischief to men who eat bread ; for it was he who first took of Zeus the woman, the maiden whom he had formed. But Menoetius was outrageous, and far-seeing Zeus struck him with a lurid thunderbolt and sent him down to Erebus because of his mad presumption and exceeding pride. And Atlas through hard constraint upholds the wide heaven with unwearying head and arms, standing at the borders of the earth before the clear-voiced Hesperides ; for this lot wise Zeus assigned to him. And ready-witted Prometheus he bound with inextricable bonds, cruel chains, and drove a shaft through his middle, and set on him a long-winged eagle, which used to eat his immortal liver ; but by night the liver grew as much again everyway as the long-winged bird devoured in the whole day. That bird Heracles, the valiant son of shapely-ankled Alcmene, slew ; and delivered the son of Iapetus from the cruel plague, and released him from his affliction—not without the will of Olympian Zeus who reigns on high, that

# HESIOD

ὅφρ' Ἡρακλῆος Θηγβαγενέος κλέος εἴη      530  
 πλεῖον ἔτ' ἡ τὸ πάροιθεν ἐπὶ χθόνα πουλυ-  
 βότειραν.

ταῦτ' ἄρα ἀξόμενος τίμα ἀριδείκετον νίόν·  
 καὶ περ χωόμενος παύθη χόλου, δὲν πρὶν ἔχεσκεν,  
 οὔγεκ' ἐρίζετο βουλὰς ὑπερμενέι Κρονίωνι.  
 καὶ γὰρ ὅτ' ἐκρίνοντο θεοὶ θιητοί τ' ἀνθρωποι      535  
 Μηκώνη, τότ' ἔπειτα μέγαν βοῦν πρόφρονι θυμῷ  
 δασσάμενος προέθηκε, Διὸς νόον ἔξαπαφίσκων.  
 τοῖς μὲν γὰρ σάρκας τε καὶ ἔγκατα πίονα δημῷ  
 ἐν ρίνῳ κατέθηκε καλύψας γαστρὶ βοείη,  
 τῷ δ' αὐτὸν ὅστεα λευκὰ βοὸς δολίῃ ἐπὶ τέχνῃ      540  
 εὐθετίσας κατέθηκε καλύψας ἀργέτι δημῷ.  
 δὴ τότε μν προσέειπε πατὴρ ἀνδρῶν τε θεῶν τε·  
 'Ιαπετιονίδη, πάντων ἀριδείκετ' ἀνάκτων,  
 ὁ πέπον, ὃς ἐτεροξήλως διεδάσσαο μοίρας.

'Ος φάτο κερτομέων Ζεὺς ἄφθιτα μῆδεα εἰδὼς.      545  
 τὸν δ' αὗτε προσέειπε Πρωμηθεὺς ἀγκυλομήτης  
 ἥκ' ἐπιμειδήσας, δολίης δ' οὐ λήθετο τέχνης·

Ζεῦ κύδιστε μέγιστε θεῶν αἰειγενετάων,  
 τῶν δ' ἔλε, δόπιοτέρην σε ἐνὶ φρεσὶ θυμὸς ἀνωγει.  
 Φῆ ρά δολοφρονέων. Ζεὺς δ' ἄφθιτα μῆδεα  
 εἰδὼς      550  
 γνῶ ρ' οὐδὲν ἡγνοίησε δόλον· κακὰ δ' ὅστεο θυμῷ  
 θιητοῖς ἀνθρώποισι, τὰ καὶ τελέεσθαι ἔμελλεν.  
 χερσὶ δ' ὁ γ' ἀμφοτέρησιν ἀνείλετο λευκὸν  
 ἄλειφαρ.

χώσατο δὲ φρένας ἀμφί, χόλος δέ μν ἵκετο θυμόν,  
 ὃς ἔδειν ὅστεα λευκὰ βοὸς δολίῃ ἐπὶ τέχνῃ.      555  
 ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φῦλ' ἀνθρώπων  
 καίουσ' ὅστεα λευκὰ θυηέντων ἐπὶ βωμῶν.  
 τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·

## THEOGONY

the glory of Heracles the Theban-born might be yet greater than it was before over the plenteous earth. This, then, he regarded, and honoured his famous son : though he was angry, he ceased from the wrath which he had before because Prometheus matched himself in wit with the almighty son of Cronos. For when the gods and mortal men had a dispute at Mecone, even then Prometheus was forward to cut up a great ox and set portions before them, trying to befool the mind of Zeus. Before the rest he set flesh and inner parts thick with fat upon the hide, covering them with an ox paunch ; but for Zeus he put the white bones dressed up with cunning art and covered with shining fat. Then the father of men and of gods said to him :

“Son of Iapetus, most glorious of all lords, good sir, how unfairly you have divided the portions !”

So said Zeus whose wisdom is everlasting, rebuking him. But wily Prometheus answered him, smiling softly and not forgetting his cunning trick :

“Zeus, most glorious and greatest of the eternal gods, take which ever of these portions your heart within you bids.” So he said, thinking trickery. But Zeus, whose wisdom is everlasting, saw and failed not to perceive the trick, and in his heart he thought mischief against mortal men which also was to be fulfilled. With both hands he took up the white fat and was angry at heart, and wrath came to his spirit when he saw the white ox-bones craftily tricked out : and because of this the tribes of men upon earth burn white bones to the deathless gods upon fragrant altars. But Zeus who drives the clouds was greatly vexed and said to him :

# HESIOD

Ιαπετιονίδη, πάντων πέρι μήδεα εἰδός,  
ῳ πέπον, οὐκ ἄρα πω δολίης ἐπιλήθεο τέχνης. 560

“Ως φάτο χωόμενος Ζεὺς ἄφθιτα μήδεα εἰδώς.  
ἐκ τούτου δὴ ἔπειτα δόλου μεμιημένος αἱεὶ<sup>1</sup>  
οὐκ ἐδίδον Μελίησι<sup>1</sup> πυρὸς μένος ἀκαμάτοιο  
θυητοῖς ἀνθρώποις, οἱ ἐπὶ χθονὶ ναιετάουσιν.  
ἄλλα μιν ἔξαπάτησεν ἐὺς πάις Ιαπετοῦ 565  
κλέψας ἀκαμάτοιο πυρὸς τηλέσκοπον αὔγην  
ἐν κοίλῳ νάρθηκι· δάκει δέ ἐν νειόθι θυμῷ,  
Ζῆν’ ὑψιβρεμέτην, ἔχόλωσε δέ μιν φίλοιν ἥτορ,  
ώς ἦδ’ ἐν ἀνθρώποισι πυρὸς τηλέσκοπον αὔγην.<sup>2</sup> 570  
αὐτίκα δ’ ἀντὶ πυρὸς τεῦξεν κακὸν ἀνθρώποισιν.  
γαίης γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυήεις  
παρθένῳ αἰδοίῃ ἵκελον Κρονίδεω διὰ βουλάς.  
ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη 575  
ἀργυρφέη ἐσθῆτι· κατὰ κρῆθειν δὲ καλύπτρην  
δαιδαλέην χείρεσσι κατέσχεθε, θαῦμα ἰδέσθαι·  
[ἀμφὶ δέ οἱ στεφάνους, νεοθηλέος ἄνθεα ποίης,<sup>3</sup>  
ἱμερτοὺς περίθηκε καρήσατι Παλλὰς Ἀθήνη.<sup>2</sup>]  
ἀμφὶ δέ οἱ στεφάνην χρυσέην κεφαλῆφιν ἔθηκε,  
τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγυήεις  
ἀσκήσας παλάμησι, χαριζόμενος Διὶ πατρί. 580  
τῇ δ’ ἐνὶ δαίδαλα πολλὰ τετεύχατο, θαῦμα  
ἰδέσθαι,  
κνώδαλ’, ὅσ’ ἡπειρος πολλὰ τρέφει ἡδὲ θάλασσα,  
τῶν ὅ γε πόλλ’ ἐνέθηκε,—χάρις δ’ ἀπελάμπετο  
πολλή,—  
θαυμάσια, ζώοισιν ἐοικότα φωγίεσσιν.

<sup>1</sup> Bergk (after scholiast): μελίησι, DEG:III: μελίουσι, FKL.

<sup>2</sup> ll. 576-7 appear to belong to a different recension.

## THEOGONY

"Son of Iapetus, clever above all! So, sir, you have not yet forgotten your cunning arts!"

So spake Zeus in anger, whose wisdom is everlasting; and from that time he was always mindful of the trick, and would not give the power of unwearying fire to the Melian<sup>1</sup> race of mortal men who live on the earth. But the noble son of Iapetus outwitted him and stole the far-seen gleam of unwearying fire in a hollow fennel stalk. And Zeus who thunders on high was stung in spirit, and his dear heart was angered when he saw amongst men the far-seen ray of fire. Forthwith he made an evil thing for men as the price of fire; for the very famous Limping God formed of earth the likeness of a shy maiden as the son of Cronos willed. And the goddess bright-eyed Athene girded and clothed her with silvery raiment, and down from her head she spread with her hands a broidered veil, a wonder to see; and she, Pallas Athene, put about her head lovely garlands, flowers of new-grown herbs. Also she put upon her head a crown of gold which the very famous Limping God made himself and worked with his own hands as a favour to Zeus his father. On it was much curious work, wonderful to see; for of the many creatures which the land and sea rear up, he put most upon it, wonderful things, like living beings with voices; and great beauty shone out from it.

<sup>1</sup> A Scholiast explains: "Either because they (men) sprang from the Melian nymphs (cp. l. 187); or because, when they were born (τότε), they eat themselves under the ash-trees (*λαγκαί*), that is, the trees." The reference may be to the origin of men from ash-trees: cp. *Works and Days*, 145 and note.

# HESIOD

Αύτάρ ἐπεὶ δὴ τεῦξε καλὸν κακὸν ἀντ' ἀγαθοῖο, 585  
 ἔξάγαγ', ἐνθα περ ἄλλοι ἔσαν θεοὶ ήδ' ἀνθρωποι,  
 κόσμῳ ἀγαλλομένην γλαυκώπιδος ὑβριμοπάτρης.  
 θαῦμα δ' ἔχ' ἀθανάτους τε θεοὺς θυητούς τ'  
 ἀνθρώπους,

ώς εἶδον δόλον αἰπύν, ἀμίχανον ἀνθρώποισιν.

Ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων,<sup>1</sup> 590  
 [τῆς γὰρ ὀλώιόν ἐστι γένος καὶ φῦλα γυναικῶν,]  
 πῆμα μέγ' αἱ θυητοῖσι μετ' ἀνδράσι ναιετάουσιν  
 οὐλομένης πενίης οὐ σύμφοροι, ἀλλὰ κόροιο.  
 ώς δ' ὅπότ' ἐν σμήνεσσι κατηρεφέεσσι μέλισσαι  
 κηφῆνας βόσκωσι, κακῶν ξυνήορας ἔργων— 595  
 αἱ μέν τε πρόπταν ἡμαρ ἐς ἡέλιον καταδύντα  
 ἡμάτιαι σπεύδουσι τιθεῖσι τε κηρία λευκά,  
 οἵ δ' ἔντοσθε μένοντες ἐπηρεφέας κατὰ σίμβλους  
 ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμῶνται—  
 ὡς δ' αὗτως ἀνδρεσσι κακὸν θυητοῖσι γυναικας 600  
 Ζεὺς ὑψιβρεμέτης θῆκει, ξυνήοντας ἔργων  
 ἀργαλέων ἔτερον δὲ πόρεν κακὸν ἀντ' ἀγαθοῖο·  
 ὃς κε γάμον φεύγων καὶ μέρμερα ἔργα γυναικῶν  
 μὴ γῆμαι ἐθέλῃ, ὀλοὸν δ' ἐπὶ γῆρας ἵκοιτο  
 χίτει γηροκόμοιο· ὃ γ' οὐ βιότου ἐπιδευής 605  
 ζώει, ἀποφθιμένου δὲ διὰ κτῆσιν δατέονται  
 χηρωσταί· φ' δ' αὗτε γάμου μετὰ μοῖρα γένηται,  
 κεδρῆν δ' ἔσχεν ἄκοιτιν ἀρηρῦναι πραπίδεσσι,  
 τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερίζει  
 ἐμμενές· ὃς δέ κε τέτμη ἀταρτηροῦ γενέθλης, 610  
 ζώει ἐνὶ στήθεσσιν ἔχων ἀλίαστον ἀνίην  
 θυμῷ καὶ κραδίῃ, καὶ ἀνήκεστον κακόν ἐστιν.

Ὄς οὐκ ἔστι Διὸς κλέψαι τόνον οὐδὲ παρελθεῖν.  
 οὐδὲ γὰρ Ἰαπετιονίδης ἀκάκητα Προμηθεὺς

<sup>1</sup> ll. 590-1 belong to different recensions.

## THEOGONY

But when he had made the beautiful evil to be the price for the blessing, he brought her out, delighting in the finery which the bright-eyed daughter of a mighty father had given her, to the place where the other gods and men were. And wonder took hold of the deathless gods and mortal men when they saw that which was sheer guile, not to be withstood by men.

For from her is the race of women and female kind : of her is the deadly race and tribe of women who live amongst mortal men to their great trouble, no helpmeets in hateful poverty, but only in wealth. And as in thatched hives bees feed the drones whose nature is to do mischief—by day and throughout the day until the sun goes down the bees are busy and lay the white combs, while the drones stay at home in the covered skeps and reap the toil of others into their own bellies—even so Zeus who thunders on high made women to be an evil to mortal men, with a nature to do evil. And he gave them a second evil to be the price for the good they had : whoever avoids marriage and the sorrows that women cause, and will not wed, reaches deadly old age without anyone to tend his years, and though he at least has no lack of livelihood while he lives, yet, when he is dead, his kinsfolk divide his possessions amongst them. And as for the man who chooses the lot of marriage and takes a good wife suited to his mind, evil continually contends with good ; for whoever happens to have mischievous children, lives always with unceasing grief in his spirit and heart within him ; and this evil cannot be healed.

So it is not possible to deceive or go beyond the will of Zeus ; for not even the son of Iapetus, kindly

## HESIOD

τοῖό γ' ὑπεξῆλυξε βαρὺν χόλον, ἀλλ' ὑπ' ἀνάγκης 615  
καὶ πολύιδριν ἔόντα μέγας κατὰ δεσμὸς ἐρύκει.

'Οβριάρεω δ' ὡς πρῶτα πατὴρ ὠδύσσατο θυμῷ  
Κόττῳ τ' ἡδὲ Γύη, δῆσεν κρατερῷ ἐνὶ δεσμῷ  
ἡνορέην ὑπέροπλον ἀγώμενος ἡδὲ καὶ εἶδος  
καὶ μέγεθος· κατένασσε δ' ὑπὸ χθονὸς εὐρυοδείης. 620  
ἔνθ' οἵ γ' ἄλγε ἔχοντες ὑπὸ χθονὶ ναιετάοντες  
εἴατ' ἐπ' ἐσχατιῇ, μεγάλης ἐν πείρασι γαίης,  
δηθὰ μάλ' ἀχνύμενοι, κραδίῃ μέγα πένθος ἔχοντες.  
ἄλλα σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
οὓς τέκεν ἡύκομος 'Ρείη Κρόνου ἐν φιλότητι, 625  
Ἔαίης φραδμοσύνησιν ἀνίγαγον ἐς φάσι αὗτις.  
αὐτὴ γάρ σφιν ἅπαντα διηνεκέως κατέλεξε  
σὺν κείνοις νίκην τε καὶ ἀγλαὸν εὐχος ἀρέσθαι.  
δηρὸν γὰρ μάργαντο πόνον θυμαλγέ ἔχοντες  
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἔξεγένοντο,  
ἀντίον ἀλλήλοισι διὰ κρατερὰς ὑσμίνας, 630  
οἱ μὲν ἀφ' ὑψηλῆς "Οθρυος Τιτῆνες ἀγανοί,  
οἱ δ' ἀρ' ἀπ' Οὐλύμποιο θεοί, δωτῆρες ἕάων,  
οὓς τέκεν ἡύκομος 'Ρείη Κρόνῳ εὐηγένεισα.  
οἵ ῥα τότ' ἀλλήλοισι χόλοι θυμαλγέ ἔχοντες 635  
συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτούς.  
οὐδέ τις ἦρ ἔριδος χαλεπῆς λύσις οὐδὲ τελευτὴ  
οὐδετέροις, ἵσοι δὲ τέλος τέτατο πτολέμοιο.  
ἄλλ' ὅτε δὴ κείνοισι παρέσχεθεν ἄρμενα πάντα,  
νέκταρ τ' ἀμβροσίην τε, τά περ θεοὶ αὐτοὶ ἔδουσι, 640  
πάντων ἐν στήθεσσιν ἀέξετο θυμὸς ἀγήνωρ.  
ώς νέκταρ τ' ἐπάσαντο καὶ ἀμβροσίην ἐρατεινήν,  
δὴ τότε τοῖς μετέειπε πατὴρ ἀνδρῶν τε θεῶν τε

## THEOGONY

Prometheus, escaped his heavy anger, but of necessity strong bands confined him, although he knew many a wile.

But when first their father was vexed in his heart with Obriareus and Cottus and Gyes, he bound them in cruel bonds, because he was jealous of their exceeding manhood and comeliness and great size : and he made them live beneath the wide-pathered earth, where they were afflicted, being set to dwell under the ground, at the end of the earth, at its great borders, in bitter anguish for a long time and with great grief at heart. But the son of Cronos and the other deathless gods whom rieh-haired Rhea bare from union with Cronos, brought them up again to the light at Earth's advising. For she herself recounted all things to the gods fully, how that with these they would gain victory and a glorious cause to vaunt themselves. For the Titan gods and as many as sprang from Cronos had long been fighting together in stubborn war with heart-grieving toil, the lordly Titans from high Othrys, but the gods, givers of good, whom rieh-haired Rhea bare in union with Cronos, from Olympus. So they, with bitter wrath, were fighting continually with one another at that time for ten full years, and the hard strife had no close or end for either side, and the issue of the war hung evenly balanced. But when he had provided those three with all things fitting, nectar and ambrosia which the gods themselves eat, and when their proud spirit revived within them all after they had fed on nectar and delicious ambrosia, then it was that the father of men and gods spoke amongst them :

HESIOD

Κέκλυτέ μεν, Γαῖης τε καὶ Οὐρανοῦ ἀγλαὰ  
τέκνα,

ὅφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει. 645  
ἴδη γάρ μάλα δηρὸν ἔναντίοι ἀλλιγλοισι  
νίκης καὶ κράτεος πέρι μαρνάμεθ' ἵματα πάντα  
Τιτῆνές τε θεοὶ καὶ ὅσαι Κρόνου ἐκγενόμεσθα.  
ὑμεῖς δὲ μεγάλην τε βίην καὶ χεῖρας ἀπτους  
φαίνετε Τιτῆνεσσιν ἔναντίοι ἐν δαΐ λυγρῷ 650  
μιησάμενοι φιλότητος ἐνηέος, ὅσσα παθόντες  
ἐσ φάσι ἄψ ἀφίκεσθε δυσηλεγέος ὑπὸ δεσμοῦ  
ἡμετέρας διὰ βουλὰς ὑπὸ ζόφου ἡερόειτος.

<sup>“</sup>Ως φάτο· τὸν δὲ ἔξαῦτις ἀμείβετο Κόττος  
ἀμύμων·

Δαιμόνι<sup>ν</sup>, οὐκ ἀδάητα πιφαύσκεαι· ἀλλὰ καὶ  
αὐτοὶ 655

ἴδμεν, ὃ τοι περὶ μὲν πραπίδες, περὶ δὲ ἐστὶ νόημα,  
ἀλκτὴρ δὲ ἀθανάτοισιν ἀρῆς γένεο κρυεροῖο.  
σῆσι δὲ ἐπιφροσύνησιν ὑπὸ ζόφου ἡερόειτος  
ἄψορρον δὲ ἔξαῦτις ἀμειλίκτων ὑπὸ δεσμῶν  
ἡλύθομεν, Κρόνου νίè ἄναξ, ἀνάελπτα παθόντες. 660  
τῷ καὶ τὴν ἀτενὲν τε νόῳ καὶ ἐπίφρονι βουλῇ  
ρυσόμεθα κράτος ὑμὸν ἐν αἰνῇ ἐηστῆτι  
μαργάμενοι Τιτῆνιν ἀνὰ κρατερὰς ὑσμίγας.

<sup>“</sup>Ως φάτ<sup>’</sup>· ἐπήνεσσαν δὲ θεοί, δωτῆρες ἔάων,  
μῦθον ἀκούσαντες· πολέμου δὲ ἐλιλαίετο θυμὸς 665  
μᾶλλον ἔτ’ ἡ τὸ πάροιθε μάχην δὲ ἀμέγαρτον  
ἔγειραν

πάντες, θίγλειαί τε καὶ ἄρσενες, ἵματι κείνῳ,  
Τιτῆνές τε θεοὶ καὶ ὅσαι Κρόνου ἔξεγένοντο,  
οὓς τε Ζεὺς Ἐρέβευσφιν<sup>1</sup> ὑπὸ χθονὸς ἥκε φόωσδε  
δεινοί τε κρατεροί τε, βίην ὑπέροπλοι ἔχοιτες. 670

<sup>1</sup> DEFKLR : Ἐρέβευσφιν, GHI.

## THEOGONY

"Hear me, bright children of Earth and Heaven, that I may say what my heart within me bids. A long while now have we, who are sprung from Cronos and the Titan gods, fought with each other every day to get victory and to prevail. But do you show your great might and unconquerable strength, and face the Titans in bitter strife; for remember our friendly kindness, and from what sufferings you are come back to the light from your cruel bondage under misty gloom through our counsels."

So he said. And blameless Cottus answered him again: "Divine one, you speak that which we know well: nay, even of ourselves we know that your wisdom and understanding is exceeding, and that you became a defender of the deathless ones from chill doom. And through your devising we are come back again from the murky gloom and from our merciless bonds, enjoying what we looked not for, O lord, son of Cronos. And so now with fixed purpose and deliberate counsel we will aid your power in dreadful strife and will fight against the Titans in hard battle."

So he said: and the gods, givers of good things, applauded when they heard his word, and their spirit longed for war even more than before, and they all, both male and female, stirred up hated battle that day, the Titan gods, and all that were born of Cronos together with those dread, mighty ones of overwhelming strength whom Zeus brought up to the light from Erebus beneath the earth. An

## HESIOD

τῶν ἔκατὸν μὲν χεῖρες ἀπ' ὅμων μίσσοντο  
πᾶσιν ὄμῶς, κεφαλαὶ δὲ ἔκαστῳ πεντήκοντα  
ἔξ ὅμων ἐπέφυκον ἐπὶ στιβαρῷσι μέλεσσι.  
οἱ τότε Τιτίγεσσι κατέσταθεν ἐν δαι λυγρῷ  
πέτρας ἥλιβάτους στιβαρῆς ἐν χερσὶν ἔχοντες.

675

Τιτῆνες δὲ ἑτέρωθεν ἐκαρπύωντο φάλαγγας  
προφρονέως, χειρῶν τε βίης θ' ἄμα ἔργον ἔφαιρον  
ἄμφοτεροι· δεινὸν δὲ περίαχε πόντος ἀπείρων,  
γῇ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δὲ οὐρανὸς  
εὐρὺς

πειόμενος, πεδόθεν δὲ τινάσσετο μακρὸς Ὄλυμ-  
πος

680

ρίπῃ ὑπ' ἀθανάτων, ἔνοσις δὲ ἵκανε βαρεῖα

Τάρταρον ἡερόεντα, ποδῶν τ' αἰπεῖα ἰωὴ

ἀσπέτου ἰωχμοῦ βολάων τε κρατεράων

ὡς ἄρ' ἐπ' ἀλλήλοις ἴεσσαι βέλεα στονόεντα.

φωτὴ δὲ ἀμφοτέρων ἵκετ' οὐρανὸν ἀστερόεντα

685

κεκλορέντων· οἱ δὲ ἔντισται μεγάλῳ ἀλιληφῷ.

Οὐδὲ ἄρ' ἐπὶ Ζεὺς ἵσχεν ἐν μέρος, ἀλλά νῦ τοῦ γε  
εἴθαρ μὲν μέρεος πλῆμα φρένες, ἐκ δέ τε πᾶσιν  
φᾶτε βίην ἄμυδις δ' ἄρ' ἀπ' οὐρανοῦ ἥδ' ἀπ'  
Ὀλύμπου

ἀστράπτων ἔστειχε συνωχαδόν· οἱ δὲ κεραυνοὶ

690

ἴκταρ ἄμα βροτῆ τε καὶ ἀστεροπῆ ποτέοντο

χειρὸς ἄπο στιβαρῆς, ἱερὸν φλόγα εἰλιφόμοτες

ταρφέες· ἀμφὶ δὲ γοῖα φερέσβιος ἐσμαράγηζε

καιομένη, λάκε δὲ ἀμφὶ πυρὶ μεγάλ' ἀσπετος ὄλη.

ἔζεε δὲ χθὼν πᾶσα καὶ Ὄκεανοι ῥέεθρα

695

πόντος τ' ἀτρύγετος· τοὺς δὲ ἄμφεπε θεριὸς

ἀντρῷ

Τιτῆνας χθονίους, φλὸς δὲ αἰθέρα<sup>1</sup> διὰν ἵκανεν

<sup>1</sup> Naber: ἡέρα, MSS.

## THEOGONY

hundred arms sprang from the shoulders of all alike, and each had fifty heads growing upon his shoulders upon stout limbs. These, then, stood against the Titans in grim strife, holding huge rocks in their strong hands. And on the other part the Titans eagerly strengthened their ranks, and both sides at one time showed the work of their hands and their might. The boundless sea rang terribly around, and the earth crashed loudly : wide Heaven was shaken and groaned, and high Olympus reeled from its foundation under the charge of the undying gods, and a heavy quaking reached dim Tartarus and the deep sound of their feet in the fearful onset and of their hard missiles. So, then, they launched their grievous shafts upon one another, and the cry of both armies as they shouted reached to starry heaven ; and they met together with a great battle-cry.

Then Zeus no longer held back his might ; but straight his heart was filled with fury and he showed forth all his strength. From Heaven and from Olympus he came forthwith, hurling his lightning : the bolts flew thick and fast from his strong hand together with thunder and lightning, whirling an awesome flame. The life-giving earth crashed around in burning, and the vast wood crackled loud with fire all about. All the land seethed, and Ocean's streams and the unfruitful sea. The hot vapour lapped round the earthborn Titans : flame unspeakable rose to the

## HESIOD

ἄσπετος, ὅστε δ' ἄμερδε καὶ ἴφθίμων περ ἔόντων  
ἀνγὴ μαρμαίρουσα κεραυνοῦ τε στεροπῆς τε.  
καῦμα δὲ θεσπέσιον κάτεχεν Χάος· εἴσατο δ'  
ἄντα

700

οὐφθαλμοῖσιν ἵδεῖν ἡδ' οὐασι ὅσταν ἀκοῦσαι  
αὔτως, ώς εἰ Γαῖα καὶ Οὐρανὸς εὐρὺς ὑπερθε  
πίλνατο· τοῖος γάρ κε μέγας ὑπὸ δοῦπος ὀρώρει  
τῆς μὲν ἐρειπομένης, τοῦ δ' ὑψόθεν ἐξεριπόντος·  
τόσσος δοῦπος ἔγεντο θεῶν ἔριδι ξυνιόντων.

705

σὺν δ' ἄνεμοι ἔνοσίν τε κονίην τ' ἐσφαράγιζον  
βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνόν,  
κῆλα Διὸς μεγάλοιο, φέρον δ' ἰαχίην τ' ἐνοπήν τε  
ἐς μέσον ἀμφοτέρων· ὅτοβος δ' ἀπλητος ὀρώρει  
σμερδαλέης ἔριδος, κάρτος δ' ἀνεφαίνετο ἔργων.  
ἐκλίνθη δὲ μάχη πρὶν δ' ἀλλήλοις ἐπέχοντες  
ἔμμενέως ἐμάχοντο διὰ κρατερὰς ὑσμίνας.

710

Οἱ δ' ἄρ' ἐνὶ πρώτοισι μάχην δριμεῖαν ἔγειραν  
Κόττος τε Βριάρεώς τε Γύης τ' ἄατος πολέμοιο,  
οἵ τα τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν  
πέμπον ἐπασσυτέρας, κατὰ δ' ἐσκίασαν βελέεσσι  
Τιτῆνας, καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης  
πέμψαν καὶ δεσμοῦσιν ἐν ἀργαλέοισιν ἔδησαν  
χερσὶν νικήσαρτες ὑπερθύμους περ ἔόντας,  
τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ  
γαίης.

720

τόσσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἱερόεντα.  
ἐννέα γάρ νύκτας τε καὶ ἥματα χάλκεος ἄκμων  
οὐρανόθεν κατιὼν δεκάτῃ κ' ἐς γαῖαν ἵκοιτο·  
ἐννέα δ' αὖ νύκτας τε καὶ ἥματα χάλκεος ἄκμων  
ἐκ γαίης κατιὼν δεκάτῃ κ' ἐς Τάρταρον ἵκοι.  
τὸν πέρι χάλκεον ἔρκος ἐλίγλαται· ἀμφὶ δέ μιν τὸν  
τριστοιχεῖ κέχυται περὶ δειρίην· αὐτὰρ ὑπερθεν

725

## THEOGONY

bright upper air : the flashing glare of the thunder-stone and lightning blinded their eyes for all that they were strong. Astounding heat seized Chaos : and to see with eyes and to hear the sound with ears it seemed even as if Earth and wide Heaven above came together ; for such a mighty crash would have arisen if Earth were being hurled to ruin, and Heaven from on high were hurling her down ; so great a crash was there while the gods were meeting together in strife. Also the winds brought rumbling earthquake and duststorm, thunder and lightning and the lurid thunderbolt, which are the shafts of great Zeus, and carried the clangour and the warery into the midst of the two hosts. An horrible uproar of terrible strife arose : mighty deeds were shown and the battle inclined. But until then, they kept at one another and fought continually in cruel war.

And amongst the foremost Cottus and Briareos and Gyes insatiate for war raised fierce fighting : three hundred rocks, one upon another, they launched from their strong hands and overshadowed the Titans with their missiles, and hurled them beneath the wide-pathed earth, and bound them in bitter chains when they had conquered them by their strength for all their great spirit, as far beneath the earth as heaven is above earth : for so far is it from earth to Tartarus. For a brazen anvil falling down from heaven nine nights and days would reach the earth upon the tenth : and again, a brazen anvil falling from earth nine nights and days would reach Tartarus upon the tenth. Round it runs a fence of bronze, and night spreads in triple line all about it

## HESIOD

γῆς ρίζαι πεφύασι καὶ ἀτρυγέτοιο θαλάσσης.

ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἡερόεντι

κεκρύφαται βουλῆσι Διὸς νεφεληγερέταο

730

χώρῳ ἐν εὐρώεντι, πελώρῃς ἔσχατα γαῖης.

τοῖς οὐκ ἔξιτόν ἐστι. θύρας δὲ ἐπέθηκε Ποσειδέων  
χαλκείας, τεῖχος δὲ περοίχεται ἀμφοτέρωθεν.

ἔνθα Γύνης Κόττος τε καὶ Ὁβριάρεως μεγάθυμος  
ραίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο.

735

"Ἐνθα δὲ γῆς διοφερῆς καὶ Ταρτάρου ἡερόεντος  
πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος  
ἔξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν  
ἀργαλέῃ εὐρώεντα, τά τε στυγέουσι θεοί περ,  
χάσμα μέγ', οὐδέ κε πάντα τελεσφόρον εἰς  
ἐνιαυτὸν

740

οὐδας ἵκοιτ', εἰ πρῶτα πυλέων ἔντοσθε γένοιτο,  
ἄλλα κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλη  
ἀργαλέῃ δεινὸν δὲ καὶ ἀθανάτοισι θεοῖσι  
τοῦτο τέρας. Νυκτὸς δὲ ἐρεβενηῆς οἰκία δεινὰ  
ἔστηκεν νεφέλης κεκαλυμμένα κυανέησιν.

745

τῶν πρύσθ' Ἰαπετοῦ πάις ἔχει οὐρανὸν εὐρὺν  
ἔστηκὼς κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν  
ἀστεμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἄσσον ίοῦσαι  
ἄλλιῇλας προσέειπον, ἀμειβόμεναι μέγαν οὐδὸν  
χάλκεον· ή μὲν ἔσω καταβήσεται, ή δὲ θύραζε  
ἐρχεται, οὐδέ ποτ' ἀμφοτέρας δόμος ἐντὸς ἔέργει,  
ἄλλ' αἱεὶ ἔτέρη γε δόμων ἔκτοσθεν ἐοῦσα  
γαῖαν ἐπιστρέφεται, ή δ' αὖ δόμου ἐντὸς ἐοῦσα  
μίμνει τὴν αὐτῆς ὥρην ὁδοῦ, ἔστ' ἀν ἵκηται,  
ή μὲν ἐπιχθονίοισι φάος πολυδερκὲς ἔχουσα,

750

755

## THEOGONY

like a neck-circlet, while above grow the roots of the earth and unfruitful sea. There by the counsel of Zeus who drives the clouds the Titan gods are hidden under misty gloom, in a dank place where are the ends of the huge earth. And they may not go out; for Poseidon fixed gates of bronze upon it, and a wall runs all round it on every side. There Gyes and Cottus and great-souled Obriareus live, trusty warders of Zeus who holds the aegis.

And there, all in their order, are the sources and ends of gloomy earth and misty Tartarus and the unfruitful sea and starry heaven, loathsome and dank, which even the gods abhor. It is a great gulf, and if once a man were within the gates, he would not reach the floor until a whole year had reached its end, but cruel blast upon blast would carry him this way and that. And this marvel is awful even to the deathless gods.

There stands the awful home of murky Night wrapped in dark clouds. In front of it the son of Iapetus<sup>1</sup> stands immovably upholding the wide heaven upon his head and unwearying hands, where Night and Day draw near and greet one another as they pass the great threshold of bronze: and while the one is about to go down into the house, the other comes out at the door. And the house never holds them both within; but always one is without the house passing over the earth, while the other stays at home and waits until the time for her journeying come; and the one holds all-seeing light for them on earth, but the other holds in her arms Sleep the

<sup>1</sup> *sc.* Atlas, the Shu of Egyptian mythology: cp. note on line 177.

## HESIOD

ἢ δ' Ἔπιον μετὰ χερσί, κασίγνητον Θανάτοιο,  
Νῦξ ὀλοή, νεφέλῃ κεκαλυμμένη ἡεροειδέē.

"Ενθα δὲ Νυκτὸς παῖδες ἐρεμνῆς οἰκὶ ἔχουσιν,  
"Ἅπιος καὶ Θάνατος, δεινοὶ θεοί· οὐδέ ποτ' αὐτοὺς  
Ἡέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν 760  
οὐρανὸν εἰς ἀνιών οὐδὲ οὐρανόθεν καταβαίνων.  
τῶν δ' ἔτερος γαῖάν τε καὶ εὐρέα οὐτα θαλάσσης  
ἵσυχος ἀνστρέφεται καὶ μείλιχος ἀνθρώποισι,  
τοῦ δὲ σιδηρέη μὲν κραδίη, χάλκεον δέ οἱ ἥτορ  
ιηλεὲς ἐν στήθεσσιν· ἔχει δ' ὃν πρῶτα λάβησιν 765  
ἀνθρώπων ἔχθρὸς δὲ καὶ ἀθανάτοισι θεοῖσιν.

"Ενθα θεοῦ χθονίου πρόσθει δόμοι ἡχήειτες  
ἰφθίμου τ' Ἀΐδεω καὶ ἐπαινῆς Περσεφονείης  
ἐστᾶσιν, δεινὸς δὲ κύων προπάροιθε φυλάσσει  
ιηλειής, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἵντας 770  
σπίνει ὄμως οὐρῆ τε καὶ οὐασιν ἀμφοτέροισιν,  
ἔξελθεῖν δ' οὐκ αὗτις ἐὰ πάλιν, ἀλλὰ δοκεύον  
ἐσθίει, ὅν κε λάβησι πυλέων ἔκτοσθεν ἴόντα.  
[ἰφθίμου τ' Ἀΐδεω καὶ ἐπαινῆς Περσεφονείης.<sup>1]</sup>]

"Ενθα δὲ ναιετάει στυγερὴ θεὸς ἀθανάτοισι, 775  
δεινὴ Στύξ, θυγάτηρ ἀψορρόου Ωκεανοῦ  
πρεσβυτάτη· νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει  
μακρῆσιν πέτρησι κατηρεφέ· ἀμφὶ δὲ πάντη  
κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστίγρικται.  
παῦρα δὲ Θαύμαντος θυγάτηρ πόδας ὥκεα Ἰρις 780  
ἀγγελίην πωλεῖται ἐπ' εὐρέα οὐτα θαλάσσης.  
όππότ' ἔρις καὶ νεῦκος ἐν ἀθανάτοισιν ὅρηται  
καὶ ρ' ὅστις ψεύδηται Ὁλύμπια δώματ' ἔχόντων,  
Ζεὺς δέ τε Ἰριν ἔπειρψε θεῶν μέγαν ὄρκον ἐνέκαι  
τιγλόθεν ἐν χρυσέῃ προχόῳ πολυώνυμον ὕδωρ 785

<sup>1</sup> This line (a repetition of 768) is not found in the better MSS.

## THEOGONY

brother of Death, even evil Night, wrapped in a vaporous cloud.

And there the children of dark Night have their dwellings, Sleep and Death, awful gods. The glowing Sun never looks upon them with his beams, neither as he goes up into heaven, nor as he comes down from heaven. And the former of them roams peacefully over the earth and the sea's broad back and is kindly to men; but the other has a heart of iron, and his spirit within him is pitiless as bronze: whomsoever of men he has once seized he holds fast: and he is hateful even to the deathless gods.

There, in front, stand the echoing halls of the god of the lower-world, strong Hades, and of awful Persephone. A fearful hound guards the house in front, pitiless, and he has a cruel trick. On those who go in he fawns with his tail and both his ears, but suffers them not to go out back again, but keeps watch and devours whomsoever he catches going out of the gates of strong Hades and awful Persephone.

And there dwells the goddess loathed by the deathless gods, terrible Styx, eldest daughter of back-flowing<sup>1</sup> Ocean. She lives apart from the gods in her glorious house vaulted over with great rocks and propped up to heaven all round with silver pillars. Rarely does the daughter of Thaumas, swift-footed Iris, come to her with a message over the sea's wide back. But when strife and quarrel arise among the deathless gods, and when any one of them who live in the house of Olympus lies, then Zeus sends Iris to bring in a golden jug the great oath of the gods

<sup>1</sup> Oceanus is here regarded as a continuous stream enclosing the earth and the seas, and so as flowing back upon himself.

## HESIOD

ψυχρόν, ὅτ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο  
ὑψηλῆς· πολλὸν δὲ ὑπὸ χθονὸς εὐρυοδείης  
ἔξ οἰεροῦ ποταμοῖο ῥέει διὰ τύκτα μέλαιναν  
Ὦκεανοῦ κέρας· δεκάτη δ' ἐπὶ μοῖρα δέδαισται·  
ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης 790  
δίνης ἀργυρέης εἴλιγμένος εἰς ἄλα πίπτει,  
ἡ δὲ μήτ' ἐκ πέτρης προρέει μέγα πῆμα θεοῖσιν.  
ὅς κεν τὴν ἐπίορκον ἀπολλείψας ἐπομόσσῃ  
ἀθανάτων, οἷς ἔχουσι κάρη τιφύεντος Ὄλύμπου,  
κεῖται τήντυμος τετελεσμένον εἰς ἐνιαυτόν. 795  
οὐδέ ποτ' ἀμβροσίης καὶ νέκταρος ἔρχεται ἀσσον  
βρώσιος, ἀλλά τε κεῖται ἀνάπνευστος καὶ ἄγανδος  
στρωτοῖς ἐν λεχέεσσι, κακὸν δέ ἐ κῶμα καλύπτει.  
αὐτὰρ ἐπεὶ τοῦσον τελέσῃ μέγαν εἰς ἐνιαυτόν,  
ἄλλος γ' ἔξ ἄλλου δέχεται χαλεπώτερος ἄεθλος. 800  
εἰνάτες δὲ θεῶν ἀπαμείρεται αἰὲν ἔοιτων,  
οὐδέ ποτ' ἐς βουλὴν ἐπιμίσγεται οὐδὲ ἐπὶ δαῖτας  
ἐννέα πάντα ἔτεα· δεκάτῳ δ' ἐπιμίσγεται αὗτις  
εἴρας ἐς ἀθανάτων, οἷς Ὄλύμπια δώματ' ἔχουσιν.  
τοῖον ἄρ' ὄρκον ἔθεντο θεοὶ Στυγὸς ἄφθιτον ὕδωρ 815  
ῷγύγιον, τὸ δ' ἵησι καταστυφέλον διὰ χώρου.

"Ἐνθα δὲ γῆς δυοφερῆς καὶ Ταρτάρου ἡερόεντος"  
πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος  
ἔξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν  
ἀργαλέῃ εὐρώεντα, τάτε στυγέουσι θεοί περ. 810  
ἔνθα δὲ μαρμάρεαι τε πύλαι καὶ χάλκεος οὐδὸς  
ἀστεμφής, ρίζησι διηγεκέεσσιν ἀρηρώς,

## THEOGONY

from far away, the famous cold water which trickles down from a high and beetling rock. Far under the wide-pathered earth a branch of Oceanus flows through the dark night out of the holy stream, and a tenth part of his water is allotted to her. With nine silver-swirling streams he winds about the earth and the sea's wide back, and then falls into the main<sup>1</sup>; but the tenth flows out from a rock, a sore trouble to the gods. For whoever of the deathless gods that hold the peaks of snowy Olympus pours a libation of her water and is forsown, lies breathless until a full year is completed, and never comes near to taste ambrosia and nectar, but lies spiritless and voiceless on a strewn bed: and a heavy trance overshadows him. But when he has spent a long year in his sickness, another penance and an harder follows after the first. For nine years he is cut off from the eternal gods and never joins their councils or their feasts, nine full years. But in the tenth year he comes again to join the assemblies of the deathless gods who live in the house of Olympus. Such an oath, then, did the gods appoint the eternal and primaeval water of Styx to be: and it spouts through a rugged place.

And there, all in their order, are the sources and ends of the dark earth and misty Tartarus and the unfruitful sea and starry heaven, loathsome and dank, which even the gods abhor. And there are shining gates and an immovable threshold of bronze having unending roots and it is grown of itself.<sup>2</sup> And

<sup>1</sup> The conception of Oceanus is here different: he has nine streams which encircle the earth and the flow out into the "main" which appears to be the waste of waters on which, according to early Greek and Hebrew cosmology, the disk-like earth floated.

<sup>2</sup> i.e. the threshold is of "native" metal, and not artificial.

# HESIOD

αὐτοφυής· πρόσθεν δὲ θεῶν ἔκτοσθεν ἀπάντων  
Τιτῆνες ναίουσι, πέρην Χάεος ζοφεροῖο.

αὐτὰρ ἐρισμαράγοιο Διὸς κλειτοὶ ἐπίκουροι 815  
δώματα ναιετάουσιν ἐπ' Ὁκεανοῦ θεμέθλοις,  
Κόττος τ' ἡδὲ Γύνης· Βριάρεων γε μὲν ἡὺν ἔόντα  
γαμβρὸν ἐὸν ποίησε βαρύκτυπος Ἐννοσίγαιος,  
ὅπκε δὲ Κυμοπόλειαν ὅπιειν, θυγατέρα ἦν.

Αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασεν  
Ζεύς,

οπλότατον τέκε παῦδα Τυφωέα Γαῖα πελώρη  
Ταρτάρου ἐν φιλότητι διὰ χρυσέην Ἀφροδίτην.  
οὐ χεῖρες μὲν ἔασιν ἐπ' ἵσχυν, ἔργματ' ἔχουσαι,  
καὶ πόδες ὑκάματοι κρατεροῦ θεοῦ· ἐκ δέ οἱ ὥμων  
ἵνι ἑκατὸν κεφαλαὶ ὄφιος, δεινοῖο ἐράκοντος, 825  
γλώσσησιν δυοφερῆσι λελιχμότες, ἐκ δέ οἱ ὅσσων  
θεσπεσίης κεφαλῆσιν ὑπ' ὄφρύσι πῦρ ἀμάρυσσεν.  
πασέων δ' ἐκ κεφαλέων πῦρ καίετο δερκομένοιο·  
φωναὶ δ' ἐν πάσησιν ἔσται δεινῆς κεφαλῆσι  
παντοίην ὅπ' ιεῖσαι ὑθέσφατον· ἄλλοτε μὲν γὰρ 830  
φθέγγονθ' ὕστε θεοῖσι συνιέμεν, ἄλλοτε δ' αὐτε  
ταύρουν ἐριβρύχεω, μένος ἀσχέτου, ὅσσαν ἀγαύρου,  
ἄλλοτε δ' αὐτε λέοντος ἀναιδέα θυμὸν ἔχοντος,  
ἄλλοτε δ' αὖ σκυλάκεσσιν ἐοικότα, θαύματ'  
ἀκοῦσαι,

ἄλλοτε δ' αὖ ροίζεσχ', ὑπὸ δ' ἥχεεν οὔρεα μακρά. 835  
καὶ νῦ κεν ἔπλετο ἔργον ἀμήχανον ἥματι κείνῳ  
καὶ κεν ὅ γε θυητοῖσι καὶ ἀθανάτοισιν ἄναξεν,  
εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.  
σκληρὸν δ' ἐβρόιτησε καὶ ὀβριμον, ἀμφὶ δὲ γαῖα  
σμερᾶσαλέον κονάβησε καὶ οὐρανὸς εὐρὺς ὑπερθε 840  
πόντος τ' Ὁλεανοῦ τε ἴοι καὶ τάρταρα γαίης.

## THEOGONY

beyond, away from all the gods, live the Titans, beyond gloomy Chaos. But the glorious allies of loud-crashing Zeus have their dwelling upon Ocean's foundations, even Cottus and Gyes; but Briareos, being goodly, the deep-roaring Earth-Shaker made his son-in-law, giving him Cymopolea his daughter to wed.

But when Zeus had driven the Titans from heaven, huge Earth bare her youngest child Typhoeus of the love of Tartarus, by the aid of golden Aphrodite. Strength was with his hands in all that he did and the feet of the strong god were untiring. From his shoulders grew an hundred heads of a snake, a fearful dragon, with dark, flickering tongues, and from under the brows of his eyes in his marvellous heads flashed fire, and fire burned from his heads as he glared. And there were voices in all his dreadful heads which uttered every kind of sound unspeakable; for at one time they made sounds such that the gods understood, but at another, the noise of a bull bellowing aloud in proud ungovernable fury; and at another, the sound of a lion, relentless of heart; and at another, sounds like whelps, wonderful to hear; and again, at another, he would hiss, so that the high mountains re-echoed. And truly a thing past help would have happened on that day, and he would have come to reign over mortals and immortals, had not the father of men and gods been quick to perceive it. But he thundered hard and mightily; and the earth around resounded terribly and the wide heaven above, and the sea and Ocean's streams and the nether parts of the earth. Great Olympus

# HESIOD

ποσσὶ δ' ὑπ' ἀθανάτοισι μέγας πελεμίζετ' "Ολυμ-  
πος

δρυνυμένοιο ἄνακτος· ἐπεστενάχιζε δὲ γαῖα.  
καῦμα δ' ὑπ' ἀμφοτέρων κάτεχεν ἱοειδέα πόντον  
βροντῆς τε στεροπῆς τε, πυρός τ' ἀπὸ τοῦ  
πελώρου,

845

πρηστήρων ἀνέμων τε κεραυνοῦ τε φλεγέθοντος.

ἔζεε δὲ χθὼν πᾶσα καὶ οὐρανὸς ἥδε θάλασσα·

θυῖε<sup>1</sup> δ' ἄρ' ἀμφ' ἄκτας περί τ' ἀμφί τε κύματα  
μακρὰ

ριπῆ ὑπ' ἀθανάτων, ἔνοσις δ' ἀσβεστος ὄρώρει·

τρέε<sup>2</sup> δ' Ἀίδης, ἐνέροισι καταφθιμένοισιν ἀνάσσων, 850

Τιτῆνές θ' ὑποταρτάριοι, Κρόνον ἀμφὶς ἔόντες,  
ἀσβέστου κελάδοιο καὶ αἰνῆς δηιοτῆτος.

Ζεὺς δ' ἐπεὶ οὖν κόρθυνεν ἔὸν· μένος, εἴλετο δ'  
ὅπλα,

βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνόν,

πλῆξεν ἀπ' Οὐλύμποιο ἐπάλμενος· ἀμφὶ δὲ πάσας 855  
ἐπρεσε θεσπεσίας κεφαλὰς δεινοῖο πελώρου.

αὐτὰρ ἐπεὶ δή μιν δάμασεν πληγῆσιν ἴμάσσας,

ἥριπε γυιωθείς, στενάχιζε δὲ γαῖα πελώρη.

φλὸξ δὲ κεραυνωθέντος ἀπέσσυτο τοῦ ἄνακτος

οὔρεος ἐν βίσσησιν ἀιδνῆς<sup>3</sup> παιπαλοέσσης, 860

πληγέντος. πολλὴ δὲ πελώρη καίετο γαῖα

ἀτμῇ θεσπεσίῃ καὶ ἐτήκετο κασσίτερος ὡς

τέχνη ὑπ' αἰζηνῶν ἐν ἐντρήτοις χοάνοισι

θαλφθείς, ἦὲ σίδηρος, ὅ περ κρατερώτατός ἐστιν,

οὔρεος ἐν βίσσησι δαμαζόμενος πυρὶ κηλέω<sup>4</sup>

865

<sup>1</sup> R : θῦε, MSS.

<sup>2</sup> Schol.: τρέσσε, MSS.

<sup>3</sup> MSS. and schol.: Ἄιτνης, Tzetzes.

## THEOGONY

reeled beneath the divine feet of the king as he arose and earth groaned thereat. And through the two of them heat took hold on the dark-blue sea, through the thunder and lightning, and through the fire from the monster, and the scorching winds and blazing thunderbolt. The whole earth seethed, and sky and sea: and the long waves raged along the beaches round and about, at the rush of the deathless gods: and there arose an endless shaking. Hades trembled where he rules over the dead below, and the Titans under Tartarus who live with Cronos, because of the unending clamour and the fearful strife. So when Zeus had raised up his might and seized his arms, thunder and lightning and lurid thunderbolt, he leaped from Olympus and struck him, and burned all the marvellous heads of the monster about him. But when Zeus had conquered him and lashed him with strokes, Typhoeus was hurled down, a maimed wreck, so that the huge earth groaned. And flame shot forth from the thunderstricken lord in the dim rugged glens of the mount,<sup>1</sup> when he was smitten. A great part of huge earth was scorched by the terrible vapour and melted as tin melts when heated by men's art in channelled<sup>2</sup> crucibles: or as iron, which is hardest of all things, is softened by glowing fire in mountain glens and

<sup>1</sup> According to Homer Typhoeus was overwhelmed by Zeus amongst the Arimi in Cilicia. Pindar represents him as buried under Aetna, and Tzetzes read Aetna in this passage.

<sup>2</sup> The epithet which means literally *well-bored*) seems to refer to the spout of the crucible.

## HESIOD

τηκεται ἐν χθονὶ δίη νφ' Ἡφαίστου παλάμησιν.  
ῶς ἄρα τήκετο γαῖα σέλαι πυρὸς αἰθομένοιο.

ῥῆψε δέ μιν θυμῷ ἀκαχὼν ἐς Τάρταρον εὐρύν.

Ἐκ δὲ Τυφωέος ἔστ' ἀνέμων μένος ὑγρὸν  
ἀέντων,

νύσφι Νότου Βορέω τε καὶ ἀργέστεω Ζεφύροιο. 870

οἵ γε μὲν ἐκ θεόφιν γενεῖ, θυητοῖς μέγ' ὄνειαρ·

οἱ δ' ἄλλοι μαψαῦραι ἐπιπνείουσι θάλασσαν·

αἱ δή τοι πίπτουσαι ἐς ἡεροειδέα πόντον,

πῆμα μέγα θυητοῖσι, κακὴ θνίουσιν ἀέλλῃ·

ἄλλοτε δ' ἄλλαι ἕεισι διασκιδνᾶσι τε νῆας 875

ιαύτας τε φθείρουσιν κακοῦ δ' οὐ γίγνεται ἀλκὴ

ἀνδράσιν, οἱ κείησι συνάντωνται κατὰ πόντον·

αἱ δ' αὖ καὶ κατὰ γαῖαν ἀπείριτον ἀνθεμόεσσαν

ἔργ' ἔρατὰ φθείρουσι χαμαγενέων ἀνθρώπων

πιμπλεῖσαι κόνιός τε καὶ ἀργαλέουν κολοσσυρτοῦ. 880

Αὐτὰρ ἐπεί ῥα πόνον μάκαρες θεοὶ ἐξετέλεσσαν,

Τιτίρεσσι δὲ τιμάων κρίναντο βίηφι,

δή ῥα τότ' ὥτρυνον βασιλευέμεν ἦδε ἀνάσσειν

Γαίης φραδμοσύνησιν Ὄλύμπιον εὐρύοπα Ζῆν

ἀθανάτων ὁ δὲ τοῖσιν ἔας διεδάσσατο τιμάς. 885

Ζεὺς δὲ θεῶν βασιλεὺς πρώτην ἄλοχον θέτο

### Μῆτιν

πλεῖστα τε ἰδοῦνταν ἰδὲ θυητῶν ἀνθρώπων.

ἄλλ' ὅτε ὑὴ ἄρ' <sup>1</sup> ἔμελλε θεὰν γλαυκῶπιν Ἀθίγηρ

τέξεσθαι, τότε ἐπειτα δόλῳ φρένας ἐξαπατήσας

αίμυλίοισι λόγοισιν ἐήν ἐσκάτθετο νηδὺν

Γαίης φραδμοσύνησι καὶ Οὐρανοῦ ἀστερόεντος.

<sup>1</sup> Fick : δή ῥα, DGH : δή ῥ', FF : δή ῥ' ἔμελλε, KL.

## THEOGONY

melts in the divine earth through the strength of Hephaestus.<sup>1</sup> Even so, then, the earth melted in the glow of the blazing fire. And in the bitterness of his anger Zeus cast him into wide Tartarus.

And from Typhoeus come boisterous winds which blow damply, except Notus and Boreas and clear Zephyr. These are a god-sent kind, and a great blessing to men; but the others blow fitfully upon the sea. Some rush upon the misty sea and work great havoc among men with their evil, raging blasts; for varying with the season they blow, scattering ships and destroying sailors. And men who meet these upon the sea have no help against the mischief. Others again over the boundless, flowering earth spoil the fair fields of men who dwell below, filling them with dust and cruel uproar.

But when the blessed gods had finished their toil, and settled by force their struggle for honours with the Titans, they pressed far-seeing Olympian Zeus to reign and to rule over them, by Earth's prompting. So he divided their dignities amongst them.

Now Zeus, king of the gods, made Metis his wife first, and she was wisest among gods and mortal men. But when she was about to bring forth the goddess bright-eyed Athene, Zeus craftily deceived her with cunning words and put her in his own belly, as Earth and starry Heaven advised. For they advised him

<sup>1</sup> The fire god. There is no reference to volcanic action: iron was smelted on Mount Ida; cp. *Epigrams of Homer*, ix. 2-4.

HESIOD

τως γάρ οί φρασάτην, ἵνα μὴ βασιληίδα τιμὴν  
ἄλλος ἔχοι Διὸς ἀντὶ θεῶν αἰειγενεστάων.  
ἐκ γὰρ τῆς εἶμαρτο περίφρονα τέκνα γενέσθαι·  
πρωτην μὲν κούρην γλαυκώπιδα Τριτογένειαν 895  
ἴσον ἔχουσαν πατρὶ μένος καὶ ἐπίφρονα βουλήν.  
αὐτὰρ ἔπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν  
ἥμελλεν τέξεσθαι, ὑπέρβιον δὲ τορ ἔχοντα·  
ἄλλ' ἄρα μιν Ζεὺς πρόσθεν ἐὴν ἐσκάτθετο νηδύν,  
ώς δή οἱ φράσσαιτο θεὰ ἀγαθὸν τε κακόν τε. 900

Δεύτεροι δὲ γάγετο λιπαρὴν Θέμιν, ή τέκεν  
"Ωρας,

Εὐνομίην τε Δίκην τε καὶ Εἰρίην τεθαλυῖαν,  
αὶ ἔργ' ὠρεύουσι καταθυητοῖσι βροτοῖσι,  
Μοίρας θ', ἃς πλείστην τιμὴν πόρε μητίετα Ζεύς,  
Κλωθώ τε Λάχεσίν τε καὶ "Ατροπον, αἵτε δι- 905  
δοῦσι

Οιητοῖς ἀνθρώποισιν ἔχειν ἀγαθὸν τε κακόν τε.

Τρεῖς δέ οἱ Εύρυνομη Χάριτας τέκε καλλι-  
παρήσους,

"Ωκεανοῦ κούρη, πολυήρατον εἶδος ἔχουσα,  
"Αγλαῖην τε καὶ Εὐφροσύνην Θαλίην τ' ἐρατεινήν·  
τῶν καὶ ἀπὸ βλεφάρων ἔρος εἴβετο δερκομεγάων 910  
λυσιμελής· καλὸν δέ θ' ὑπ' ὄφρύσι δερκιόωνται.

Αὐτὰρ ὁ Δίμητρος πολυφόρβης ἐς λέχος ἥλθεν,  
ἢ τέκε Περσεφόνην λευκώλεγον, ἢν "Αιδωρεὺς  
ἥρπασε ἃς παρὰ μητρός· ἔδωκε δὲ μητίετα Ζεύς.

Μνημοσύνης δ' ἔξαῦτις ἐράσσατο καλλικόμοιο, 915  
εξ ἣς οἱ Μοῦσαι χρυσάμπυκες ἔξεγένοντο  
ἔινέα, τῆσιν ἄδον θαλίαι καὶ τέρψις ἀοιδῆς.

Λητὼ δ' "Απόλλωνα καὶ "Αρτεμιν ιοχέαιραν,  
ἰμερόεντα γόνον περὶ πάντων Οὐρανιώνων,  
γείνατ' ἄρ' αἰγιόχοιο Διὸς φιλότητι μιγεῖσα. 920

## THEOGONY

so, to the end that no other should hold royal sway over the eternal gods in place of Zeus; for very wise children were destined to be born of her, first the maiden bright-eyed Tritogeneia, equal to her father in strength and in wise understanding; but afterwards she was to bear a son of overbearing spirit, king of gods and men. But Zeus put her into his own belly first, that the goddess might devise for him both good and evil.

Next he married bright Themis who bare the Horae (Hours), and Eunomia (Order), Dikē (Justice), and blooming Eirene (Peace), who mind the works of mortal men, and the Moerae (Fates) to whom wise Zeus gave the greatest honour, Clotho, and Lachesis, and Atropos who give mortal men evil and good to have.

And Eurynome, the daughter of Ocean, beautiful in form, bare him three fair-cheeked Charites (Graces), Aglaea, and Euphrosyne, and lovely Thaleia, from whose eyes as they glanced flowed love that innerves the limbs: and beautiful is their glance beneath their brows.

Also he came to the bed of all-nourishing Demeter, and she bare white-armed Persephone whom Aidoneus carried off from her mother; but wise Zeus gave her to him.

And again, he loved Mnemosyne with the beautiful hair: and of her the nine gold-crowned Muses were born who delight in feasts and the pleasures of song.

And Leto was joined in love with Zeus who holds the aegis, and bare Apollo and Artemis delighting in arrows, children lovely above all the sons of Heaven.

## HESIOD

Λοισθοτάτην δ' "Ηρην θαλερὴν ποιήσατ' ἄκοι-  
τιν."

ἢ δ' "Ηβην καὶ "Αρηα καὶ Εἰλείθυιαν ἔτικτε  
μιχθεῖσ' ἐν φιλότητι θεῶν βασιλῆι καὶ ἀνδρῶν.

Αὐτὸς δ' ἐκ κεφαλῆς γλαυκώπιδα Τριτογένειαν  
δεινὴν ἐγρεκύδοιμον ἀγέστρατον ἀτρυτώνην 925  
πότιαν, ἢ κέλαδοί τε ἄδον πόλεμοί τε μάχαι τε,  
"Ηρη δ' "Ηφαιστον κλυτὸν οὐ φιλότητι μιγεῖσα  
γείνατο, καὶ ζαμένησε καὶ ἥρισε ὡς παρακοίτη,  
ἐκ πάντων τέχνησι κεκασμένον Οὐρανιώνων.

<"Ηρη δὲ ζαμένησε καὶ ἥρισε ὡς παρακοίτη.<sup>1</sup> 929<sup>a</sup>  
ἐκ ταύτης δ' ἔριδος ἢ μὲν τέκε φαίδιμον υἱὸν  
"Ηφαιστον, φιλότητος ἄτερ<sup>2</sup> Διὸς αἰγιόχοιο,  
ἐκ πάντων παλάμησι κεκασμένον Οὐρανιώνων  
αὐτὰρ ὅ γ' Ὁκεανοῦ καὶ Τηθύος ἡυκόμοιο  
κούρῃ νοσφ'<sup>3</sup>"Ηρης παρελέξατο καλλιπαρίῳ,

\* \* \* \*

ἔξαπαφὼν Μῆτιν καίπερ πολυδήνε' ἐοῦσαν.  
συμμάρψας δ' ὁ γέ χερσὶν ἐὴν ἐγκάτθετο νηδὺν  
δείσας, μὴ τέξῃ κρατερώτερον ἄλλο κεραυνοῦ.  
τοῦνεκά μιν Κρονίδης ἵψιζυγος αἰθέρι ναίων  
κάππιεν ἔξαπίνης. ἢ δ' αὐτίκα Παλλάδ' Αθήνην  
κύσατο· τὴν μὲν ἔτικτε πατὴρ ἀνδρῶν τε θεῶν τε  
πᾶρ κορυφὴν Τρίτωνος ἐπ' ὅχθησιν ποταμοῖο.  
Μῆτις δ' αὗτε Ζηνὸς ὑπὸ σπλάγχνοις λελαθυῖα  
ἥστο, Ἀθηναίης μήτηρ, τέκταινα δικαίων  
πλεῖστα θεῶν τε ἴδυῖα καταθητῶν τ' ἀνθρώπων,  
ἔνθα θεὰ παρέδεκτο ὅθεν<sup>3</sup> παλάμαις περὶ πάντων

<sup>1</sup> Restored by Peppmüller. The nineteen following lines from another recension of lines 889-900, 924-9 are quoted by Chrysippus (in Galen).

<sup>2</sup> Rzach: τέχνησιν ἄνευ, MSS.

<sup>3</sup> Hermann: παρέλεκτο Θέμις, MSS.

## THEOGONY

Lastly, he made Hera his blooming wife : and she was joined in love with the king of gods and men, and brought forth Hebe and Ares and Eileithyia.

But Zeus himself gave birth from his own head to bright-eyed Tritogeneia,<sup>1</sup> the awful, the strife-stirring, the host-leader, the unwearying, the queen, who delights in tumults and wars and battles. But Hera without union with Zeus—for she was very angry and quarrelled with her mate—bare famous Hephaestus, who is skilled in crafts more than all the sons of Heaven.

But Hera was very angry and quarrelled with her mate. And because of this strife she bare without union with Zeus who holds the aegis a glorious son, Hephaestus, who excelled all the sons of Heaven in crafts. But Zeus lay with the fair-cheeked daughter of Ocean and Tethys apart from Hera . . . deceiving Metis (Thought) although she was full wise. But he seized her with his hands and put her in his belly, for fear that she might bring forth something stronger than his thunderbolt : therefore did Zeus, who sits on high and dwells in the aether, swallow her down suddenly. But she straightway conceived Pallas Athene : and the father of men and gods gave her birth by way of his head on the banks of the river Trito. And she remained hidden beneath the inward parts of Zeus, even Metis, Athena's mother, worker of righteousness, who was wiser than gods and mortal men. There the goddess (Athena) received that<sup>2</sup> whereby she excelled in strength all the death-

<sup>1</sup> i.e. Athena, who was born “on the banks of the river Trito” (ep. 1. 929).

<sup>2</sup> *sc.* the aegis. Line 929<sup>s</sup> is probably spurious, since it disagrees with 929<sup>t</sup> and contains a suspicious reference to Athens.

## HESIOD

ἀθανάτων ἐκέκασθ' οὐλύμπια δώματ' ἔχουσιν,  
[αὐγίδα ποιήσασα φοβέστρατον ἔντος Ἀθίνης·]  
σὺν τῇ ἐγείνατό μιν πολεμήια τεύχε' ἔχουσαν. > 929<sup>t</sup>

'Εκ δ' Ἀμφιτρίτης καὶ ἐρικτύπου Ἐπιοσιγαίου 930  
Τρίτων εύρυβίης γένετο μέγας, ὅστε θαλάσσης  
πυθμέν' ἔχων παρὰ μητρὶ φίλη καὶ πατρὶ ἄνακτι  
ταίει χρύσεα δῶ, δεινὸς θεός. αὐτὰρ Ἀρηὶ<sup>935</sup>  
ρινοτόρῳ Κυθέρεια Φόβον καὶ Δεῖμον ἔτικτε  
δεινούς, οἵτ' ἀνδρῶν πυκινὰς κλονέουσι φά-

λαγγας

ἐν πολέμῳ κρυόεντι σὺν Ἀρηὶ πτολιπόρθῳ,  
'Αρμονίην θ', ἢντος Κάδμος ὑπέρθυμος θέτ' ἄκοιτιν.

Ζητὶ δ' ἄρ' Ἀτλαντὶς Μαίη τέκε κύδιμον  
'Ερμῆν,  
κιήρυκ' ἀθανάτων, ίερὸν λεχος εἰσαγαβᾶσα.

Καδμείη δ' ἄρα οἱ Σεμέλη τέκε φαιδίμον νίὸν 940  
μιχθεῖσ' ἐν φιλότητι, Διώνυσον πολυγηθέα,  
ἀθάνατον θιητή· νῦν δ' ἀμφότεροι θεοί εἰσιν.

'Άλκμήνη δ' ἄρ' ἔτικτε βίην Ἡρακληίην  
μιχθεῖσ' ἐν φιλότητι Διὸς γεφεληγερέταο.

'Αγλαΐην δ' "Ηφαιστος, ἀγακλυτὸς ἀμφιγυήεις, 945  
όπλοτάτην Χαρίτων θαλερὴν ποιήσατ' ἄκοιτιν.

Χρυσοκόμης δὲ Διώνυσος ξανθὴν Ἀριάδνην,  
κούρην Μίνωος, θαλερὴν ποιήσατ' ἄκοιτιν.  
τὴν δέ οἱ ἀθάνατον καὶ ἀγήρω θῆκε Κρονίων.

"Ηβην δ' Ἀλκμήνης καλλισφύρου ἄλκιμος  
νίός,

ἰς Ἡρακλῆος, τελέσας στονύεντας ἀέθλους,  
παῖδα Διὸς μεγάλοιο καὶ "Ηρης χρυσοπεδίλου,  
αἰδοίην θέτ' ἄκοιτιν ἐν Οὐλύμπῳ γιφόεντι,

## THEOGONY

less ones who dwell in Olympus, she who made the host-searing weapon of Athena. And with it (Zeus) gave her birth, arrayed in arms of war.

And of Amphitrite and the loud-roaring Earth-Shaker was born great, wide-ruling Triton, and he owns the depths of the sea, living with his dear mother and the lord his father in their golden house, an awful god.

Also Cytherea bare to Ares the shield-pierceer Panic and Fear, terrible gods who drive in disorder the close ranks of men in numbing war, with the help of Ares, sacker of towns; and Harmonia whom high-spirited Cadmus made his wife.

And Maia, the daughter of Atlas, bare to Zeus glorious Hermes, the herald of the deathless gods, for she went up into his holy bed.

And Semele, daughter of Cadmus was joined with him in love and bare him a splendid son, joyous Dionysus,—a mortal woman an immortal son. And now they both are gods.

And Almena was joined in love with Zeus who drives the clouds and bare mighty Heracles.

And Hephaestus, the famous Lame One, made Aglaea, youngest of the Graces, his buxom wife.

And golden-haired Dionysus made brown-haired Ariadne, the daughter of Minos, his buxom wife: and the son of Cronos made her deathless and unageing for him.

And mighty Heracles, the valiant son of neat-anckled Almena, when he had finished his grievous toils, made Hebe the child of great Zeus and gold-shod Hera his shy wife in snowy Olympus. Happy he! For he has finished his great work and lives

## HESIOD

ὅλβιος, ὃς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσσας  
ταιέι ἀπήμαντος καὶ ἀγήραος ἥματα πάντα.

955

Ἡελίῳ δ' ἀκάμαντι τέκεν κλυτὸς Ὁκεανίη  
Περσηὶς Κίρκην τε καὶ Λιήτην βασιλῆα.

Λιήτης δ' νιὸς φαεσιμβρότου Ἡελίοιο  
κούρην Ὁκεανοῦ τε λίγεντος ποταμοῖο

γῆμε θεῶν βουλῆσιν Ἰδυῖαν καλλιπάρηον.

960

ἢ δέ οἱ Μήδειαν ἐύσφυρον ἐν φιλότητι  
γείναθ' ὑποδμηθεῖσα διὰ χρυσέην Ἀφροδίτην.

‘Τμεῖς μὲν νῦν χαίρετ’, Ὁλύμπια δώματ’ ἔχοντες,  
νῆσοι τ’ ἡπειροί τε καὶ ἀλμυρὸς ἔνδοθι πόντος.

965

νῦν δὲ θεάων φῦλον ἀείσατε, ἱδυέπειαι

Μοῦσαι Ὁλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,  
ὅσσαι δὴ θητοῦσι παρ’ ἀνδράσιν εὐηθεῖσαι  
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.

Δημήτηρ μὲν Πλοῦτον ἐγείνατο, διὰ θεάων,  
Ἴασίων’ ἥρωι μιγεῖσ’ ἐρατῷ φιλότητι

970

νειώ ἔνι τριπόλῳ, Κρήτης ἐν πίοιν δήμῳ,

ἐσθλόν, ὃς εἰσ’ ἐπὶ γῆν τε καὶ εὐρέα νῦτα θαλάσσης  
πάντῃ τῷ δὲ τυχόντι καὶ οὐ κ’ ἐς χεῖρας ἵκηται,  
τὸν δὲ ἀφειὲν ἀηκε, πολὺν δέ οἱ ὅπασεν ὅλβον.

Κάδμῳ δ’ Ἀρμοίη, θυγάτηρ χρυσέης Ἀφρο-  
δίτης,

975

Ίνῳ καὶ Σεμέλην καὶ Ἀγαυὴν καλλιπάρηον  
Ἄντοινόην θ’, ἦν γῆμεν Ἀρισταῖος βαθυχαίτης,  
γείνατο καὶ Πολύδωρον ἐνστεφάνῳ ἐνὶ Θήβῃ.

Κούρη δ’ Ὁκεανοῦ, Χρυσάορι καρτεροθύμῳ  
μιχθεῖσ’ ἐν φιλότητι πολυχρύσου Ἀφροδίτης,

980

Καλλιρόη τέκε παῖδα βροτῶν κάρτιστον ἀπάντων,  
Γηρυονέα, τὸν κτεῦνε βίη Ἡρακληίη

βοῶν ἔνεκ’ εἰλιπόδων ἀμφιρρύτῳ εἰν Ἐρυθείη.

## THEOGONY

amongst the undying gods, untroubled and unageing all his days.

And Perseïs, the daughter of Ocean, bare to unwearying Helios Circe and Aeëtes the king. And Aeëtes, the son of Helios who shows light to men, took to wife fair-cheeked Idyia, daughter of Ocean the perfect stream, by the will of the gods: and she was subject to him in love through golden Aphrodite and bare him neat-ankled Medea.

And now farewell, you dwellers on Olympus and you islands and continents and thou briny sea within. Now sing the company of goddesses, sweet-voiced Muses of Olympus, daughter of Zeus who holds the aegis.—even those deathless ones who lay with mortal men and bare children like unto gods.

Demeter, bright goddess, was joined in sweet love with the hero Iasion in a thrice-ploughed fallow in the rich land of Crete, and bare Plutus, a kindly god who goes everywhere over land and the sea's wide back, and him who finds him and into whose hands he comes he makes rich, bestowing great wealth upon him.

And Harmonia, the daughter of golden Aphrodite, bare to Cadmus Ino and Semele and fair-cheeked Agave and Autonoë whom long haired Aristaeus wedded, and Polydorus also in rich-crowned Thebe.

And the daughter of Ocean, Callirrhoë was joined in the love of rich Aphrodite with stout hearted Chrysaor and bare a son who was the strongest of all men, Geryones, whom mighty Heracles killed in sea-girt Erythea for the sake of his shambling oxen.

HESIOD

Τιθωνῷ δ' Ἡὸς τέκε Μέμνονα χαλκοκορυστίν,  
Αἴθιόπων βασιλῆα, καὶ Ἡμαθίωνα ἄγακτα. 985  
αὐτὰρ ὑπαὶ Κεφάλω φιτύσατο φαιδιμον νίόν,  
ἴθιμον Φαέθοντα, θεοῦς ἐπιείκελον ἄνδρα.  
τόν ῥα νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος ἥβης  
παῖδ' ἀταλὰ φρονέοντα φιλομμειδῆς Ἀφροδίτη  
ῶρτ' ἀναρεψαμένη, καὶ μιν ζαθέοις ἐνὶ νηοῖς 990  
ιηοπόλον νύχιον ποιήσατο, δαίμονα δῖον.

Κούρην δ' Λίγταο διοτρεφέος βασιλῆος  
Αἰσονίδης βουλῆσι θεῶν αἰειγενετάων  
ἥγε παρ' Λίγτεω, τελέσας στονύειτας ἀέθλους,  
τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερ- 995  
ἥνωρ,  
ὑβριστῆς Πελίης καὶ ἀτάσθαλος, ὁβριμοεργός.  
τοὺς τελέσας Ἰαωλκὸν ἀφίκετο, πολλὰ μογήσας,  
ἀκείης ἐπὶ νηὸς ἄγων ἐλικώπιδα κούρην  
Λίστοιδῆς, καὶ μιν θαλερὴν ποιήσατ' ἄκοιτιν.  
καὶ ῥ' ἡ γε δμηθεῖσ' ὑπ' Ἰήσονι, ποιμένι λαῶν, 1000  
Μῆδειον τέκε παῖδα, τὸν οὔρεσιν ἔτρεφε Χείρων  
Φιλυρίδης· μεγάλου δὲ Διὸς νόος ἔξετελεῖτο.

Αὐτὰρ Νηρῆος κοῦραι, ἀλίοιο γέροντος,  
ἢ τοι μὲν Φῶκον Ψαμάθη τέκε δῖα θεύων  
Λίακον ἐν φιλότητι διὰ χρυσέην Ἀφροδίτην, 1005  
Πηλέι δὲ δμηθεῖσα θεὰ Θέτις ἀργυρόπεζα  
γείνατ' Ἀχιλλῆα ρηξήνορα θυμολέοντα.

Αἶνείαν δ' ἄρ' ἔτικτεν ἐνστέφανος Κυθέρεια  
Ἄγχίση γῆρωι μιγεῖσ' ἐρατῆ φιλότητι  
Ἴδης ἐν κορυφῆσι πολυπτύχου ὑληέσσης. 1010

Κίρκη δ', Ἡελίου θυγάτηρ Ὑπεριονίδαο,  
γείνατ' Ὁδυσσῆος ταλασίφρονος ἐν φιλότητι  
Ἄγριον ἥδε Λατῶνον ἀμύμονά τε κρατερόν τε·

## THEOGONY

And Eos bare to Tithonus brazen-crested Memnon, king of the Ethiopians, and the Lord Emathion. And to Cephalus she bare a splendid son, strong Phaëthon, a man like the gods, whom, when he was a young boy in the tender flower of glorious youth with childish thoughts, laughter-loving Aphrodite seized and caught up and made a keeper of her shrine by night, a divine spirit.

And the son of Aeson by the will of the gods led away from Aeëtes the daughter of Aeëtes the heaven-nurtured king, when he had finished the many grievous labours which the great king, overbearing Pelias, that outrageous and presumptuous doer of violence, put upon him. But when the son of Aeson had finished them, he came to Ioleus after long toil bringing the coy-eyed girl with him on his swift ship, and made her his buxom wife. And she was subject to Jason, shepherd of the people, and bare a son Medeus whom Chiron the son of Philyra brought up in the mountains. And the will of great Zeus was fulfilled.

But of the daughters of Nereus, the Old man of the Sea, Psamathe the fair goddess, was loved by Aeacus through golden Aphrodite and bare Phœbus. And the silver-shod goddess Thetis was subject to Peleus and brought forth lion-hearted Achilles, the destroyer of men.

And Cytherea with the beautiful crown was joined in sweet love with the hero Anchises and bare Aeneas on the peaks of Ida with its many wooded glens.

And Circe the daughter of Helius, Hyperion's son, loved steadfast Odysseus and bare Agrius and Latinus who was faultless and strong : also she brought forth

## HESIOD

[Τηλέγονον δ' ἄρ' ἔτικτε διὰ χρυσέην Ἀφροδί-  
την.<sup>1]</sup>]

οἵ δι γαταὶ μάλα τῆλε μυχῷ μήσων Ἱεράων  
πᾶσιν Τυρσηοῖσιν ἀγαλμαῖσιν ἄνασσον. 1015

Ναυσίθοον δ' Ὁδυσῆν Καλυψὼν διὰ θεάων  
γείνατο Ναυσίνον τε μιγεῖσ' ἐρατῆ φιλότητι.

Αὗται μὲν θητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι  
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα. 1020

Νῦν δὲ γυναικῶν φῦλον ἀείσατε, ήδυέπειαι  
Μοῦσαι Ὄλυμπιάδες, κοῦραι Διὸς αἰγιώχοιο.

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## ΚΑΤΑΛΟΓΟΙ ΓΤΝΑΙΚΩΝ. ΙΟΙΑΙ

### 1.

*Scholiast on Apollonius Rhodius Arg. iii. 1086.*  
ὅτι Προμηθέως καὶ Ηροοῖς<sup>2</sup> νίὸς Δευκαλίων  
Ἡσίοδος ἐν πρώτῳ Καταλόγῳ φησί, καὶ ὅτι Δευ-  
καλιῶνος καὶ Πύρρας<sup>3</sup> Ἐλλην.

### 2.

*Ioannes Lydus,<sup>3</sup> de Mens. i. 13.* Λατίνους μὲν  
τοὺς ἐπιχωριάζοντας, Γραικοὺς δὲ τοὺς ἐλληνί-  
ζοντας ἐκάλουν ἀπὸ Λατίνου . . . καὶ Γραίκου τῶν  
ἀδελφῶν, ὡς φησιν Ἡσίοδος ἐν Καταλόγοις.

<sup>1</sup> Omitted by D, Eustathius, and Laurentian Scholiast on Apollonius Rhodius iii. 200. <sup>2</sup> Sittl: Πανδώρας, scholiast.

<sup>3</sup> An antiquarian writer of Byzantium, c. 490–570 A.D.

## CATALOGUES OF WOMEN AND EOIAE

Teleonus by the will of golden Aphrodite. And they ruled over the famous Tyrsenians, very far off in a recess of the holy islands.

And the bright goddess Calypso was joined to Odysseus in sweet love, and bare him Nausithoüs and Nausinoüs.

These are the immortal goddesses who lay with mortal men and bare them children like unto gods.

But now, sweet-voiced Muses of Olympus, daughters of Zeus who holds the aegis, sing of the company of women.

## THE CATALOGUES OF WOMEN AND EOIAE<sup>1</sup>

### 1.

That Deucalion was the son of Prometheus and Pronoea, Hesiod states in the first *Catalogue*, as also that Hellen was the son of Deucalion and Pyrrha.

### 2.

They came to call those who followed local manners Latins, but those who followed Hellenic customs Greeks, after the brothers Latinus and Graecus ; as Hesiod says :

<sup>1</sup> A catalogue of heroines each of whom was introduced with the words ἡ οἵη, "Or like her,"

## HESIOD

κούρη δ' ἐν μεγάροισιν ἀγανοῦ Δευκαλίωνος  
Πανδώρη Διὸς πατρί, θεῶν σημάντορι πάντων,  
μιχθεῖσ' ἐν φιλότητι τέκεν Γραικον μενεχάρμην.

### 3.

*Constantinus Porphyrogenitus*,<sup>1</sup> *de Them.* 2 p. 48 v.  
Μακεδονία ἡ χώρα (φνομάσθη) ἀπὸ Μακεδόνος  
τοῦ Διὸς καὶ Θνίας τῆς Δευκαλίωνος, ὡς φησιν  
'Ησίοδος.'

ἢ δ' ὑποκυσαμένη Διὸς γείνατο τερπικεραύνῳ  
νῦν δύω Μάγνητα Μακηδόνα θ' ἵππιοχάρμην,  
οἵ περ Πιερίην καὶ Ὄλυμπον δώματ' ἔναιον.

\* \* \* \*

Μάγνης δ' αὖ Δίκτυν τε καὶ ἀντίθεον Πολυ-  
δεκτεα.

### 4.

*Plutarch, Mor.* p. 747; *Schol. on Pindar Pyth.*  
iv. 263.

"Ελληνος δ' ἐγένοντο φιλοπτολέμου βασιλῆος  
Δῶρος τε Ξοῦθός τε καὶ Αἴολος ἵππιοχάρμης.  
Αἰολίδαι δ' ἐγένοντο θεμιστοπόλοι βασιλῆες  
Κρηθεὺς ἢδ' Ἀθάμας καὶ Σίσυφος αἰολόμητις  
Σαλμωνεύς τ' ἄδικος καὶ ὑπέρθυμος Περιήρης.

### 5.

*Scholiast on Apollonius Rhodius, Arg.* iv. 266. οἱ  
ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβασίλευον  
Θεσσαλίας, ὡς φησιν 'Εκαταῖος καὶ 'Ησίοδος.

### 6.

*Idem*, i. 482. 'Αλωιάδας . . . . 'Ησίοδος δὲ 'Αλω-  
έως καὶ 'Ιφιμεδείας κατ' ἐπίκλησιν, ταῖς δὲ ἀλη-

## CATALOGUES OF WOMEN AND EOLAE

"And in the palace Pandora the daughter of noble Deucalion was joined in love with father Zeus, leader of all the gods, and bare Graecus, staunch in battle."

### 3.

The district Macedonia took its name from Macedon the son of Zeus and Thyia, Deucalion's daughter, as Hesiod says:

"And she conceived and bare to Zeus who delights in the thunderbolt two sons, Magnes and Macedon, rejoicing in horses, who dwell round about Pieria and Olympus. . . . And Magnes again (begot) Dictys and godlike Polydectes."

### 4.

"And from Hellen the war-loving king sprang Dorus and Xuthus and Aeolus delighting in horses. And the sons of Aeolus, kings dealing justice, were Cretheus, and Athamas, and clever Sisyphus, and wicked Salmoneus and overbold Perieres."

### 5.

Those who were descended from Deucalion used to rule over Thessaly as Hecataeus and Hesiod say.

### 6.

Aloëadae. Hesiod said they were sons of Aloëus, called so after him,—and of Iphimedea, but in

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<sup>1</sup> Constantine VII. "Born in the Porphyry Chamber," 905-959 A.D.

# HESIOD

θείας Ποσειδῶνος καὶ Ἰφιμεδείας ἔφη, καὶ Ἀλον  
πόλιν Λίτωλίας ὑπὸ τοῦ πατρὸς αὐτῶν ἐκτίσθαι.

7.

*Berlin Papyri* 7497 and *Oxyrhynchus Papyri*, 421.<sup>1</sup>

[Εὔρυνόμη Νίσον θυγάτηρ Ήανδιονίδαο,  
[τὴν πᾶσαν τέχνην ἐδιδάξατο Παλλὰς Ἄθηνη,  
[μήδεα ἴδμοσύνην τ' ἐπί· οἰδ]ε<sup>2</sup> γαρ ἵσα θεοῖσι. 5  
[θεσπεσίη δ' ὁδμὴ παρὰ εἴ]ματος ἀργυφεοῦ  
[ὄρυντο κινυμένης βλεφάρων | δ' ἀπὸ εἶδος ἥητο.  
[τῆς δ' ἄρ Γλαῦκος Ἄθηναίης πειρήσατο βουλαῖς,  
βοῦς ἐλάστα[ς· ἀλλ' οὐ τι Διὸ]ς νόον αἰγιόχοιο  
ἔγνω· ὁ μ[ὲν δώροις διξ]ήμενος ἥλθε γυναικά 10  
βουλῇ Ἄθηναίης· ὁ δ' ἄναξ] νεφεληγερέτα Ζεὺ[ς  
ἀθανάτων [ἀνένευε κ]αρήατι μήποτ' ὅπάτ[ρους]<sup>3</sup>  
ἔσσεσθαι π[αῦδας . . .]γτον Σισυφίδαο.  
ἢ δὲ Ποσε[ιδαῶνος ἐν] ἀγκοίνησι μιγεῖσα  
Γλαύκου ἐν<sup>4</sup> [οἴκῳ ἔτικτεν] ἀμυμόνα Βελλ[εροφόν-  
την 15  
ἔξοχον ἀνθ[ρώπων . . .]κτημι ἐπ' ἀπείρονα π[όντον].  
τῷ δὲ καὶ η[λάσκοιτι πα]τὴρ πόρε Πήγασο[ν, ὃς  
δὴ]  
ῶκύτατον [πτερύγεσσι φέρων γέ] μιν ἔπτε[τ' ἀτείρης  
πάντη ἀν[ὰ χθονὶ . . . ἐπεὶ ιύτ' ἀ]ύται ἵαλ[λε  
σὶν τῷ πῦρ πνείουσαν ἐλῶν κατέπεφνε Χίμειραν, 20  
γῆμε δὲ π[αῦδα φίλην μεγαλητόρος Ἰοβάταο  
αἰδοίον βασ[ιλῆος  
κοίρανος α . . .  
ἢ τέ[κε . . .

<sup>1</sup> *Berlin Papyri*, 7497 (left-hand fragment) and *Oxyrhynchus Papyri*, 421 (right-hand fragment). For the restoration see *Class. Quart.* vii. 217–8.

<sup>2</sup> οἰδ]ε : ]τε, *Ox. Pap.*      <sup>3</sup> ὄπα[τρους, ὀπασ]σαι, *O.c. Pap.*

<sup>4</sup> Γλαυκῷ εψ (not ετ), *Berl. Pap.*

## CATALOGUES OF WOMEN AND EOIAE

reality, sons of Poseidon and Iphimedea, and that Alus a city of Aetolia was founded by their father.

### 7.

"... Eurynome the daughter of Nisus, Pandion's son, to whom Pallas Athena taught all her art, both wit and wisdom too; for she was as wise as the gods. A marvellous scent rose from her silvern raiment as she moved, and beauty was wafted from her eyes. Her, then, Glaucus sought to win by Athena's advising, and he drove oxen<sup>1</sup> for her. But he knew not at all the intent of Zeus who holds the aegis. So Glaucus came seeking her to wife with gifts; but cloud-driving Zeus, king of the deathless gods, bent his head in oath that the . . . son of Sisyphus should never have children born of one father.<sup>2</sup> So she lay in the arms of Poseidon and bare in the house of Glaucus blameless Bellerophon, surpassing all men in . . . over the boundless sea. And when he began to roam, his father gave him Pegasus who would bear him most swiftly on his wings, and flew unwearying everywhere over the earth, for like the gales he would course along. With him Bellerophon caught and slew the fire-breathing Chimera. And he wedded the dear child of the great-hearted Iobates, the worshipful king . . . lord (of) . . . and she bare. . . ."

<sup>1</sup> As the price to be given to her father for her: so in *Iliad* xviii. 593 maidens are called "earners of oxen." Possibly Glaucus, like Alas (fr. 68, ll. 55 ff.), raided (*βοῦς ἐλάσας*) the cattle of others.

<sup>2</sup> i.e. Glaucus should father the children of others. The curse of Aphrodite on the daughters of Tyndareus (fr. 67) may be compared.

## HESIOD

### 8.

*Scholiast on Apollonius Rhodius Arg. iv. 57.* τὸν δὲ Ἐνδυμίωνα Ἡσίοδος μὲν Ἀεθλίου τοῦ Διὸς καὶ Καλύκης, παρὰ Διὸς εἰληφότα τὸ δῶρον ἵν δ' αὐτῷ θανάτου ταμίης ὅτε μέλλοι ὀλέσθαι.

### 9.

*Scholiast Ven. on Homer, Il. xi. 750.* Ἀκτορίωνε Μολίονε. . . Ἡσίοδος Ἀκτορος κατ' ἐπίκλησιν καὶ Μολιόνης αὐτοὺς γεγενεαλόγηκεν, γόνῳ δὲ Ησειδῶνος.

*Porphyrius, Quaest. Hom. ad Iliad. part., 265.* Ἄρισταρχος δὲ διδύμους ἀκούει οὐχ . . . οἷοι ἦσαν καὶ οἱ Διόσκοροι, ἀλλὰ τοὺς διφτεῖς, δύω ἔχοντας σώματα, Ἡσιόδῳ μάρτυρι χρόμενος, καὶ τοὺς συμπεφυκότας ἀλλήλοις.

### 10.

*Scholiast on Apollonius Rhodius, Arg. i. 156.* Ἡσίοδος δὲ μεταβληθέντα εἴς τινα τῶν συνίθων μορφῶν ἐπικαθεσθῆναι τῷ ὄμφαλῷ τοῦ ξυγοῦ τῶν Ἡρακλέους ἵππων, βουλόμενον εἰς μάχην καταστῆναι τῷ ἥρωι, τὸν δὲ Ἡρακλέα καιρίως αὐτὸν κατατοξεῦσαι τῆς Ἀθηνᾶς ὑποδειξάσης. φησὶ δὲ οὕτως·

Περικλύμενόν τ' ἀγέρωχον  
ὅλβιον, φέ πόρε δῶρα Ποσειδάων ἐνοσίχθων  
παντοῖ· ἄλλοτε μὲν γὰρ ἐν ὄριθεστι φάνεσκεν  
αἰετός, ἄλλοτε δ' αὗτε πελέσκετο, θαῦμα ἰδέ-  
σθαι,  
μύρμηξ, ἄλλοτε δ' αὗτε μελισσέων ἀγλαὰ φῦλα,  
ἄλλοτε δ' αἰνὸς ὄφις καὶ ἀμείλιχος. εἶχε δὲ δῶρα

## CATALOGUES OF WOMEN AND EOIAE

### 8.

Hesiod says that Endymion was the son of Aethlius the son of Zeus and Calyce, and received the gift from Zeus: “(To be) keeper of death for his own self when he was ready to die.”

### 9.

The two sons of Actor and Molione. . . . Hesiod has given their descent by calling them after Actor and Molione; but their father was Poseidon.

But Aristarchus is informed that they were twins, not . . . such as were the Dioseuri, but, on Hesiod’s testimony, double in form and with two bodies and joined to one another.

### 10.

But Hesiod says that he changed himself in one of his wonted shapes and perched on the yoke-boss of Heracles’ horses, meaning to fight with the hero; but that Heracles, secretly instructed by Athena, wounded him mortally with an arrow. And he says as follows :

“ . . . and lordly Periclymenus. Happy he! For earth-shaking Poseidon gave him all manner of gifts. At one time he would appear among birds, an eagle; and again at another he would be an ant, a marvel to see; and then a shining swarm of bees; and again at another time a dread relentless snake.

## HESIOD

*παντοῖ, οὐκ ὀνομαστά, τά μιν καὶ ἔπειτα δόλωσε  
βουλῇ Ἀθηναίης.*

11.

*Stephanus of Byzantium, s.v. Γερηνία.*  
κτεῖνε δὲ Νηλῆος ταλασίφρονος νίέας ἐσθλοὺς  
ἔνδεκα, δωδέκατος δὲ Γερήμος ἵππότα Νέστωρ  
ξεῖνος ἐὼν ἐτύχησε παρ' ἵπποδάμοισι Γερηνοῖς.

\* \* \* \*

*Νέστωρ οἶος ἄλυξεν ἐν ἀνθεμόεντι Γερήνῳ.*

12.

*Eustathius, Hom. 1796. 39.*  
Τηλεμάχῳ δ' ἄρ' ἐτικτεν ἐύζωνος Πολυκάστη,  
Νέστορος ὑπλοτάτη κούρῃ Νηλημάδαο,  
Περσέπολιν μιχθεῖσα διὰ χρυσέην Ἀφροδίτην.

13.

*Scholiast on Homer, Od. xii. 69.* Τυρὸν ἡ Σαλμονέως ἔχουσα δύο παιᾶς ἐκ Ησειδώνος, Νηλέα  
τε καὶ Πελίαν, ἔγημε Κρηθέα, καὶ ἵσχει παιᾶς  
ἐξ αὐτοῦ τρεῖς, Λίσονα καὶ Φέρητα καὶ Ἀμυθάονα.  
Λίσονος δὲ καὶ Πολυμήδης καθ' Ήσιόδον γίνεται  
Ιάσων.

Λίσων, ὃς τέκεθ' νίὸν Ἰήσονα, ποιμένα λαῶν,  
δὲ Χίρων ἔθρεψ' ἐνὶ Πηλίῳ ὑλήεντι.

14.

*Petrie Papyri (ed. Mahaffy), Pl. III. 3.*  
ἀγακλε]ιτοῦ ἄνακτος  
]ποδώκης δι' Ἀταλάντη  
Σχοινῆος θυγάτηρ, ]Χαρίτων ἀμαρύγματ' ἔχουσα,  
ώραιή περ ἐοῦσ' ἀπ]αναίνετο φῦλοι ὄμοιον  
ἀνδρῶν βουλομένη φεύγε]ιν γάμον ἀλφηστάων.

## CATALOGUES OF WOMEN AND EOLAE

And he possessed all manner of gifts which cannot be told, and these then ensnared him through the devising of Athene."

### 11.

"(Heracles) slew the noble sons of steadfast Neleus, eleven of them; but the twelfth, the horseman Gerenian Nestor chanced to be staying with the horse-taming Gerenians. . . Nestor alone escaped in flowery Geronon."

### 12.

"So well-girded Polycaste, the youngest daughter of Nestor, Neleus' son, was joined in love with Telecratus through golden Aphrodite and bare Persepolis."

### 13.

Tyro the daughter of Salmoneus, having two sons by Poseidon, Neleus and Pelias, married Cretheus, and had by him three sons, Aeson, Pheres and Amythaon. And of Aeson and Polymede, according to Hesiod, Iason was born.

"Aeson, who begot a son Iason, shepherd of the people, whom Chiron brought up in woody Pelion."

### 14.

" . . . of the glorious lord . . . fair Atalanta, swift of foot, the daughter of Schoenpus, who had the beaming eyes of the Graees, though she was ripe for wedlock rejected the company of her equals and sought to avoid marriage with men who eat bread."

## HESIOD

*Scholiast on Homer, Iliad xxiii. 683. νεώτερος  
οὖν Ἡσίοδος γυμνῶν εἰσάγων Ἰππομένη ἀγωνιζό-  
μενον Ἀταλάντῃ.*

*Papiri greci e latini, ii. No. 130 (2nd–3rd century).*

Τῷ δ' ἄρ' ἐπ' αὐτίκ' ἔπειτα τ]ανίσφυρ[ος] ὥρυντο  
κούρη<sup>1</sup>  
ἔξοχον εἶδος ἔχουσ]α· πολὺς δ' ἀμφίσταθ' ὅμιλος  
δεινὸν δερκομένη· θ]άμβος δ' ἔχε πάντας ὄρωντας.  
τῆς μὲν κινυμένης πν]οίη ζεφύρῳ χιτῶνα  
σιγαλόεντ' ἐλέλιξε πε]ρὶ στήθεσσ' ἀπαλοῖσι. 5 [10]  
στῆ δ' αὖθ' Ἰππομένης πολ]λὸς δ' ἐπεγείρετο λαός.  
τοὶ δὴ ἀκὴν ἥσαν Σχ]οινεὺς δὲ γέγωνε βοήσας·

Κέκλυτέ μεν πάντες ἡμ]ὲν ν[έ]οι ηδὲ γέροντες,  
ὄφρ' εἴπω τά με θυμὸς] ἐνὶ στήθεσσι κελεύει.  
‘Ιππομένης μνηστεύει] ἐμὴν ἐλικώπιδα κούρην. 10 [15]  
μῦθος δ' ὅσθ' ὑγιὴς νῦν] οἱ εἰρημένος ἔστω·  
οὐ μιν ἀέθλου ἄτερ κεκτ]ήσεται. εἰ δέ κεν οὗτος  
τικήσας θάνατόν τε φύγῃ καὶ] κῦδος ἀρέσθαι·  
ἀθάνατοι δώσσ' οἱ Ὄλύμ]πια δώματ' ἔχουσιν, 15 [20]  
ἡ τοι νοστήσοντι φίλην ἐις πατρίδα γαῖαν  
παῖδα φίλην δώσω, ἔτι δ' ὡκυ]πόδων σθένος ἵππων,  
τούς ἂν δόμονδ' ἄξει κει]μήλια· καὶ νύ κε θυμῷ  
τερφθείη μὲν ἔχων, αἰεὶ] δ' ἀιτηρὸν ἀεθλον  
μεμνέωτ' εὐφροσύνησι. πατὴρ] δ' ἀνδρῶν τε  
θεῶν τε 20 [25]

\* \* \* \*

<sup>1</sup> Slight remains of five lines precede line 1 in the original : after line 20 an unknown number of lines have been lost, and traces of a verse preceding line 21 are here omitted. Between lines 29 and 30 are fragments of six verses which do not suggest any definite restoration. The numbering of the original publication is given in brackets.

## CATALOGUES OF WOMEN AND EOIAE

Hesiod is therefore later in date than Homer since he represents Hippomenes as stripped when contending with Atalanta.<sup>1</sup>

"Then straightway there rose up against him the trim-ankled maiden (Atalanta), peerless in beauty : a great throng stood round about her as she gazed fiercely, and wonder held all men as they looked upon her. As she moved, the breath of the west wind stirred the shining garment about her tender bosom ; but Hippomenes stood where he was : and much people was gathered together. All these kept silence ; but Schoeneus cried and said :

"Hear me all, both young and old, while I speak as my spirit within my breast bids me. Hippomenes seeks my coy-eyed daughter to wife ; but let him now hear my wholesome speech. He shall not win her without contest ; yet, if he be victorious and escape death, and if the deathless gods who dwell on Olympus grant him to win renown, verily he shall return to his dear native land, and I will give him my dear child and strong, swift-footed horses besides which he shall lead home to be cherished possessions ; and may he rejoice in heart possessing these, and ever remember with gladness the painful contest. May the father of men and of gods (grant that splendid children may be born to him<sup>2</sup>)'

\* \* \* \*

<sup>1</sup> In the earliest times a loin-cloth was worn by athletes, but was discarded after the 14th Olympiad.

<sup>2</sup> The end of Schoeneus' speech, the preparations and the beginning of the race are lost.

HESIOD

δεξιτερῆ δ[ . . . . . . . . . . . . . . . . . .  
κ]αί μιν ἐπαύσσων ἐπ[ . . . . . . . . . . . .  
ῆχ' ὑποχωρήσας [ἐπ'] ἀριστερά. [τοῖς δ' ἀμέγαρτον  
ἀθλον ἔκειθ'. η μέν ρα π[οδώκης δι' Ἀταλάντη  
ἴετ' ἀναινομένη δῶρα [χρυσέης Ἀφροδίτης, 25 [31]  
τῷ δὲ περὶ Φυγῆς πέλε[το δρόμος, η μόροι εὑρεῖν  
ἡ]ὲ φυγεῖν· τῷ καὶ ρα δολ[οφρονέων προσέειπε.  
Ω θύγατερ Σχοινῆος, ἀμ[είλιχον ἥτορ ἔχουσα,  
δ]έξο τάδ' ἀγλαὰ δῶρα θε[ᾶς, χρυσέης Ἀφροδίτης  
αὐτὰρ ὁ [ρίμφα πό]δεσσι μ[ετελθὼν ἥκε τὸ  
πρῶτον, \* \* \* \* 30 [42]  
η δ' αὖψ' ὄσθ' Ἀρπνια μετ[αστρεφθεῖσα τὸ μῆλον  
ἔμμαρψ'. αὐτὰρ ὁ χειρὶ τὸ δεύτερον ἥ[κε χαμᾶξε.  
καὶ δὴ ἔχει δύο μῆλα ποδώκης δι' Ἀτ[αλάντη,  
ἐγγὺς δ' ἦν τέλεος· ὁ δὲ τὸ τρίτον ἥκε [χαμᾶξε,  
σὺν τῷ δ' ἔξεφυγεν θάνατον καὶ κ[ίρια μέλαιναν 35 [47]  
ἔστη δ' ἀμπνείων καὶ . . . . . . . . . . . .

15

*Strabo*, i. p. 42.  
καὶ κούρην Ἀράβοιο, τὸν Ἐρμάων ἀκάκητα  
γείνατο καὶ Θρονίη, κούρη Βήλου ἄνακτος.

16.

*Eustathius, Hom. 461. 2.*  
"Λργος ἄνυδρον ἐὸν Δαναὸς ποίησεν ἔινυδρον.

17

*Hecataeus<sup>1</sup> in Scholiast on Euripides, Orestes, 872.*  
οὐδὲ Λίγυπτος αὐτὸς μὲν οὐκ ἥλθεν εἰς Ἀργος,  
παιᾶς δὲ [ἀπέστειλεν], ως μὲν Ἡσίοδος ἐποίησε,  
πεντήκοντα.

<sup>1</sup> Of Miletus, flourished about 520 B.C. His work, a mixture of history and geography, was used by Herodotus.

## CATALOGUES OF WOMEN AND EOIAE

"on the right . . . and he, rushing upon her, . . . drawing back slightly towards the left. And on them was laid an unenviable struggle : for she, even fair, swift-footed Atalanta, ran scorning the gifts of golden Aphrodite ; but with him the race was for his life, either to find his doom, or to escape it. Therefore with thoughts of guile he said to her :

"O daughter of Schoeneus, pitiless in heart, receive these glorious gifts of the goddess, golden Aphrodite . . ."

\* \* \* \*

"But he, following lightly on his feet, cast the first apple<sup>1</sup> : and, swiftly as a Harpy, she turned back and snatched it. Then he cast the second to the ground with his hand. And now fair, swift-footed Atalanta had two apples and was near the goal ; but Hippomenes cast the third apple to the ground, and therewith escaped death and black fate. And he stood panting and . . ."

### 15.

"And the daughter of Arabus, whom worthy Hermaon begat with Thronia, daughter of the lord Belus."

### 16.

"Argos which was waterless Danaus made well-watered."

### 17.

Aegyptus himself did not go to Argos, but sent his sons, fifty in number, as Hesiod represented.

<sup>1</sup> Of the three which Aphrodite gave him to enable him to overcome Atalanta.

*Strabo*,<sup>1</sup> viii. p. 370. καὶ Ἀπολλόδωρος . . . φησίν . . . Ήσιόδον μέντοι καὶ Ἀρχίλοχον ἥδη εἰδέραι καὶ Ἑλληνας λεγομένους τοὺς σύμπαντας καὶ Πανέλληγρας, . . . περὶ τῶν Προιτίδων λέγοντα ώς Πανέλληγρες ἐμνήστενον αὐτάς.

*Apollodorus*, ii. 2. 1. 4. Ἀκρίσιος μὲν Ἀργους βασιλεύει, Ηροῦτος δὲ Τίρυνθος. καὶ γίνεται Ἀκρισίῳ μὲν ἐξ Ἐυρυδίκης τῆς Λακεδαιμονος Δανάη, Προίτῳ δὲ ἐκ Σθενεβοίας

Λυσίππη [τε] καὶ Ἰφινόη καὶ Ἰφιάρασσα αὗται δὲ . . . ἐμάνησαν, ώς μὲν Ἡσιόδος φησιν, ὅτι τὰς Διονύσου τελετὰς οὐ κατεδέχοντο.

*Probus*<sup>2</sup> on *Vergil, Eclogue* vi. 48. Has, quod Iunonis contempserant numen, insania exterritas, quae crederent se boves factas, patriam Argos reliquisse, postea a Melampode Amythaonis filio sanatas.

*Suidas s.v. μαχλοσύνη.*  
εἴνεκα μαχλοσύνης στυγερῆς τέρεν ὄλεσσαν ἄνθος.

*Eustathius, Hom.* 1746. 7.  
καὶ γάρ σφιν κεφαλῆσι κατὰ κυνὸς αἰνὸν ἔχενεν  
ἀλφὸς γάρ χρόα πάντα κατέσχεθεν, ἐκ δέ της  
χαῖται  
ἔρρεον ἐκ κεφαλέων, ψιλοῦτο δὲ καλὰ κάρηνα.

<sup>1</sup> The geographer; fl. c. 24 B.C.

<sup>2</sup> Fl. 56–88 A.D.; he is best known for his work on *Vergil*.

## CATALOGUES OF WOMEN AND EOLAE

18.<sup>1</sup>

• And Apollodorus says that Hesiod already knew that the whole people were called both Hellenes and Panhellenes, as when he says of the daughters of Proetus that the Panhellenes sought them in marriage.

Aerisius was king of Argos and Proetus of Tiryns. And Aerisius had by Eurydice the daughter of Lacedemon, Danae; and Proetus by Stheneboea "Lysippe and Iphinoë and Iphianassa." And these fell mad, as Hesiod states, because they would not receive the rites of Dionysus.

These (the daughters of Proetus), because they had scorned the divinity of Juno, were overcome with madness, such that they believed they had been turned into cows, and left Argos their own country. Afterwards they were cured by Melampus, the son of Amythaón.

"Because of their hideous wantonness they lost their tender beauty . . . For he shed upon their heads a fearful itch: and leprosy covered all their flesh, and their hair dropped from their heads, and their fair scalps were made bare."

<sup>1</sup> The Hesiadic story of the daughters of Proetus can be reconstructed from these notices. They were sought in marriage by all the Greeks (Panhellenes), but having offended Dionysus (or, according to Servius, Juno), were afflicted with a disease which destroyed their beauty (or were turned into cows). They were finally healed by Melampus.

## HESIOD

19.

*Scholiast on Homer, Il. xii. 292.* Εὐρώπην τὴν· Φοίνικος Ζεὺς θεασάμενος ἐν τινι λειμῶν μετὰ νυμφῶν ἄνθη ἀναλέγουσαν ἡράσθη καὶ κατελθὼν ἥλλαξεν ἑαυτὸν εἰς ταῦρον καὶ ἀπὸ τοῦ στόματος κρόκον ἔπνει· οὕτως τε τὴν Εὐρώπην ἀπατήσας ἐβάστασε καὶ διαπορθμεύσας εἰς Κρήτην ἐμίγη αὐτῇ· εἴθ' οὕτως συνώκισεν αὐτὴν Ἀστερίων τῷ Κρητῶν βασιλεῖ· γενομένη δὲ ἔγκυος ἐκείνη τρεῖς παιδας ἐγέννησε, Μίρων, Σαρπηδόνα καὶ Ῥαδάμανθυν. ἡ ἱστορία παρ' Ἡσιόδῳ καὶ Βακχυλίδῃ.

20.

*Scholiast on Apollonius Rhodius, Arg. ii. 178.* ὡς δὲ Ἡσίοδος φησιν, (Φινέύς) Φοίνικος τοῦ Ἀγίνορος καὶ Κασσιεπείας.

21.

*Apollodorus,<sup>1</sup> iii. 14. 4. 1.* Ἡσίοδος δὲ αὐτὸν (Ἀδωνιν) Φοίνικος καὶ Ἀλφεσιβοίας λέγει.

22.

*Porphyrius,<sup>2</sup> Quæst. Hom. ad Iliad. pert.* p. 189. ὡς παρ' Ἡσιόδῳ ἐν Γυναικῶν Καταλόγῳ ἐπὶ τῆς Ἀγίνορος παιδὸς Δημοδόκης

[Δημοδόκη] τὴν πλεῖστοι ἐπιχθονίων ἀνθρώπων μνήστευον καὶ πολλὰ καὶ ἀγλαὰ δῶρα ὀνόμηναν ἵφθιμοι βασιλῆς, ἀπειρέσιον κατὰ εἶδος.

<sup>1</sup> Apollodorus of Athens (fl. 144 B.C.) was a pupil of Aristarchus. He wrote a Handbook of Mythology, from which the extant work bearing his name is derived.

<sup>2</sup> Porphyry, scholar, mathematician, philosopher and historian, lived 233-305 (?) A.D. He was a pupil of the neo-Platonist Plotinus.

## CATALOGUES OF WOMEN AND EOIAE

### 19.

Zeus saw Europa the daughter of Phoenix gathering flowers in a meadow with some nymphs and fell in love with her. So he came down and changed himself into a bull and breathed from his mouth a crocus.<sup>1</sup> In this way he deceived Europa, carried her off and crossed the sea to Crete where he had intercourse with her. Then in this condition he made her live with Asterion the king of the Cretans. There she conceived and bore three sons, Minos, Sarpedon and Rhadamanthys. The tale is in Hesiod and Bacchylides.

### 20.

But according to Hesiod (Phineus) was the son of Phoenix, Agenor's son and Cassiopea.

### 21.

But Hesiod says that he (Adonis) was the son of Phoenix and Alphesiboea.

### 22.

As it is said in Hesiod in the Catalogue of Women concerning Demodocē the daughter of Agenor :

“ Demodocē whom very many of men on earth, mighty princes, wooed, promising splendid gifts, because of her exceeding beauty.”

<sup>1</sup> The crocus was to attract Europa, as in the very similar story of Persephone : cp. *Homeric Hymns* ii. lines 8 ff.

## HESIOD

23.

*Apollodorus*, iii. 5. 6. 2. Ἡσίοδος δὲ δέκα μὲν νίούς, δέκα δὲ θυγατεράς (Ἄμφιονος καὶ Νιόβης).

*Aelian*,<sup>1</sup> *Var. Hist.* xii. 36. Ἡσίοδος δὲ (λέγεται) ἐννέα (ἄρρενας) καὶ δέκα (κόρας), εἰ μὴ ἄρα οὐκ ἐστὶν Ἡσιόδου τὰ ἔπη, ἀλλ’ ως πολλὰ καὶ ἄλλα κατέψευσται αὐτοῦ.

24.

*Scholiast on Homer*, *Il.* xxiii. 679. καὶ Ἡσίοδος δέ φησιν ἐν Θήβαις αὐτοῦ (Οἰδίποδος) ἀποθανόντος, Ἀργείαν τὴν Ἀδράστου σὺν ἄλλοις ἐλθεῖν ἐπὶ τὴν κηδείαν τοῦ Οἰδίποδος.

25.

*Herodian*,<sup>2</sup> *in Etymologicum Magnum*, p. 60, 40. Εἴλαρίδην Τιτνόν.

26.

*Argument: Pindar, Ol.* xiv. Κηφισὸς δὲ ποταμὸς ἐν Ὀρχομενῷ, ἔνθα καὶ αἱ Χάριτες τιμῶνται ταύταις Ἐπέοκλος ὁ Κηφισοῦ τοῦ ποταμοῦ πρῶτος ἔθυσεν, ως φησιν Ἡσίοδος.

*Schol. on Homer*, *Il.* ii. 522.

ὅστε Λιλαίηθεν προΐει καλλίρροον ὕδωρ.

*Strabo*, ix. 424.

ὅστε παρὲκ Πανοπῆα διὰ Γλίχωνά τ’ ἐρυμνὴν καί τε δι’ Ἔρχομενοῦ εἰλιγμένος εἶσι δράκων ὡς.

27.

*Scholiast on Homer*, *Il.* vii. 9. ὁ γὰρ τοῦ Μενεθίου πατὴρ Ἀργίθοος Βοιωτὸς ἦν κατοικῶν Ἀρινην· ἔστι δὲ αὕτη Βοιωτίας, ως καὶ Ἡσίοδός φησιν.

## CATALOGUES OF WOMEN AND EOIAE

23.

Hesiod says that (the children of Amphion and Niobe) were ten sons and ten daughters.

But Hesiod says they were nine boys and ten girls;—unless after all the verses are not Hesiod's but are falsely ascribed to him as are many others.

24.

And Hesiod says that when Oedipus had died at Thebes, Argea the daughter of Adrastus came with others to the funeral of Oedipus.

25.

Tityos the son of Elara.

26.

Cephisus is a river in Orchomenus where also the Graces are worshipped. Eteocelus the son of the river Cephisus first sacrificed to them, as Hesiod says: “which from Lilaea spouts forth its sweet-flowing water . . . And which flows on by Panopeus and through fenced Glechon and through Orchomenus, winding like a snake.”

27.

For the father of Menesthius, Areithoës was a Boeotian living at Arnae; and this is in Boeotia, as also Hesiod says.

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<sup>1</sup> Priest at Praeneste. He lived c. 170–230 A.D.

<sup>2</sup> Son of Apollonius Dyscolus, lived in Rome under Marcus Aurelius. His chief work was on accentuation.

## HESIOD

28.

*Stephanus of Byzantium.*<sup>1</sup> Ὁγχηστός· ἄλσος· . . . κεῖται δὲ ἐν τῇ Ἀλιαρτίων χώρᾳ, ἴδρυθὲν δὲ ὑπὸ Ὁγχηστοῦ τοῦ Βοιωτοῦ, ὡς φησιν Ἡσίοδος.

29.

*Stephanus of Byzantium.* Λίγά . . . ἔστι καὶ Αἰγαῖον πεδίον συνάπτον τῇ Κίρρᾳ, ὡς Ἡσίοδος.

30.

*Apollodorus*, ii. 1. 1. 5. Ἡσίοδος δὲ τὸν Ηελασγὸν αὐτόχθονά φησιν εἶναι.

31.

*Strabo*, v. p. 221. τῷ δ' Ἐφόρῳ τοῦ ἐξ Ἀρκαδίας εἶναι τὸ φῦλον τοῦτο (τοὺς Ηελασγούς) ὑπέξειν Ἡσίοδος· φησὶ γάρ·

νίέες ἔξεγένορτο Λυκάοος ἀντιθέοιο  
ὅν ποτε τίκτε Πελασγός.

32.

*Stephanus of Byzantium.* Παλλάντιον· πόλις Ἀρκαδίας, ἀπὸ Πάλλαρτος, ἐνὸς τῶν Λυκάοος παίδων, ὡς Ἡσίοδος.

33.

Φέλλον ἐνμελίην τέκετο κλειτὴ Μελίβοια.

34.

*Herodian, On Peculiar Diction*, p. 18. παρ' Ἡσιόδῳ ἐν δευτέρῳ (Καταλόγῳ)  
οὐ πρόσθε φανῆν ἔγτοσθεν ἔκενθον.

<sup>1</sup> Author of a geographical lexicon, produced after 400 A.D., and abridged under Justinian.

## CATALOGUES OF WOMEN AND EOIAE

28.

Onchestus: a grove.<sup>1</sup> It is situate in the country of Haliartus and was founded by Onchestus the Boeotian, as Hesiod says.

29.

There is also a plain of Aega bordering on Cirrha, according to Hesiod.

30.

But Hesiod says that Pelasgus was autochthonous.

31.

That this tribe (the Pelasgi) were from Arcadia, Ephorus states on the authority of Hesiod; for he says:

"Sons were born to god-like Lycaon whom Pelasgus once begot."

32.

Pallantium. A city of Arcadia, so named after Pallas, one of Lycaon's sons, according to Hesiod.

33.

"Famous Meliboea bare Phellus the good spear-man."

34.

In Hesiod in the second Catalogue:

"Who once hid the torch<sup>2</sup> within."

<sup>1</sup> Sacred to Poseidon. For the custom observed there, cp. *Homeric Hymns* iii. 231 ff.   <sup>2</sup> The allusion is obscure.

## HESIOD

35.

*Herodian, On Peculiar Diction*, p. 42. Ἡσίδος  
ἐν τρίτῳ (Καταλόγῳ)  
νοῦθος δὲ ποδῶν ὑπόδουπος ὀρώρει.

36.

*Apollonius Dyscolus*,<sup>1</sup> *On the Pronoun*, p. 125.  
σφὶν δ' αὐτοῖς μέγα πῆμα.

37.

*Scholiast on Apollonius Rhodius*, Arg. i. 15. οὗτε  
"Ομηρος οὗτε Ἡσίδος . . . λέγονσι τὸν Ἰφικλον  
σὺν τοῖς Λρυγοναύταις.

38.

"Eratosthenes,"<sup>2</sup> *Catost.* xix. p. 124. Κριός] οὗτος  
ὁ Φρίξον διακομίσας καὶ "Ελλην" ἄφθιτος δὲ  
ῶν ἐδόθη αὐτοῖς ὑπὸ Νεφέλης τῆς μητρός· εἶχε  
δὲ χρυσῆν δοράν, ὡς Ἡσίδος καὶ Φερεκύδης  
εἰρήκασιν.

39.

*Scholiast on Apollonius Rhodius*, Arg. ii. 181.  
πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίδος ἐν μεγάλαις  
Ἡοίαις, ὅτι Φρίξω τὴν ὄδὸν ἐμίγνυσεν, ἐν δὲ τῷ γ'  
Καταλόγῳ, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὥψεως  
προέκρινεν.

*Ib.* παιᾶς δέ φησιν αὐτῷ γενέσθαι Ἡσίδος  
δύο, Θυνὸν καὶ Μαριανδυνόν.

<sup>1</sup> Apollonius "the Crabbed" was a grammarian of Alexandria under Hadrian. He wrote largely on Grammar and Syntax.

## CATALOGUES OF WOMEN AND EOIAE

35.

Hesiod in the third Catalogue writes :

"And a resounding thud of feet rose up."

36.

"And a great trouble to themselves."

37.

Neither Homer nor Hesiod speak of Iphielus as amongst the Argonauts.

38.

The Ram. This it was that transported Phrixus and Helle. It was immortal and was given them by their mother Nephele, and had a golden fleece, as Hesiod and Pherecydes say.

39.

Hesiod in the Great Eoiae says that Phineus was blinded because he revealed to Phrixus the road ; but in the third Catalogue, because he preferred long life to sight.

Hesiod says he had two sons, Thynus and Mariandynus.

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<sup>2</sup> 275-195 (?) B.C., mathematician, astronomer, scholar, and head of the Library at Alexandria.

## HESIOD

*Ephorus*<sup>1</sup> in *Strabo*, vii. 302. ‘Ησίοδον δ’ ἐν τῇ καλουμένῃ γῆς περιόδῳ τὸν Φινέα ὑπὸ τῶν ‘Αρπυιῶν ἄγεσθαι—

γλακτοφάγων ἐς γαῖαν ἀπήνας οἰκῦ ἔχόντων.

40.

*Strabo*, vii. p. 300.  
Αἴθιοπάς τε Λίγυς τε ἵδε Σκύθας ἵππημολγούς.

41.

*Apollodorus*, i. 9. 21. 6. διωκομένων δὲ τῶν ‘Αρπυιῶν ἡ μὲν κατὰ Πελοπόννησον εἰς τὸν Τίγρην ποταμὸν ἐμπίπτει, ὃς νῦν ἀπ’ ἐκείνης ‘Αρπυς καλεῖται· ταύτην δὲ οἱ μὲν Νικοθόην, οἱ δὲ ‘Αελλόπουν καλοῦσιν. ἡ δὲ ἔτέρα καλουμένη ‘Ωκυπέτη, ώς δὲ ἔνιοι ‘Ωκυθόη (‘Ησίοδος δὲ λέγει αὐτὴν ‘Ωκυπόδην), αὕτη κατὰ τὴν Προποντίδα φεύγουσα μέχρι ‘Εχινάδων ἥλθε νήσων, αἱ νῦν ἀπ’ ἐκείνης Στροφάδες καλοῦνται.

42.

*Scholiast on Apollonius Rhodius, Arg.* ii. 297, 296. ὅτι δὲ ηὔξαντο οἱ περὶ Ζήτην τῷ Διὶ στραφέντες λέγει καὶ ‘Ησίοδος·

ἔνθ’ οἵ γ’ εὐχέσθην Αἰνηίῳ ὑψιμέδοντι.

‘Απολλώνιος μὲν οὖν τὴν ἀποστρέψασαν τοὺς περὶ Ζήτην Ἰριν λέγει, ‘Ησίοδος δὲ ‘Ερμῆν.

οἱ δὲ Στροφάδας φασὶν αὐτὰς κεκλῆσθαι, καθὸ ἐπιστραφέντες αὐτόθι ηὔξαντο τῷ Διὶ καταλαβεῖν

<sup>1</sup> Of Cyme. He wrote a universal history covering the period between the Dorian Migration and 340 B.C.

## CATALOGUES OF WOMEN AND EOIAE

Hesiod, in the so-called Journey round the Earth, says that Phineus was brought by the Harpies "to the land of milk-feeders<sup>1</sup> who have waggons for houses."

40.

"The Aethiopians and Ligurians and mare-milking Seythians."

41.

As they were being pursued, one of the Harpies fell into the river Tigres, in Peloponnesus which is now called Harpys after her. Some call this one Nicothoë, and others Aëllopus. The other who was called Oeypete, or as some say Oeythoë (though Hesiod calls her Oeypus), fled down the Propontis and reached as far as to the Echinades islands which are now called because of her, Strophades (Turning Islands).

42.

Hesiod also says that those with Zetes<sup>2</sup> turned and prayed to Zeus:

"There they prayed to the lord of Aenos who reigns on high."

Apollonius indeed says it was Iris who made Zetes and his following turn away, but Hesiod says Hermes.

Others say (the islands) were called Strophades, because they turned there and prayed Zeus to seize

<sup>1</sup> i.e. the nomad Seythians, who are described by Herodotus as feeding on mares' milk and living in caravans.

<sup>2</sup> Zetes and Calais, sons of Boreas, who were amongst the Argonauts, delivered Phineus from the Harpies. The Strophades ("Islands of Turning") are here supposed to have been so called because the sons of Boreas were there turned back by Iris from pursuing the Harpies.

## HESIOD

τὰς Ἀρπυίας. κατὰ δὲ Ἡσιόδον . . . οὐ κτείνονται.

43.

*Philodemus*,<sup>1</sup> *On Piety*, 10. οὐδ' Ἡσιόδῳ μή τις ἐγγελᾶ, ὃς . . . ἦ καὶ τῶν Κατονδαίων καὶ τῶν Πυγμαίων μνημονεύει.

44.

*Strabo*, i. p. 43. 'Ἡσιόδου δ' οὐκ ἄν τις αἰτιάσαιτο ἄγνοιαν Ἡμίκυνας λέγοντος καὶ Μακροκεφάλους καὶ Πυγμαίους.

45.

*Scholiast on Apollonius Rhodius, Arg.* iv. 284. 'Ἡσιόδος δὲ διὰ Φάσιδος αὐτοὺς (τοὺς Ἀργοτύτας) εἰσπεπλευκέραι λέγει.

*Id.* iv. 259. 'Ἡσιόδος δὲ . . . διὰ τοῦ Ὄκεανοῦ . . . ἐλθεῖν αὐτοὺς εἰς Λιβύην καὶ βαστάσαντες τὴν Ἀργὸν εἰς τὸ ἡμέτερον πέλαγος γενέσθαι.

46.

*Id.* iii. 311. φησὶ δὲ Ἀπολλώνιος 'Ἡσιόδῳ ἐπόμενος ἐπὶ τοῦ ἄρματος τοῦ Ἡλίου εἰς τὴν κατὰ Τυρρηνίαν κειμένην νῆσον τὴν Κίρκην ἐλθεῖν. 'Εσπερίαν δὲ αὐτὴν εἶπεν, ἐπεὶ πρὸς δυσμὰς κεῖται.

47.

*Scholiast on Apollonius Rhodius, Arg.* iv. 892. ἥκολούθησεν 'Ἡσιόδῳ οὔτως ὀνομάζοντι τὴν νῆσον τῶν Σειρήνων—

νῆσον ἐς Ἀνθεμόεσσαν, ἵνα σφίσι δῶκε Κρονίων. ὀνόματα δὲ αὐτῶν, Θελξιόπη ἢ Θελξινόη, Μολπή, Ἀγλαίφωνος.

<sup>1</sup> An Epicurean philosopher, fl. 50 B.C.

## CATALOGUES OF WOMEN AND EOIAE

the Harpies. But according to Hesiod . . . they were not killed.

43.

Nor let anyone mock at Hesiod who mentions . . . or even the Troglodytes and the Pygmies.

44.

No one would accuse Hesiod of ignorance though he speaks of the Half-dog people and the Great-Headed people and the Pygmies.

45.

But Hesiod says they (the Argonauts) had sailed in through the Phasis.

But Hesiod (says) . . . they came through the Ocean to Libya, and so, carrying the Argo, reached our sea.

46.

Apollonius, following Hesiod, says that Circe came to the island over against Tyrrhenia on the chariot of the Sun. And he called it Hesperian, because it lies towards the west.

47.

He (Apollonius) followed Hesiod who thus names the island of the Sirens :

"To the island Anthemoessa (Flowery) which the son of Cronos gave them."

And their names are Thelxiope or Thelxinoe, Molpe and Aglaophonus.<sup>1</sup>

<sup>1</sup> "Charming-with-her-voice" (or "Charming-the-mind"), "Song," and "Lovely-sounding."

## HESIOD

*Scholiast on Homer, Od. xii. 168.* ἐντεῦθεν Ἡσίοδος καὶ τὸν ἀνέμους θέλγειν αὐτὰς ἔφη.

48.

*Scholiast on Homer, Od. i. 85.* τὴν μὲν γὰρ Ὁγυγίαν ἐντὸς εἶναι πρὸς ἐσπέραν, τὴν δὲ Ὁγυλίαν κατὰ Κρήτην Ἡσίοδος φησι κεῖσθαι·

[πόν]τον δ' Ὁγύλιον ἥδ' Ὁγυλίην . . . νῆσον.

49.

*Id. Od. vii. 54.* Ἡσίοδος δὲ ἀδελφὴν Ἀλκινόου τὴν Ἀρήτην ὑπέλαβεν.

50.

*Schol. on Pindar, Ol. x. 46.*

τὴν δ' Ἀμαρυγκείδης Ἰππόστρατος, ὅξος Ἀρηος,  
Φυκτέος ἀγλαὸς νίος, Ἐπειῶν ὄρχαμος ἀνδρῶν . . .

51.

*Apollodorus i. 8. 4. 1.* Ἀλθαίας δὲ ἀποθανούσης ἔγημεν Οἰνεὺς Περίβοιαν τὴν Ἰππονόου. ταύτην δὲ . . . Ἡσίοδος . . . ἐξ Ὄλένου τῆς Ἀχαίας, ἐφθαρμένην ὑπὸ Ἰπποστράτου τοῦ Ἀμαρυγκέως, Ἰππόνουν τὸν πατέρα πέμψαι πρὸς Οἰνέα πόρρω τῆς Ἑλλάδος ὄντα ἐντειλάμενον ἀποκτεῖναι.

φέκεε δ' Ὄλενίην πέτρην ποταμοῦ παρ' ὅχθας  
εὐρῆος Πείροιο.

52.

*Diodorus<sup>1</sup> v. 81.* ἦν δ' ὁ Μακαρεὺς νίος μὲν Κρινάκου τοῦ Διός, ὡς φησιν Ἡσίοδος . . ., κατοικῶν δ' ἐν Ὄλένῳ τῆς τότε μὲν Ἰάδος, νῦν δ' Ἀχαίας καλούμενης.

<sup>1</sup> Diodorus Siculus, fl. 8 B.C., author of an universal history ending with Caesar's Gallic Wars.

## CATALOGUES OF WOMEN AND EOLAE

Hence Hesiod said that they charmed even the winds.

48.

Hesiod says that Ogygia is within towards the west, but Ogylia lies over against Crete: ". . . the Ogylian sea and . . . the island Ogylia."

49.

Hesiod regarded Arete as the sister of Aleinous.

50.

Her Hippostratus (did wed), a scion of Ares, the splendid son of Phytes, of the line of Amarynces, leader of the Epeians.

51.

When Althea was dead, Oeneus married Periboea, the daughter of Hippomous. Hesiod says that she was seduced by Hippostratus the son of Amarynees and that her father Hippomoüs sent her from Olenus in Achaea to Oeneus because he was far away from Hellas, bidding him kill her.

"She used to dwell on the cliff of Olenus by the banks of wide Peirus."

52.

Macareus was a son of Crinicus the son of Zeus as Hesiod says . . . and dwelt in Olenus in the country then called Ionian, but now Achaeian.

## HESIOD

53.

*Scholiast on Pindar, Nem. iii. 21.* περὶ τῶν Μυρμιδόνων Ἡσίοδος μὲν οὕτω φησίν·

ἢ δ' ὑποκυσαμένη τέκεν Λιακὸν ἵππιοχάρμην.  
αὐτὰρ ἐπεί ρ' ἥβης πολυηράτου ἵκετο μέτρον,  
μοῦνος ἐὼν ἥσχαλλε· πατὴρ δ' ἀνδρῶν τε βεῶν  
τε,

ὅσσοι ἔσαν μύρμικες ἐπηράτου ἐνδοθι νήσου,  
τοὺς ἄνδρας ποίησε βαθυζώνους τε γυναικας. 5  
οἱ δῆ τοι πρῶτοι ζεῦξαν νέας ἀμφιελίσσας,  
πρῶτοι δ' ἴστι ἔθεν νηὸς πτερὰ ποντοπόροιο.

54.

*Polybius v. 2.*

'Λιακίδας πολέμῳ κεχαρηότας ἡύτε δαιτί.

55.

*Porphyrius, Quaest. Hom. ad Iliad. pertin.* p. 93.  
συντόμως δὲ τὰ αἰσχρὰ δεδίλωκε μιγῆραι οὐκ  
ἐθελούσῃ, ἀλλ' οὐχ ὕσπερ Ἡσίοδος τὰ περὶ τοῦ  
Πηλέως καὶ τῆς Ἀκάστου γυναικὸς διὰ μακρῶν  
ἐπεξελθών.

56.

*Schol. on Pindar, Nem. iv. 95.*

ἢδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βούλιή,  
αὐτὸν μὲν σχέσθαι, κρύψαι δ' ἀδόκητα μάχαιραν  
καλήν, ἵνα οἱ ἔτενξε περίκλυτος Ἀμφιγυηεις,  
ώς τὴν μαστεύων οἶος κατὰ Πήλιον αἴπὺ  
αἴψ' ὑπὸ Κενταύροισιν ὀρεσκόοισι δαμείη.

57.

*Voll. Herculane. (Papyri from Herculaneum), 2nd Collection, viii. 105.* οἱ δὲ τὰ Κύπρια ποιήσας Ἡρα

## CATALOGUES OF WOMEN AND EOIAE

53.

Concerning the Myrmidons Hesiod speaks thus :  
“ And she conceived and bare Aeacus, delighting in horses. Now when he came to the full measure of desired youth, he chafed at being alone. And the father of men and gods made all the ants that were in the lovely isle into men and wide-girdled women. These were the first who fitted with thwarts ships with curved sides, and the first who used sails, the wings of a sea-going ship.”

54.

“ The sons of Aeacus who rejoiced in battle as though a feast.”

55.

He has indicated the shameful deed briefly by the phrase “ to lie with her against her will,” and not like Hesiod who recounts at length the story of Peleus and the wife of Acastus.

56.

“ And this seemed to him (Acastus) in his mind the best plan ; to keep back himself, but to hide beyond guessing the beautiful knife which the very famous lame One had made for him, that in seeking it alone over steep Pelion, he (Peleus) might be slain forthwith by the mountain-bred Centaurs.

57.

The author of the *Cypria*<sup>1</sup> says that Thetis avoided

<sup>1</sup> The first epic in the “ Trojan Cycle ” : like all ancient epics it was ascribed to Homer, but also, with more probability, to Stasinus of Cyprus.

## HESIOD

χαριζομένην (Θέτιν) φεύγειν αὐτοῦ (Διὸς) τὸι  
γάμον. Δία δὲ ὁμόσαι χολωθέντα διότι θυητῷ  
συνοικίσει. καὶ παρ' Ἡσιόδῳ δὲ κεῖται τὸ παρα-  
πλήσιον.

58. -

*Strassburg Greek Papyri* 55 (2nd cent. A.D.).

Φθίην ἔξικετο, μητέρα μῆλων,  
πολλὰ κ]τίματ' ἄγων ἔξ εύρυχόρου Ἰαωλκοῦ  
[Ηηλεὺς] Αἰακίδης, φίλος ἀθανάτοισι θεοῖσιν,  
λαοῖσιν] δὲ ἵδουσιν ἀγαίετο θυμὸς ἀπασιν,  
ώς τε πό]λιν ἀλάπαξεν ἐύκτιτον ὡς τ' ἐτέλεσσεν 5  
ἱμερόεντα γά]μον καὶ τοῦτ' ἐπος εἶπαν ἅπαντες.

Τρὶς μάκαρ Αἰακίδη καὶ τετράκις, ὅλβιε Ηηλεῦ,  
ῳ τ' ἄλοχον πολύ]δωρον Ὄλύμπιος εύρύοπα Ζεὺς  
ἀπασεν ἥδε γάμον μ]άκαρες θεοὶ ἔξετέλεσσαν,  
ὅς τοῖσδ' ἐν μεγάροις ἴερὸν λέχος εἰσαναβαίνεις 10  
Νηρείδος· μάλα δή σε πα]τὴρ ποίησε Κρονίων  
ἔξοχον ἡρώων περί] τ' ἄλλων ἀλφηστάων  
τιμήειτ' ἀνδρῶν, χθονὸ]ς ὅ[σσοι καρ]πὸν ἔδουσιν.

59.

*Origen, Against Celsus*, iv. 79.

Ξνναι γὰρ τότε δαῦτες ἔσαν, ξννοὶ δὲ θόωκοι  
ἀθανάτοισι θεοῖσι καταθυητοῖς τ' ἀνθρώποις.

60.

*Scholiast on Homer Il. xvi. 175. . . .* Ἡσιόδου καὶ  
τῶν ἄλλων Πολυδώρην αὐτὴν (τὴν θυγατέρα τοῦ  
Ηηλέως) καλούντων.

61.

*Eustathius*,<sup>2</sup> *Hom. 112. 44 sq.* ἵστεον δὲ ὅτι τὸν

<sup>1</sup> Tzetzes : *εἰσαναβαίνων*, Strassburg papyrus.

<sup>2</sup> Archbishop of Thessalonica 1175–1192 (?) A.D., author of commentaries on Pindar and on the *Iliad* and *Odyssey*.

## CATALOGUES OF WOMEN AND EOIAE

wedlock with Zeus to please Hera ; but that Zeus was angry and swore that she should mate with a mortal. Hesiod also has the like account.

### 58.

“ Peleus the son of Aeacus, dear to the deathless gods, came to Phthia the mother of flocks, bringing great possessions from spacious Ioleus. And all the people envied him in their hearts seeing how he had sacked the well-built city, and accomplished his joyous marriage ; and they all spake this word : ‘ Thrice, yea, four times blessed son of Aeacus, happy Peleus ! For far-seeing Olympian Zeus has given you a wife with many gifts and the blessed gods have brought your marriage fully to pass, and in these halls you go up to the holy bed of a daughter of Nereus. Truly the father, the son of Cronos, made you very pre-eminent among heroes and honoured above other men who eat bread and consume the fruit of the ground.’ ”

### 59.<sup>1</sup>

“ For in common then were the banquets, and in common the seats of deathless gods and mortal men.”

### 60.

... whereas Hesiod and the rest call her (Peleus' daughter) Polydora.

### 61.

It should be observed that the ancient narrative

<sup>1</sup> This fragment is placed by Spohn after *Works and Days* 120.

## HESIOD

Πάτροκλον ἡ παλαιὰ ἴστορία καὶ συγγενῆ τῷ  
Ἀχιλλεῖ παραδίδωσι λέγουσα, ὅτι Ἡσίοδός φησι  
Μενοίτιον, τὸν Πατρόκλον πατέρα, Πηλέως εἶναι  
ἀδελφόν, ὃς εἶναι αὐτανεψίους οὗτος ἀμφοτέρους  
ἄλληλοις.

62.

*Scholiast on Pindar, Ol. x. 83.* τινὲς γράφουσι  
Σῆρος Ἀλιρροθίου, οὗ μέμνηται Ἡσίοδος—

ἢ τοι ὁ μὲν Σῆρον καὶ Ἀλλάζυγον, νίέας ἐσθλούς.  
ἢν δὲ ὁ Σῆρος τοῦ Ἀλιρροθίου τοῦ Περιήρους καὶ  
Ἀλκυόνης.

63.

*Pausanius*<sup>1</sup> ii. 26. 7. οὗτος ὁ χρησμὸς δηλοῖ  
μάλιστα οὐκ ὄντα Ἀσκληπιὸν Ἀρσινόης, ἀλλὰ  
Ἡσιόδον, ἢ τῶν τινὰ ἐμπεποιηκότων εἰς τὰ Ἡσιό-  
δου, τὰ ἔπη συνθέντα εἰς τὴν Μεσσηνίων χάριν.

*Scholiast on Pindar, Pyth. iii. 14.* οἱ μὲν  
Ἀρσινόης, οἱ δὲ Κορωνίδος φασὶν αὐτὸν εἶναι.  
Ἀσκληπιάδης δέ φησι τὴν Ἀρσινόην Λευκίππου  
εἶναι τοῦ Περιήρους, ἥς καὶ Ἀπόλλωνος Ἀσκλη-  
πιὸς καὶ θυγάτηρ Εριώπις.

ἢ δ' ἔτεκ' ἐν μεγάροις Ἀσκληπιόν, ὅρχαμον  
ἀνδρῶν,  
Φοίβῳ ὑποδημηθεῖσα, εὐπλόκαμόν τ' Εριώπιν.<sup>2</sup>  
καὶ τὸν Ἀρσινόης ὁμοίως.

Ἀρσινόη δὲ μιγεῖσα Διὸς καὶ Λητός νίῳ  
τίκτεται Ἀσκληπιὸν νίὸν ἀμύμονά τε κρατερόν τε.<sup>2</sup>

<sup>1</sup> A Greek of Asia Minor, author of the *Description of Greece* (on which he was still engaged in 173 A.D.).

<sup>2</sup> Wilamowitz thinks one or other of these citations belongs to the Catalogue.

## CATALOGUES OF WOMEN AND EOLAE

hands down the account that Patroclus was even a kinsman of Achilles; for Hesiod says that Menoetius the father of Patroclus, was a brother of Peleus, so that in that case they were first cousins.

### 62.

Some write "Serus the son of Halirrhothius," whom Hesiod mentions: "He (begot) Serus and Alazygus, goodly sons." And Serus was the son of Halirrhothius Perieres' son, and of Aleyone.

### 63.

This oracle most clearly proves that Aselepius was not the son of Arsinoë, but that Hesiod or one of Hesiod's interpolators composed the verses to please the Messenians.

Some say (Aselepius) was the son of Arsinoë, others of Coronis. But Aselepiades says that Arsinoë was the daughter of Leucippus, Perieres' son, and that to her and Apollo Aselepius and a daughter, Eriopis, were born:

"And she bare in the palace Aselepius, leader of men, and Eriopis with the lovely hair, being subject in love to Phoebus"

And of Arsinoë likewise:

"And Arsinoë was joined with the son of Zeus and Leto and bare a son Aselepius, blameless and strong."

## HESIOD

### 64.

*Scholiast on Hesiod, Theogony, 142.* πῶς γὰρ τοὺς αὐτοὺς (Κύκλωπας) θεοῖς ἐγαλιγκίους λέγει καὶ ἐν τῷ τῶν Λευκιππίδων Καταλόγῳ ὑπὸ 'Απόλλωνος ἀνηρῆσθαι ποιεῖ;

### 65.

*Scholiast on Pindar, Ol. xi. 79.*

Τιμάνδρην "Εχεμος θαλερὴν ποιήσατ' ἄκοιτιν.

### 66.

*Scholiast on Pindar, Nem. x. 150.* ὁ μὲν Ἡσίοδος ἀμφοτέρους (Κάστορα καὶ Πολυδεύκη) Διὸς εἶναι γενεαλογεῖ.

*Ib.* ὁ μέντοι Ἡσίοδος οὗτε Λιόδας οὗτε Νεμεσέως δίδωσι τὴν Ἐλένην, ἀλλὰ θυγατρὸς 'Ωκεανοῦ καὶ Διός.

### 67.

*Scholiast on Euripides, Orestes 249.* Στησίχορός φησιν, ως θύων τοὺς θεοῖς Τυνδάρεως Ἀφροδίτης ἐπελάθετο, διὸ ὅργισθεῖσαν τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λειψάνδρους αὐτοῦ τὰς θυγατέρας ποιῆσαι . . . καὶ Ἡσίοδος δέ·

Τῆσιν δὲ φιλομμειδῆς Ἀφροδίτη<sup>5</sup> ἡγάσθη προσιδοῦσα, κακῆ δέ σφ' ἔμβαλε φίμη.  
Τιμάνδρη μὲν ἔπειτ' "Εχεμον προλιποῦσ' ἐβεβήκει,

ἴκετο δ' ἐς Φυλῆα, φίλον μακάρεσσι θεοῖσιν.  
ὡς δὲ Κλυταιμνήστρη προλιποῦσ' Ἀγαμέμνονα  
δῖον

Λιγίσθῳ παρέλεκτο καὶ εἶλετο χείρον<sup>5</sup> ἄκοιτην.  
ὡς δ' Ἐλένη ἥσχυνε λέχος ξανθοῦ Μενελάου.

## CATALOGUES OF WOMEN AND EOIAE

64.

For how does he say that the same persons (the Cyclopes) were like the gods, and yet represent them as being destroyed by Apollo in the *Catalogue of the Daughters of Leucippus*?

65.

“Echemus made Timandra his buxom wife.”

66.

Hesiod in giving their descent makes them (Castor and Polydeuces) both sons of Zeus.

Hesiod, however, makes Helen the child neither of Leda nor Nemesis, but of a daughter of Ocean and Zeus.

67.

Stesichorus says that while sacrificing to the gods Tyndareus forgot Aphrodite and that the goddess was angry and made his daughters twice and thrice wed and deserters of their husbands. . . . And Hesiod also says :

“And laughter-loving Aphrodite felt jealous when she looked on them and cast them into evil report. Then Timandra deserted Echemus and went and came to Phyleus, dear to the deathless gods; and even so Clytaemnestra deserted god-like Agamemnon and lay with Aegisthus and chose a worse mate; and even so Helen dishonoured the couch of golden-haired Menelaus.”

HESIOD

68.

Μνᾶτο Φιλοκτῆ]της ἀγὸς ἀνδρῶν [αἰχμ]ητάων  
. . . . ]ης, πάντων ἀριδε[ίκετ]ος ἀνδρῶν  
τοξάζεσθαι ἔκ]άς τε καὶ ἔγχει ὁξ[υόε]ντι.

βῆ δ' ἐς Τυνδαρέ]ου λιπαρὴν πόλι[ν ε]ῖνεκα κούρης  
'Αργείης ἢ εἴ]δος ἔχεν χρυσέης 'Αφ[ροδί]της  
τὴν δ' . . . ἔτεκε]ν Χαρίτων ἀμαρ[ύγμ]ατ' ἔχουσαν  
Ζηνὸς ἐν ἀγκοίης καὶ] Τυνδάρεω βασ[ιλῆ]ος  
μιχθεῖσ' ἐν λαμπ[ροῖσι δόμοις [κούρη] κνανῶπις  
'Οκεανοῦ θυγάτηρ] μέγ' ἐ[πήρατον εἶδος ἔχουσα

5

10

\* \* \* \*

τοσσαύτας δὲ γυναικας ἀμύμονα ἔργα ἵδνίας  
πύσας χρυσείας φιάλας ἐν χερσὶν ἔχουσας.

καὶ νύ κε δὴ Κάστωρ τε καὶ ὁ κρατερὸς Πολυ-  
δεύκης

γαμβρὸν ποιήσαντο κατὰ κράτος· ἀλλ' 'Αγαμέ-  
μων

γαμβρὸς ἐὼν ἐμνᾶτο κασιγνήτῳ Μενελάῳ.

15

Τίῳ δ' 'Αμφιαράον 'Οικλείδαο ἄγακτος  
ἐξ] "Αρ[γ]εος ἐμιῶντο μά[λ] ἐγ]γύθεν· ἀλλ' ἄρα  
καὶ τοὺς  
βλάψ]ε θεῶν [αἴδος μακάρων νέ]μεσίς τ' ἀ[ν-  
θρώπων

\* \* . \*

ἀλλ' οὐκ ἵν ἀπάτης ἔργον παρὰ Τυνδαρίδησιν.

20

## CATALOGUES OF WOMEN AND EOIAE

68.<sup>1</sup>

" . . . Philoetetes sought her, a leader of spear-men, . . . , most famous of all men at shooting from afar and with the sharp spear. And he came to Tyndareus' bright city for the sake of the Argive maid who had the beauty of golden Aphrodite, and the sparkling eyes of the Graces; and the dark-faced daughter of Ocean, very lovely of form, bare her when she had shared the embraces of Zeus and the king Tyndareus in the bright palace . . . .

(And . . . . sought her to wife offering as gifts)

. . . and as many women skilled in blameless arts, each holding a golden bowl in her hands. And truly Castor and strong Polydeuces would have made him<sup>2</sup> their brother perforce, but Agamemnon, being son-in-law to Tyndareus, wooed her for his brother Menelaus.

And the two sons of Amphiaraus the lord, Oeclaeus' son, sought her to wife from Argos very near at hand; yet . . . fear of the blessed gods and the indignation of men caused them also to fail.

\* \* \* \*

but there was no deceitful dealing in the sons of Tyndareus.

<sup>1</sup> Lines 1-51 are from Berlin Papyri, 9739; lines 52-106 with B. 1-50 (and following fragments) are from Berlin Papyri 10560. A reference by Pausanias (iii. 24, 10) to ll. 100 ff. proves that the two fragments together come from the *Catalogue of Women*. The second book (the beginning of which is indicated after l. 106) can hardly be the second book of the *Catalogue* proper: possibly it should be assigned to the 'Hoiæ', which were sometimes treated as part of the *Catalogue*, and sometimes separated from it.

The remains of the thirty seven lines following B. 50 in the Papyrus are too slight to admit of restoration.

<sup>2</sup> sc. the Suitor whose name is lost.

# HESIOD

Ἐκ δ' Ἰθάκης ἐμιῆτο Ὄδυσσος ἵερὴ ἴσ,  
νίὸς Λαέρταο πολύκροτα μήδεα εἰδώς.  
δῶρα μὲν οὖ ποτ' ἔπειμπε ταινισφύρου εἴνεκα κούριγ<sup>ς</sup>  
ηδεε γὰρ κατὰ θυμὸν ὅτι ξανθὸς Μενέλαιος  
νικίσει κτήνει γὰρ Ἀχαιῶν φέρτατος ἥεν. 25  
ἀγγελίην δ' αἰεὶ Λακεδαιμονάδε προίαλλε  
Κάστορ[ι] θ' ίπποδάμῳ καὶ ἀεθλοφόρῳ Πολυ-  
δεύκει.

μνᾶτο δ' [ . . . . . . . . . . . . o]νος νίός  
. . . . . . . . . . . . ἔε]δρα  
. . . . . . . . . . . . ]λ[έ]βητας 30  
\* \* \* \* \*

Κάστορι θ' ίπποδάμῳ καὶ ἀεθλοφόρῳ Πολυδεύκει  
ιμείρων Ἐλένης πόσις ἔμμεναι ἡνκόμοιο  
εἶδος οὕτι ἴδων, ἀλλ' ἄλλων μῦθον ἀκούων.

Ἐκ Φυλάκης δ' ἐμνῶντο δυ' ἀνέρες ἔξοχ'  
ἄριστοι,  
νίὸς τ' Ἰφίκλοιο Ποδάρκης Φυλακίδαο, 35  
ἡύς τ' Ἀκτορίδης ὑπερήνωρ Πρωτεσίλαος.  
ἄμφω δ' ἀγγελίην Λακεδαιμονάδε προίαλλον  
Τυνδαρέον π[οτ]ὶ δῶμα δαίφρονος Οἰβαλίδαο  
πολλὰ δ' ἔεδν[α δίδον], μέγα γὰρ κλέος [ἔσκε γν]-  
ναικός,

χαλκ  
χρυ[σ]

\* \* \* \*

Ἀργείης Ἐλένης πόσις ἔμμενα[ι] ἡνκόμοιο.  
Ἐκ δ' ἀρ' Ἀθηνέων μνᾶθ' νίὸς Η[ετεῶ] Μενε-  
σθεύς,  
πολλὰ δ' ἔεδνα δίδον· κειμήλια γ[ὰρ] μάλα πολλὰ

## CATALOGUES OF WOMEN AND EOIAE

And from Ithaca the sacred might of Odysseus, Laërtes' son, who knew many-fashioned wiles, sought her to wife. He never sent gifts for the sake of the neat-ankled maid, for he knew in his heart that golden-haired Menelaus would win, since he was greatest of the Achaeans in possessions and was ever sending messages<sup>1</sup> to horse-taming Castor and prize-winning Polydeuces.

And . . . on's son sought her to wife (and brought) . . . bridal-gifts . . . cauldrons . . .

\* \* \* \*

to horse-taming Castor and prize-winning Polydeuces, desiring to be the husband of rich-haired Helen, though he had never seen her beauty, but because he heard the report of others.

And from Phylace two men of exceeding worth sought her to wife, Podarees son of Iphiclus, Phylacus' son, and Actor's noble son, overbearing Protesilaus. Both of them kept sending messages to Lacedaemon, to the house of wise Tyndareus, Oebalus' son, and they offered many bridal-gifts, for great was the girl's renown, brazen . . . golden . . .

\* \* \* \*

(desiring) to be the husband of rich-haired Helen.

From Athens the son of Peteōns, Menestheus, sought her to wife, and offered many bridal gifts; for he possessed very many stored treasures, gold and

<sup>1</sup> Wooing was by proxy; so Agamemnon wooed Helen for his brother Menelaus (ll. 14-15), and Idomenens, who came in person and sent no deputy, is specially mentioned as an exception, and the reason for this—if the restoration printed in the text be right—is stated (ll. 69 ff.).

# HESIOD

έκτητο, χρυσόν τε λέβητάς τ[ε] τρίποδας τε,  
καλά, τά ρ' ἔνδοθι κεῦθε δόμος [Πετεῶδο ἄνακτος  
οῖς μιν θυμὸς ἀνῆκεν ἐεδνώσ[ασθαι ἄκοιτιν  
πλεῖστα πορόντ· ἐπεὶ ο[ύ] τιν' ἐέλπε[το] φέρτερον  
εἶναι

45

πάντω]ν ἡρώων κτήνεσσί τε δω[τίναις τε.

"Ικετο δ' Οἰβα]λιδάο<sup>1</sup> δόμους κρατερὸς [Λυκο-  
μήδης

50

μηνσὶν ἐκ Κρήτης 'Ελένη]ς ἔνεκ' ἡν[κόμοιο.

\* \* \* \*

μνᾶτο· πλεῖστα δὲ δῶρα μετὰ ξανθὸν Μεινέλαον  
μνηστήρων ἐδίδου· μάλα δ' ἥθελε ὅν κατὰ θυμὸν  
'Αργείης 'Ελένης πόσις ἔμμεναι ἡνκόμοιο.

Αἴας δ' ἐκ Σαλαμῖνος ἀμώμητος πολεμιστὴς  
μνᾶτο· δίδου δ' ἄρ' ἔεδνα ἐ[οι]κότα, θαυματὰ ἔργα·  
οἱ γὰρ ἔχον Τροιζῆνα καὶ ἀγχίαλον 'Επίδαιρον  
νῆσόν τ' Αἴγιναν Μάσητά τε κοῦροι 'Αχαιῶν  
καὶ Μέγαρα σκιώεντα καὶ ὀφρυόεντα Κόρινθον  
'Ερμιόνην 'Ασίνην τε παρὲξ ἂλλα ναιεταώσας,  
τῷν ἔφατ' εἰλίποδάς τε βόας καὶ ἴφια μῆλα  
συνελάσας δώσειν, ἐκέκαστο γὰρ ἔγχει μακρῷ.

55

Αὐτὰρ ἀπ' Εὐβοίης 'Ελεφίνωρ, ὅρχαμος ἀνδρῶν,  
Χαλκωδοντιάδης, μεγαθύμων ἀρ[χὸς 'Αβάντων  
μνᾶτο· πλεῖστα δὲ δῶρα δίδου· μάλα δ' [ἥθελε  
θυμῷ

60

'Αργείης 'Ελένης πόσις ἔμμενα[ι ἡνκόμοιο.

'Εκ Κρήτης δ' ἐμνᾶτο μέγα σθένο[ς 'Ι]δομ[ενῆος,  
Δευκαλίδης Μίνωος ἀγακλειτοῦ γ[εν]έ[θλη],  
οὐδέ τινα μνηστῆρα μετάγγελον ἄλλον ἐπεμψεν,  
ἄλλ' αὐτὸς σὺν τῇ πολυκλήιδι μελαίνῃ

70

<sup>1</sup> Ιγειδαο, Berlin Papyrus.

## CATALOGUES OF WOMEN AND EOIAE

cauldrons and tripods, fine things which lay hid in the house of the lord Peteōus, and with them his heart urged him to win his bride by giving more gifts than any other; for he thought that no one of all the heroes would surpass him in possessions and gifts.

There came also by ship from Crete to the house of the son of Oebalus strong Lycomedes for rich-haired Helen's sake.      \*      \*      \*

    \*      \*      \*

sought her to wife. And after golden-haired Menelaus he offered the greatest gifts of all the suitors, and very much he desired in his heart to be the husband of Argive Helen with the rich hair.

And from Salamis Aias, blameless warrior, sought her to wife, and offered fitting gifts, even wonderful deeds; for he said that he would drive together and give the shambling oxen and strong sheep of all those who lived in Troezen and Epidaurus near the sea, and in the island of Aegina and in Mases, sons of the Achaeans, and shadowy Megara and frowning Corinthus, and Hermione and Asine which lie along the sea: for he was famous with the long spear.

But from Euboea Elephenor, leader of men, the son of Chaleodon, prince of the bold Abantes, sought her to wife. And he offered very many gifts, and greatly he desired in his heart to be the husband of rich-haired Helen.

And from Crete the mighty Idomeneus sought her to wife, Deucalion's son, offspring of renowned Minos. He sent no one to woo her in his place, but came himself in his black ship of many thwarts over the

## HESIOD

βῆ ὑπὲρ Ὀγυλίου πόντου διὰ κῦμα κελαι[νὸν  
Τυνδαρέου ποτὶ δῶμα δαίφρονος, ὅφρα [ἴδοιτο  
1 οἰ κατάγοιτο  
κουρην, τῆς κ]λέα πᾶσαν ἐπὶ χθόνα δῖαν ἔκανεν.

"Ικετο δ' ἐνν]εσίγ Ζηρὸς μέγα [μηδομένοιο      75  
(Thirteen lines lost.)

Τυνδάρεος δὲ ἄναξ, ὅποσοι] κ[ίον] εἴνεκα κούρης,  
οὐτ' ἀπέπεμψεν ἐκῶν] οὐτ' [αὐθ'] ἔλε [δῶρο]ν ἐκά-  
[στου·      90

πάντας δὲ μηστῆρας ἀπήτεεν ὕρκ[ια πιστὰ  
ομηρύμεναί τ' ἐκέλευσε καὶ [ἀκριή]τῳ ἀ[ρά]ασθαι  
σπονδῆ, μή τιν' ἔτ' ἄλλον ἄνευ ἔθεν ἄλλα π[ένεσθαι  
ἄμφι γάμῳ κούρης εὐ[ω]λ[ένου· ὅ]ς δέ κεν ἀνδρῶν  
αὐτὸς ἔλοιτο βίη νέμεσίν τ' ἀποθεῖτο καὶ αἰδῶ,      95  
τὸν μέτα πάντας ἄνωγεν ἀολλέας ὄρμηθῆναι  
ποιηὴν τισόμενους. τοὺς δ' ἀπτερέως ἐπίθοντο  
ἐλπόμενοι τελέειν πάντες γάμοιν ἀλλ' ἢ[μα πάντας  
πλεῖστα πορών. Χείρων δ' ἐνὶ Πηλίῳ ὑλίζεντι  
Πηλείδην ἐκόμιζε πύδας ταχὺν ἔξοχον ἀνδρῶν,  
παῖδ' ἔτ' ἔοντ'· οὐ γάρ κεν ἀρηίφιλος Μενέλαος  
νίκησ' οὐδέ τις ἄλλος ἐπιχθονίων ἀνθρώπων  
μηστεύων Ἐλένην, εἴ μιν κίχε παρθένον οὐσαν  
οἴκαδε νοστήσας ἐκ Πηλίου ἀκὺς Ἀχιλλεύς.      105  
ἀλλ' ἄρα τὴν πρίν γ' ἔσχεν ἀρηίφιλος Μενέλαος.

## B

"Η τέκεν Ἐρμιόνην καλλίσφυρον ἐν μεγάροισιν  
ἴελπτον. πάντες δὲ θεοὶ δίχα θυμὸν ἔθεντο  
ἔξ ἔριδος· δὴ γάρ τότε μήδετο θέσκελα ἔργα

<sup>1</sup> αλλος οἰογ ακ . . . . Papyrus.

## CATALOGUES OF WOMEN AND EOIAE

Ogylian sea across the dark wave to the home of wise Tyndareus, to see Argive Helen and that no one else should bring back for him the girl whose renown spread all over the holy earth.

And at the prompting of Zeus the all-wise came.

\* \* \* \*

But of all who came for the maid's sake, the lord Tyndareus sent none away, nor yet received the gift of any, but asked of all the suitors sure oaths, and bade them swear and vow with unmixed libations that no one else henceforth should do aught apart from him as touching the marriage of the maid with shapely arms ; but if any man should cast off fear and reverence and take her by force, he bade all the others together follow after and make him pay the penalty. And they, each of them hoping to accomplish his marriage, obeyed him without wavering. But warlike Menelaus, the son of Atreus, prevailed against them all together, because he gave the greatest gifts.

But Chiron was tending the son of Peleus, swift-footed Achilles, pre-eminent among men, on woody Pelion ; for he was still a boy. For neither warlike Menelaus nor any other of men on earth would have prevailed in suit for Helen, if fleet Achilles had found her unwed. But, as it was, warlike Menelaus won her before.

### II.<sup>1</sup>

And she (Helen) bare neat ankled Hermione in the palace, a child unlooked for.

Now all the gods were divided through strife ; for

<sup>1</sup> The Papyrus here marks the beginning of a second book, possibly of the *Eoiae*. The passage (ll. 2-50) probably led up to an account of the Trojan (and Theban?) war, in which,

# HESIOD

Ζεὺς ὑψιβρεμέτης, μεῖξαι κατ' ἀπείρονα γαῖαν  
τυρβασίας, ἥδη δὲ γένος μερόπων ἀνθρώπων  
πολλὸι ἀιστῶσαι σπεῦδε, πρόφασιν μὲν ὀλέσσαι  
ψυχὰς ἡμιθέω[ν ἵνα μὴ δειλ]οῦσι βροτοῦσιν  
τέκνα θεῶν μι[γέη], μόρον ὁφ[θαλμοῦσιν ὄρῳτα,  
ἄλλ' οἱ μὲν μάκαρες [καὶ ἐς ὕστερο]ν ὡς τὸ πάρος  
περ  
χωρὶς ἀπ' ἀνθρώπων [βίοτον κα]ὶ ἥθε' ἔχωσιν.  
τ[οῖς δὲ] μάλ[ι] [ἀθα]νάτ[ων τε καὶ ἐκ] θυητῶν  
ἀνθρώπων  
[γειταμένοις ἐπέθηκε πόνον τε κ]αὶ ἄλγος ἐπ' ἄλγει  
Ζεὺ[ς . . . . . . . . . ἵρ]ωας ἔκερσε  
(Two lines missing.)

μηδέ τις ἀνδρῶν  
νηῶν τε] μελαινάων ἐπὶ βαίη  
χερσίν τε βίνθι φέρτατος εἶναι  
]ε καταθυητῶν ἀνθρώπων  
ὅσσα τ' ἔην ὅσα τ' ἔστι καὶ ὄππόσα μέλλει  
ἔσεσθαι

## CATALOGUES OF WOMEN AND EOIAE

at that very time Zeus who thunders on high was meditating marvellous deeds, even to mingle storm and tempest over the boundless earth, and already he was hastening to make an utter end of the race of mortal men, declaring that he would destroy the lives of the demi-gods, that the children of the gods should not mate with wretched mortals, seeing their fate with their own eyes; but that the blessed gods henceforth even as aforetime should have their living and their habitations apart from men. But on those who were born of immortals and of mankind verily Zeus laid toil and sorrow upon sorrow.

\* \* \* \*

nor any one of men . . . should go upon black ships . . . to be strongest in the might of his hands . . . of mortal men declaring to all those things that were, and those that are, and those that shall be, he brings to pass and glorifies the counsels of his father Zeus who drives the clouds. For no one, either of the blessed gods or of mortal men, knew surely that he would contrive through the sword to send to Hades full many a one of heroes fallen in strife. But at that time he knew not as yet the intent of his father's mind, and how men delight in protecting their children from doom. And he delighted in the desire of his mighty father's heart who rules powerfully over men.

From stately trees the fair leaves fell in abundance according to *Works and Days* 161-166, the Race of Heroes perished. The opening of the *Cypria* is somewhat similar. Somewhere in the fragmentary lines 13-19 a son of Zeus - almost certainly Apollo - was introduced, though for what purpose is not clear. With l. 31 the destruction of man (ep. ll. 4-5) by storms which spoil his crops begins: the remaining verses are parenthetical, describing the snake "which bears its young in the spring season."

# HESIOD

χεύετο καλὰ πέτηλα, ρέεσκε δὲ καρπὸς ἔραξε  
πνείοντος Βορέαο περιζαμενὲς Διὸς αἴσγη  
ἔζεσκεν δὲ θάλασσα, τρόμεσκε δὲ πάντ' ἀπὸ τοῦ,  
τρύζεσκεν δὲ μένος βρότεον, μινύθεσκε δὲ καρπὸς 35  
ώρη ἐν εἰαριγῇ, ὅτε τ' ἄτριχος οὐρεσὶ τίκτει  
γαῖης ἐν κευθυδῶνι τρίτῳ ἔτει τρία τέκει.  
Ἱαρο]ς μὲν κατ' ὄρος καὶ ἀνὰ δρυμὰ πυκνὰ καὶ  
ὑλῆν  
νόσφι]ν ἀλυσκάζων καὶ ἀπεχθαίρων πάτον ἀνδρῶν  
ἄγκεα καὶ κνημοὺς κατα[γαίεται ὑληντας. 40  
χειμῶνος δ' ἐπιόντος ὑπὸ [χθονὶ πυκνῷ ἐν ἄντρῳ  
κεῖται πόλλ' ἐπιεσσάμενος ἐ[ριθηλέα (?) φύλλα,  
δεινὸς ὄφις κατὰ νῶτα δα[φοινὸς στίγμασιν αἰνοῖς.  
ἀλλά μιν ὑβριστήν τε καὶ [ἄγριον, οὐ τι φατείον,  
κῆλα Διὸς δαμνᾶ· φῆ [ . . . . .  
Ψυχὴ τοῦ γ' οἴη καταλείπε[ται ἐν χθονὶ δίη.  
ἢ δ' ἀμφ' αὐτόχυτον θαλάμιμ[ην τρίζουσα ποτάται  
ηβαιήν· ἐπί θ' ἵρᾳ κατὰ χθ[ονὸς εύρυοδείης  
εἰσιν ἀμαυρωθεῖσα ποθ[  
κεῖται δὲ 45

(Traces of 37 following lines.)

69.

*Tzetzes<sup>1</sup> Earg. Iliad.* 68. 19 π. ὁ Ἀγαμέμνων,  
ὅμοίως δὲ καὶ Μενέλαος καθ' Ἡσίοδον καὶ Ἀι-  
σχύλον Πλεισθένους νίον Ἀτρέως παῖδες νομί-  
ζονται . . . κατὰ δὲ Ἡσίοδον . . . Ἀτρέως καὶ  
Ἀερόπητος Ηλεισθένης. Πλεισθένους δὲ καὶ Κλεό-  
λας τῆς Δίαντος Ἀγαμέμνων, Μενέλαος καὶ  
Ἀραξίβια.

<sup>1</sup> c. 1110–1180 A.D. His chief work was a poem, *Chiliades*, in accentual verse of nearly 13,000 lines.

## CATALOGUES OF WOMEN AND EOIAE

dance fluttering down to the ground, and the fruit fell to the ground because Boreas blew very fiercely at the behest of Zeus; the deep seethed and all things trembled at his blast: the strength of mankind consumed away and the fruit failed in the season of spring, at that time when the Hairless One<sup>1</sup> in a secret place in the mountains gets three young every three years. In spring he dwells upon the mountain among tangled thickets and brushwood, keeping afar from and hating the path of men, in the glens and wooded glades. But when winter comes on, he lies in a close cave beneath the earth and covers himself with piles of luxuriant leaves, a dread serpent whose back is speckled with awful spots.

But when he becomes violent and fierce unspeakably, the arrows of Zeus lay him low. . . . Only his soul is left on the holy earth, and that flits gibbering about a small unformed den. And it comes enfeebled to sacrifices beneath the broad-pathed earth . . . . and it lies . . . .”

### 69.

Agamemnon and Menelaus likewise according to Hesiod and Aeschylus are regarded as the sons of Pleisthenes, Atreus' son. And according to Hesiod, Pleisthenes was a son of Atreus and Aërope, and Agamemnon, Menelaus and Anaxibia were the children of Pleisthenes and Cleolla the daughter of Dias.

<sup>1</sup>i.e. the snake; as in *Works and Days* 524, the “Boneless One” is the cuttle-fish.

## HESIOD

70.

*Laurentium Scholiast on Sophocles' Electra* 539.

ἢ τέκεθ' Ἐρμιόην δουρικλειτῷ Μενελάῳ·  
οπλότατον δ' ἔτεκεν Νικόστρατον ὅξον Ἀρηος.

71.

*Pausanias*, i. 43. 1. οἶδα δὲ Ἡσίοδον ποιήσαντα  
ἐν Καταλόγῳ γυναικῶν Ἰφιγένειαν οὐκ ἀποθανεῖν,  
γνώμῃ δὲ Ἀρτέμιδος Ἐκάτην εἶναι.

72.

*Eustathius, Hom.* 13. 41. sq. ἦν δέ, φασι, Βούτης  
νιὸς Ποσειδῶνος, ως Ἡσίοδος ἐν Καταλόγῳ.

73.

*Pausanias*, ii. 6. 5. . . . Ἡσίοδος . . . ἐποιησεν  
ως Ἐρεχθέως εἴη Σικυών.

74.

*Plato, Minos*, p. 320. D.

ὅς βασιλεύτατος ἔσκε καταθυητῶν βασιλίων  
καὶ πλείστων ἥνασσε περικτιόνων ἀρθρώπων  
Ζηνὸς ἔχων σκῆπτρον· τῷ καὶ πολέων βασίλευεν.

75.

*Hesychius*,<sup>1</sup> ἐπ' Εὔρυγύῃ ἀγών. Μελησαγόρας  
τὸν Ἀνδρόγεων Εὔρυγύην εἰρῆσθαι φησι τὸν  
Μίνωος, ἐφ' ὧ τὸν ἀγῶνα τίθεσθαι ἐπιτάφιον  
Ἀθήνησιν ἐν τῷ Κεραμεικῷ. καὶ Ἡσίοδος·

Εὔρυγύης δ' ἔτι κοῦρος Ἀθηγάων ἴεράων.

<sup>1</sup> Of Alexandria. He lived in the 5th century, and compiled a Greek Lexicon.

## CATALOGUES OF WOMEN AND EOIAE

70.

“And she (Helen) bare to Menelaus, famous with the spear, Hermione and her youngest-born, Nicostratus, a scion of Ares.”

71.

I know that Hesiod in the *Catalogue of Women* represented that Iphigeneia was not killed but, by the will of Artemis, became Hecate.<sup>1</sup>

72.

Butes, it is said, was a son of Poseidon: so Hesiod in the *Catalogue*.

73.

Hesiod represented Sicyon as the son of Erechtheus.

74.

“(Minos) who was most kingly of mortal kings and reigned over very many people dwelling round about, holding the sceptre of Zeus wherewith he ruled many.”

75.

The athletic contest in memory of Eurygyes. Melesagoras says that Androgeos the son of Minos was called Eurygyes, and that a contest in his honour is held near his tomb at Athens in the Ceramicus. And Hesiod writes:

“And Eurygyes,<sup>2</sup> while yet a lad in holy Athens. . . .”

<sup>1</sup> According to this account Iphigeneia was carried by Artemis to the Tauric Chersonnese (the Crimea). The Tauri (Herodotus iv. 103) identified their maiden-goddess with Iphigeneia; but Euripides (*Iph. in Tauris*) makes her merely priestess of the goddess.

<sup>2</sup> For his murder Minos exacted a yearly tribute of boys and girls, to be devoured by the Minotaur, from the Athenians.

## HESIOD

76.

*Plutarch, Theseus* 20. πολλοὶ δὲ λόγοι . . . περὶ τῆς Ἀριάδνης . . . ἀπολειφθῆναι δὲ τοῦ Θησέως ἐρῶντος ἔτέρας.—

δεινὸς γὰρ μιν ἔτειρεν ἕρος Πανοπηίδος Αἴγλης. τοῦτο γὰρ τὸ ἔπος ἐκ τῶν Ἡσιόδου Πεισίστρατον ἔξελεν φησιν Ἡρέας ὁ Μεγαρεύς.

*Athenaeus*,<sup>1</sup> xiii. 557 A. Ἡσίοδος δέ φησιν καὶ "Ιππην καὶ Αἴγλην (τὸν Θησέα νομίμως γῆμαι).

77.

*Strabo*, ix. p. 393. Κυχρείδης ὅφις ὃν φησιν Ἡσίοδος τραφέντα ὑπὸ Κυχρέως ἔξελαθῆναι ὑπὸ Ἐυρυλόχου λυματιόμενον τὴν νῆσον, ὑποδέξασθαι δὲ αὐτὸν τὴν Δίμιτρα εἰς Ἐλευσῖνα καὶ γενέσθαι ταύτης ἀμφίπολον.

78.

*Argument I. to the Shield of Heracles.* Ἀπολάώνιος δὲ ὁ Ῥόδιος . . . φησὶν αὐτοῦ (Ἡσιόδου) εἶναι ἐκ τε τοῦ χαρακτῆρος καὶ ἐκ τοῦ πάλιν τὸν Ἰόλαον ἐν τῷ Καταλόγῳ εὑρίσκειν ἡμιοχοῦντα Ψρακλεῖ.

79.

*Schol. on Soph. Trach.* 266.

ἢ δ' ὑποκυσταμένη καλλίζωνος Στρατονίκη  
"Ἐυρυτον ἐν μεγάροισιν ἐγείνατο φίλτατον νίον  
τοῦ δ' νίεῖς ἐγένοντο Διδαίων τε Κλυτίος τε  
Τοξεύς τ' ἀντίθεος ἵδε "Ιφιτος, ὅζος "Αρης.  
τοὺς δὲ μεθ' ὄπλοτάτην τέκετο ξανθῆν τούτειαν  
Ἀντιόπη κρείονσα παλαιοῦ Ναυβολίδαο.

<sup>1</sup> Of Naucratis. His *Deipnosophistae* ("Dons at Dinner") is an encyclopædia of miscellaneous topics in the form of a dialogue. His date is c. 230 A.D.

## CATALOGUES OF WOMEN AND EOIAE

### 76.

There are many tales . . . about Ariadne . . ., how that she was deserted by Theseus for love of another woman :

"For strong love for Aegle the daughter of Panopeus overpowered him."

For Hereas of Megara says that Peisistratus removed this verse from the works of Hesiod.

But Hesiod says that Thesens wedded both Hippe and Aegle lawfully.

### 77.

The snake of Cychreus : Hesiod says that it was brought up by Cychreus, and was driven out by Eurylochus as defiling the island, but that Demeter received it into Eleusis, and that it became her attendant.

### 78.

But Apollonius of Rhodes says that it (*the Shield of Heracles*) is Hesiod's both from the general character of the work and from the fact that in the *Catalogue* we again find Iolaus as charioteer of Heracles.

### 79.

"And fair-girdled Stratonica conceived and bare in the palace Eurytus her well-loved son. Of him sprang sons, Didacon and Clytius and god-like Toxeus and Iphitus, a scion of Ares. And after these Antiope the queen, daughter of the aged son of Naubolus, bare her youngest child, golden-haired Iolea."

# HESIOD

80.

*Herodian.*

ἢ τέκεν Ἀυτόλυκόν τε Φιλάμμορά τε κλυτὸν αὐδῆν

*Etymologicum Magnum.*

ὅττι κε χερσὶ λάβεσκεν, ἀείδελα πάντα τίθεσκεν.

81.

*Apollonius, Hom. Lexicon.*

Λύπτως αὖ τέκετο Τλησίγορα Πειρίθοον τε.

82.

*Strabo vii. p. 322.*

ἢ τοι γὰρ Λοκρὸς Λελέγων ἴγγήσατο λαῦν,  
τούς δέ ποτε Κρονίδης Ζεὺς ἄφθιτα μῆδεα εἰδὸς  
λεκτοὺς ἐκ γαῖης λᾶς<sup>1</sup> πόρε θεοῖς Δευκαλίωνι.  
ἐκ δὲ λίθων ἐγέρουντο βροτοὶ λαοὶ δὲ καλεῦντο.

83.

*Tzetzes, Schol. in Exeg. Iliad. 126.*

Ιλέα, τὸν δέ ἐφίλησε ἄναξ Διὸς νύὸς Ἀπόλλων·  
καὶ οἱ τοῦτ' ὄνόμην δόνομοι ἔμμεναι, οὔρεκα τύμφην  
εύρόμενος ἵλεων μίχθη ἐρατῆ φιλότητι  
ἵματι τῷ ὅτε τεῖχος ἐνδμήτοιο πόληος  
ὑψηλὸν ποίησε Ποσειδάων καὶ Ἀπόλλων.

84.

*Scholiast on Homer, Od. xi. 326.* Κλυμένη Μινύου  
τοῦ Ποσειδῶνος καὶ Ἐνρυανάσσης τῆς Ὄπέρ-  
φαντος γαμηθεῖσα Φυλάκῳ τῷ Δηίορος Ἰφικλον  
τίκτει ποδώκη παῖδα. τοῦτον λέγεται διὰ τὴν τῶν

<sup>1</sup> Heyne: ἀλέας, Villebrun: ἀλέονς, Strabo. Line 4 (quoted by Scholiast on Pindar, Ol. ix. 68) was added by Bergk to Strabo's citation.

## CATALOGUES OF WOMEN AND EOIAE

80.

"Who bare Autolycus and Philammon, famous in speech . . . All things that he (Autolycus) took in his hands, he made to disappear."

81.

"Aeptylus again, begot Tlesenor and Peirithous."

82.

"For Loerus truly was leader of the Lelegian people, whom Zeus the Son of Cronos, whose wisdom is unfailing, gave to Deucalion, stones gathered out of the earth. So out of stones mortal men were made, and they were called people."<sup>1</sup>

83.

" . . . Ileus whom the lord Apollo, son of Zeus, loved. And he named him by this name, because he found a nymph complaisant<sup>2</sup> and was joined with her in sweet love, on that day when Poseidon and Apollo raised high the wall of the well-built city."

84.

Clymene the daughter of Minyas the son of Poseidon and of Euryanassa, Hyperphas' daughter, was wedded to Phylacus the son of Deion, and bare Iphielus, a boy fleet of foot. It is said of him that

<sup>1</sup> There is a fancied connection between *λᾶς* (stone) and *λαός* (people). The reference is to the stones which Deucalion and Pyrrha transformed into men and women after the Flood.

<sup>2</sup> Eustathius identifies Ileus with Oileus, father of Aias. Here again there is fanciful etymology, *Ιαέως* being similar to *Ϋλεώς* (complaisant, gracious).

## HESIOD

ποδῶν ἀρετὴν συναμιλλᾶσθαι τοῖς ἀνέμοις, ἐπί τε  
τῶν ἀσταχύων διέρχεσθαι . . . ἢ δὲ ίστορία παρ'  
'Ησιόδῳ

ἄκρον ἐπ' ἀνθερίκων καρπὸν θέεν οὐδὲ κατέκλα,  
ἀλλ' ἐπὶ πυραμίνων ἀθέρων δρομάσκε πόδεσσι  
καὶ οὐ σινέσκετο καρπόν.

85.

*Choeroboscus*,<sup>1</sup> i. 123, 22 n.

ἢ δὲ Θόαν τέκεν νίόν.

86.

*Eustathius*, *Hom.* 1623, 44. τὸν δὲ Μάρωνα . . .  
οὐ τὸν πατέρα Ἐυάνθην Ἡσίοδος Οἰνοπίωνός,  
φασιν, ίστορεν νίον Διονύσου.

87.

*Athenaeus* x. 428 b. c.

οῖα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος.  
ὅστις ἄδην πίνῃ, οἶρος δέ οἱ ἐπλετο μάργος,  
σὺν δὲ πόδας χεῖράς τε δέει γλῶσσάν τε οὐσιν τε  
δεσμοῖς ἀφράστοισι· φιλεῖ δέ ἐ μαλθακὸς ὑπιός.

88.

*Strabo* ix. p. 442.

\*Η οἵη Διδύμους ἱεροὺς ναίουσα κολωνοὺς  
Δωτίφ ἐν πεδίῳ πολυβότρυνος ἄντ' Ἀμύροιο  
νίψατο Βοιβιάδος λίμνης πόδα παρθένος ἀδμής.

89.

*Schol. on Pindar, Pyth.* iii. 48.

τῷ μὲν ἄρ' ἄγγελος ἥλθε κόραξ ἵερῆς ἀπὸ δαιτὸς  
Πυθὼ ἐς ἡγαθέην, φράσσεν δ' ἄρα ἔργ' ἀίδηλα

<sup>1</sup> c. 600 A.D., a lecturer and grammarian of Constantinople.

## CATALOGUES OF WOMEN AND EOIAE

through his power of running he could race the winds and could move along upon the ears of corn<sup>1</sup> . . . The tale is in Hesiod :

" He would run over the fruit of the asphodel and not break it ; nay, he would run with his feet upon wheaten ears and not hurt the fruit."

85.

" And she bare a son Thoas."

86.

Maro,<sup>2</sup> whose father, it is said, Hesiod relates to have been Euanthes the son of Oenopion, the son of Dionysus.

87.

" Such gifts as Dionysus gave to men, a joy and a sorrow both. Who ever drinks to fullness, in him wine becomes violent and binds together his hands and feet, his tongue also and his wits with fetters unspeakable : and soft sleep embraces him."

88.

" Or like her (Coronis) who lived by the holy Twin Hills in the plain of Dotium over against Amyrus rich in grapes, and washed her feet in the Boebian lake, a maid unwed."

89.

" To him, then, there came a messenger from the sacred feast to goodly Pytho, a crow,<sup>3</sup> and he told

<sup>1</sup> Imitated by Vergil, *Aen.* vii. 808, describing Camilla.

<sup>2</sup> Priest of Apollo, and, according to Homer, discoverer of wine. Maronea in Thrace is said to have been called after him.

<sup>3</sup> The crow was originally white, but was turned black by Apollo in his anger at the news brought by the bird.

## HESIOD

Φοίβῳ ἀκερσοκόμῃ ὅτι Ἰσχυς ἔγημε Κόρωνιν  
Εἰλατίδης, Φλεγύναο διογνήτοιο θύγατρα.

90.

*Athenagorus,<sup>1</sup> Petition for the Christians, 29.*  
περὶ δὲ Ἀσκληπιοῦ Ἡσίοδος μέν—

πατὴρ δ' ἀνδρῶν τε θεῶν τε  
χώσατ', ἀπ' Οὐλύμπου δὲ βαλὰν ψολόεντι  
κεραυνῷ  
ἔκτανε Λητοΐδην, Φοίβῳ σὺν θυμὸν ὀρίνων.

91.

*Philodemus, On Piety, 34.* Ἡσίοδος δέ (λέγει τὸν  
'Απόλλωνα) . . . μέλλειν μὲν εἰς τὸν Τάρταρον  
ὑπὸ τοῦ Διὸς ἐμβληθῆναι, τῆς Λητοῦς δ' ἵκετευ-  
σάσης, ἀνδρὶ θητεῦσαι.

92.

*Schol. on Pindar, Pyth. ix. 6.*

"Η οὖη Φθίγ Χαρίτων ἄπο κάλλος ἔχουσα  
Πηνειοῦ παρ' ὕδωρ καλὴν ναίεσκε Κυρήνη.

93.

*Servius on Vergil, Georg. i. 14.* Aristaeum in-  
vocat, id est, Apollinis et Cyrenes filium, quem  
Hesiodus dicit Apollinem pastoralem.

94.

*Scholiast on Vergil, Georg. iv. 361.*

at illum

Curvata in montis faciem circumstetit unda.  
Hunc versum ex Hesiodi Gynaecon transtulit.

<sup>1</sup> A philosopher of Athens under Hadrian and Antoninus. He became a Christian and wrote a defence of the Christians addressed to Antoninus Pius.

## CATALOGUES OF WOMEN AND EOIAE

unshorn Phoebus of secret deeds, that Ischys son of Elatus had wedded Coronis the daughter of Phlegyas of birth divine.

90.

Concerning Asclepius Hesiod says: "And the father of men and gods was wrath, and from Olympus he smote the son of Leto with a lurid thunderbolt and killed him, arousing the anger of Phoebus."

91.

But Hesiod (says that Apollo) would have been cast by Zeus into Tartarus<sup>1</sup>; but Leto interceded for him, and he became bondman to a mortal.

92.

"Or like her, beautiful Cyrene, who dwelt in Phthia by the water of Peneus and had the beauty of the Graces."

93.

He invokes Aristaeus, that is, the son of Apollo and Cyrene, whom Hesiod calls "the shepherd Apollo."<sup>2</sup>

94.

"But the water stood all round him, bowed into the semblance of a mountain."

This verse he has taken over from Hesiod's *Catalogue of Women*.

<sup>1</sup> Zeus slew Asclepius (fr. 90) because of his success as a healer, and Apollo in revenge killed the Cyclopes (fr. 64). In punishment Apollo was forced to serve Admetus as herdsman. (Cp. Euripides, *Alcestis*, 1-8.)

<sup>2</sup> For Cyrene and Aristaeus, cp. Vergil, *Georgics*, iv. 315 ff.

# HESIOD

95.

*Schol. on Homer, Iliad ii. 469.*

"Η οὖην Ὄριη Βοιωτίη ἔτρεφε κούρην.

96.

*Palimpsestus*,<sup>1</sup> c. 42. περὶ Ζήθου καὶ Ἀμφίονος· ἵστοροῦσιν ἄλλοι τε καὶ Ἰσίοδος, ὅτι κιθάρᾳ τὸ τεῖχος τῶν Θηβῶν ἐτείχισαν.

97.

*Schol. on Soph. Trach. 1167.*

"Ἐστι τις Ἑλλοπίη πολυλίμος ἡδ' ἐνδείμων,  
ἀφνειὴ μιήλοισι καὶ εἰλιπόδεσσι βόεσσιν.  
ἐν δ' ἄγδρες ναίουσι πολύρρηνες πολυβοῦνται  
πολλοὶ ἀπειρέσιοι, φῦλα θητῶν ἀνθρώπων.  
ἔνθα δὲ Δωδώνη τις ἐπ' ἐσχατιῇ πεπόλισται.  
τὴν δὲ Ζεὺς ἐφίλησε καὶ ὃν χρηστήριον εἶναι  
τίμιον ἀνθρώποις . . .

... ναῖον δ' ἐν πυθμένι φηγοῦ·  
ἔνθεν ἐπιχθόνιοι μαντήια πάντα φέρονται,  
ὅς δὴ κεῦθι μολὼν θεὸν ἀμβροτον ἐξερεείνῃ  
δῶρα φέρων τ' ἐλθησι σὺν οἰωνοῖς ἀγαθοῖσιν.

98.

*Berlin Papyri*, No. 9777.<sup>2</sup>

ὑσμίν[η] . . . θητῶν δέ γε τίς κεν ἀνέτλη  
ἔγχει μάρρασθαὶ καὶ ἐναντίον ὄρμηθῆναι,  
πλίν γ' Ἡρακλῆ[ος μεγαλίτορος Ἀλκαίοο;  
αὐτεοιατ' ἄρηιφ[ιλος κρατερὸς Μελέαγρος  
ξανθοκόμης [Οινῆος ἵδ' Ἀλθαίης φίλος νιός·  
τοῦ καὶ ἀπ' ὁφθ[αλμῶν ἀπελάμπετο θεσπιδαὲς πῦρ  
γοργῶν· ὑψηλ[ῷ δέ ποτ' ἐν Καλυδῶνι δάμασσε

<sup>1</sup> A writer on mythology of uncertain date.

<sup>2</sup> The fragment is part of a leaf from a papyrus book of the 4th century A.D.

## CATALOGUES OF WOMEN AND EOLAE

95.

"Or like her (Antiope) whom Boeotian Hyria nurtured as a maid."

96.

Of Zethus and Amphion. Hesiod and some others relate that they built the walls of Thebes by playing on the lyre.

97.

"There is a land Ellopia with much glebe and rich meadows, and rich in flocks and shambling kine. There dwell men who have many sheep and many oxen, and they are in number past telling, tribes of mortal men. And there upon its border is built a city, Dodona<sup>1</sup>; and Zeus loved it and (appointed) it to be his oracle, reverenced by men... And they (the doves) lived in the hollow of an oak. From them men of earth carry away all kinds of prophecy,—whosoever fares to that spot and questions the deathless god, and comes bringing gifts with good omens."

98.

"...strife... Of mortals who would have dared to fight him with the spear and charge against him, save only Heracles, the great-hearted offspring of Alcaeus.<sup>2</sup> Such an one was (?) strong Meleager loved of Ares, the golden-haired, dear son of Oeneus and Althaea. From his fierce eyes there shone forth portentous fire: and once in high Calydon he slew the destroying beast, the fierce wild

<sup>1</sup> In Epirus. The oracle was first consulted by Deucalion and Pyrrha after the Flood. Later writers say that the god responded in the rustling of leaves in the oaks for which the place was famous.

## HESIOD

θῆρ' ὁ[λοὸν χλούνην σὺν ἄγριον ἀργιόδοντα.  
 οὔτε τις ἐν πολέμῳ [οὔτ' αἰρῆ δημοτῆτι  
 ἔτλη ἐσ ἄντα ἵδιον σχεδὸν ἐλθέμει οὐδὲ μάχεσθαι 10  
 ἀνδρῶν ἥρωων, ὅπότ' [ἐν προμάχοισι φανείη  
 ἀλλ' ὑπ' Ἀπόλλωνος χερ[σὶν βέλεσίν τ' ἐδαμάσθη  
 μαρνάμενος Κούρησιν ὑπὲρ Καλυδῶνος ἐραυγῆς.  
 τοὺς δ' ἄλλους Ὁινῆ[ι τέκεν, Πορθάορος νῖφη,  
 Φηρέα θ' ἵπποδαμ[ον 'Αγέλαόν τ' ἔξοχον ἄλλων 15  
 Τοξέα τε Κλύμεν[όν τε καὶ ἀντίθεον Περίφαρτα  
 Γόργην τ' ἡύκομον [καὶ ἐπίφρονα Δημάνειραν,  
 ἢ τέχ' ὑποδμηθεῦ[σα βίγ 'Ηρακληέη  
 "Τλλον καὶ Γλῆρον καὶ [Κτήσιππον καὶ Ὁδίτηρ  
 τοὺς τέκε, καὶ δειν[ὸν ἐν ἀδρείησιν ἔρεξε 20  
 ὅππότε φαρμακό[εν. . . . . . . .  
 λῶπ[ος] κῆ[ρα μέλαιναν ἔχον . . . . .

### 99A.

*Schol. on Homer, Iliad. xxiii. 679.* καὶ Ἡσίοδος  
 δέ φησιν ἐν Θήβαις αὐτοῦ ἀποθανόντος, Ἀργείαν  
 τὴν Ἀδράστου σὺν ἄλλοις ἐλθεῖν ἐπὶ τὴν κηδείαν  
 τοῦ Οἰδιπόδος.

### 99.

*Papyri greci et latini*, No. 131 (2nd–3rd century).<sup>1</sup>  
 τῷ δ' ἔτεκ' ἐν μεγάροις] Ἀλκμάορα π[οιμέ]να  
 λα[ῶν.  
 τόν ᾗ ὑπὲρ Ἀργείους Καδμηίδες ἐλκεσίπε[πλοι,

<sup>1</sup> Most of the smaller restorations appear in the original publication, but the larger are new: these last are highly conjectural, there being no definite clue to the general sense.

## CATALOGUES OF WOMEN AND EOIAE

boar with gleaming tusks. In war and in dread strife no man of the heroes dared to face him and to approach and fight with him when he appeared in the forefront. But he was slain by the hands and arrows of Apollo,<sup>1</sup> while he was fighting with the Curetes for pleasant Calydon. And these others (Althaea) bare to Oeneus, Porthaon's son; horse-taming Phereus, and Agelaus surpassing all others, Toxeus and Clymenus and godlike Periphas, and rich-haired Gorga and wise Deianeira, who was subject in love to mighty Heracles and bare him Hyllus and Glenus and Ctesippus and Odites. These she bare and in ignorance she did a fearful thing: when (she had received) . . . the poisoned robe that held black doom . . . ”

99A.

And yet Hesiod says that after he had died in Thebes, Argeia the daughter of Adrastus together with others (ep. frag. 99) came to the lamentation over Oedipus.

99.<sup>2</sup>

And (Eriphyle) bare in the palace Alemaon,<sup>3</sup> shepherd of the people, to Amphiaraus. Him (Am-

<sup>1</sup> According to Homer and later writers Meleager wasted away when his mother Althea burned the brand on which his life depended, because he had slain her brothers in the dispute for the hide of the Calydonian boar. (Cp. Bacchylides, *Ode v.* 136 ff.)

<sup>2</sup> The fragment probably belongs to the *Catalogues* proper rather than to the *Eoiae*; but, as its position is uncertain, it may conveniently be associated with Frags. 99A and the *Shield of Heracles*.

<sup>3</sup> Alemaon (who took part in the second of the two heroic Theban expeditions) is perhaps mentioned only incidentally as the son of Amphiaraus, who seems to be clearly indicated in ll. 7-8, and whose story occupies ll. 5-10. At l. 11 the subject changes and Electryon is introduced as father of Alemena.

# HESIOD

ὅμματα τ' εὐμεγεῖθές τε δέμας εἰσάντα ἵδοῦ[σαι,  
ἀμφιέποντα] ταφὰς πολυκηδέος Ὀιδιπό[δαο,  
θαύμασαν . . .] . . . ενουκ . τινουπο[. . .]ρι[. . .] 5  
τῷ δὲ ποτ' εἰς Θῆβα]ς Δαναοὶ θεράποντες" Λριγ[ος  
ἔσπονθ' ὡς κε . . .] Πολυνείκει κῦδος<sup>1</sup> [ἄροιτο.  
εὖ δὲ καὶ εἰδότα περ] Σηνὸς παρὰ θέσφατα [πάντα  
γαῖα χαροῦσά ε τηλοῦ] ἀπ' Αλφειοῦ βαθυ[ί]νεω  
κάππιε σύν θ' ἵπποισι καὶ ἄρμασι κολλητ[οῖσι]. 10

Γῆμεν δ' Ἡλεκτρύων] Πέλοπος περικαλλέα  
[κούρην]  
γείνατο δ' ἐν μεγάροισιν] ὅμὸν λεχος εἰσαναβ[αίνων  
Ηερσείδης] ἥρωα καὶ αἰχμητήν περ [έόντα  
. . .] Φυλόνομόν τε Κελαιτέα τ' Αμφίμαχόν τε  
. . . . .] τε καὶ Εὐρύβιον κλειτόν τε [ . . . 15  
τοὺς πάντας] Τάφιοι ναυσίκλυτοι ἔξενά[ριξαν  
βοῦσιν ἐπ' εὐλι]πόδεσσιν, ἐλεῖν α[ . ]να[ . . .  
. . . . .] ν]ήεσσιν ἐπ' εὐρέα νῶτα θα[λάσσης  
Αλκμήνη δ' ἄρα] μούνη[έλείπ]ετο χάρμα γο[νεῦσιν  
. . . . .] . . κα[ὶ Ἡλ]εκτρυών[η<sup>2</sup> . . .] 20

\*                    \*                    \*                    \*

ἢ τέχ' ὑποδμηθεῖσα] κ[ελαι]νεφέῃ Κρο[νίωνι  
\*                    \*                    \*                    \*

100.

*Argument to the Shield of Hercules*, i. τῆς Ἄσπιδος  
ἡ ἄρχη ἐν τῷ τετάρτῳ Καταλόγῳ φέρεται μέχρι  
στίχων ν' καὶ σ'.

<sup>1</sup> ηταφο[ν (?), original publication.

<sup>2</sup> For scansion cf. *Shield*, ll. 16, 82.

## CATALOGUES OF WOMEN AND EOIAE

phiaraus) did the Cadmean (Theban) women with trailing robes admire when they saw face to face his eyes and well-grown frame, as he was busied about the burying of Oedipus, the man of many woes.

. . . Once the Danaï, servants of Ares, followed him to Thebes, to win renown . . . for Polynices. But, though well he knew from Zeus all things ordained, the earth yawned and swallowed him up with his horses and jointed chariot, far from deep-eddying Alpheus.

But Electryon married the all-beauteous daughter of Pelops and, going up into one bed with her, the son of Perses begat . . . and Phylonomus and Celaenaeus and Amphimachus and . . . and Eurybius and famous . . . All these the Taphians, famous shipmen, slew in fight for oxen with shambling hoofs, . . . in ships across the sea's wide back. So Alemena alone was left to delight her parents . . . and the daughter of Electryon . . . who was subject in love to the dark-clouded son of Cronos and bare (famous Heracles).

### 100.

The beginning of the *Shield* as far as the 56th verse is current in the fourth *Catalogue*.

## ΗΣΙΟΔΟΤ ΑΣΠΙΣ

· Ή ποίη προλιποῦσα δόμους καὶ πατρίδα γαῖαν  
ηλυθεν ἐς Θήβας μετ' ἀρήιον Ἀμφιτρύωνα  
· Άλκμινη, θυγάτηρ λαοσσόν 'Ηλεκτρύωνος.  
· ή ρά γυναικῶν φῦλον ἔκαινυτο θηλυτεράων  
εἴδει τε μεγέθει τε· νόον γε μὲν οὐ τις ἔριζε  
τάων, ὃς θιηταὶ θιητοῖς τέκον εύνηθεῖσαι.

τῆς καὶ ἀπὸ κρῆθεν βλεφάρων τ' ἄπο κνανεάων  
τοῖον ἄηθ' οἶν τε πολυχρύσον 'Αφροδίτης.

· ή δὲ καὶ ὡς κατὰ θυμὸν ἐὸν τίεσκεν ἀκούτην,

· ως οὖ πώ τις ἔτισε γυναικῶν θηλυτεράων·  
· ή μέν οἱ πατέρ' ἐσθλὸν ἀπέκτανε ἵψι δαμάσσας,  
χωσάμενος περὶ βουσί· λιπὼν δ' ὃ γε πατρίδα  
γαῖαν

ἐς Θήβας ἱκέτευσε φερεσσακέας Καδμείους.  
εἰθ' ὃ γε δώματ' ἔναις σὺν αἰδοίῃ παρακούτι  
νόσφιν ἄτερ φιλότητος ἐφιμέρουν, οὐδέ οἱ ἦει  
πρὶν λεχέων ἐπιβῆναι ἐνσφύρουν 'Ηλεκτρυώνης,  
πρὶν γε φόνον τίσαιτο καστιγνήτων μεγαθύμων  
ἥς ἀλόχου, μαλερῷ δὲ καταφλέξαι πυρὶ κώμας  
ἀνδρῶν ἥρώων Ἄφίτων ἰδὲ Τηλεβοάων.

τῶς<sup>1</sup> γάρ οἱ διέκειτο, θεοὶ δ' ἐπὶ μάρτυροι ἥσαν  
τῶν ὃ γ' ὀπίζετο μῆτιν, ἐπείγετο δ' ὅττι τάχιστα  
ἐκτελέσαι μέγα ἔργον, ὃ οἱ Διόθεν θέμις ἦει.

τῷ δ' ἄμα ίέμενοι πολέμοιό τε φυλόπιδός τε  
Βοιωτοὶ πλίξιπποι, ὑπὲρ σακέων πρείσιτες,  
Λοκροί τ' ἀγχέμαχοι καὶ Φωκῆες μεγάθυμοι  
ἔσποντ'. ἥρχε δὲ τοῖσιν ἐνς πάις 'Άλκαιοιο  
κυδιόων λαοῖσι. πατὴρ δ' ἀνδρῶν τε θεῶν τε

<sup>1</sup> A : ὡς, MSS.

## SHIELD OF HERACLES

### HESIOD'S SHIELD OF HERACLES

Or like her who left home and country and came to Thebes, following warlike Amphitryon,—even Almena, the daughter of Electryon, gatherer of the people. She surpassed the tribe of womankind in beauty and in height; and in wisdom none vied with her of those whom mortal women bare of union with mortal men. Her face and her dark eyes wafted such charm as comes from golden Aphrodite. And she so honoured her husband in her heart as none of womankind did before her. Verily he had slain her noble father violently when he was angry about oxen; so he left his own country and came to Thebes and was suppliant to the shield-carrying men of Cadmus. There he dwelt with his modest wife without the joys of love, nor might he go in unto the neat ankled daughter of Electryon until he had avenged the death of his wife's great-hearted brothers and utterly burned with blazing fire the villages of the heroes, the Taphians and Teleboans; for this thing was laid upon him, and the gods were witnesses to it. And he feared their anger, and hastened to perform the great task to which Zeus had bound him. With him went the horse-driving Boeotians, breathing above their shields, and the Locrians who fight hand to hand, and the gallant Phocians eager for war and battle. And the noble son of Alcaeus led them, rejoicing in his host.

But the father of men and gods was forming

## HESIOD

ἄλλην μῆτιν ὑφαινε μετὰ φρεσίν, ὃς ἡα θεοῖσιν  
ἀνδράσι τ' ἀλφηστῆσιν ἄρης ἀλκτῆρα φυτεύσαι.  
ῷρτο δ' ἀπ' Οὐλύμπιοι δόλοιν φρεσὶ βυσσοδομεύων, 30  
ἱμείρων φιλότητος ἐνζώνοιο γυναικός,  
ἐντύχιος· τάχα δ' ἵξε Τυφαόπον· τόθεν αὗτις  
Φίκιον ἀκρότατον προσεβίσατο μητίετα Ζεύς.  
ἔνθα καθεζόμενος φρεσὶ μῆδετο θέσκελα ἔργα· 35  
αὗτῇ μὲν γὰρ νυκτὶ ταινσφύρου Ἡλεκτρυώνης  
εὐρῆ καὶ φιλότητι μήγη, τέλεσεν δ' ἄρ' ἔέλδωρ·  
αὗτῇ δ' Ἀμφιτρύών λαοσσόος, ἀγλαὸς ἥρως,  
ἐκτελέσας μέγα ἔργον ἀφίκετο ὅνδε δόμοιδε.  
οὐδ' ὅ γ' ἐπὶ δμῶας καὶ ποιμένας ἀγροιώτας  
ῷρτ' ἱέραι, πρίν γ' ἡς ἀλόχου ἐπιβίμεναι εὔνης· 40  
τοῖος γὰρ κραδίην πόθος αἴνυτο ποιμένα λαῶν.  
ώς δ' ὅτ' ἀνὴρ ἀσπαστὸν ὑπεκπροφύγῃ κακότητα  
νούσου ὅπ' ἀργαλέης ἦ καὶ κρατεροῦ ὅπὸ δεσμοῦ,  
ὡς ἡα τότ' Ἀμφιτρύών χαλεπὸν πόνον ἐκτο-  
λυπεύσας  
ἀσπασίως τε φίλως τε ἐὸν δόμον εἰσαφίκανεν. 45  
παντύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτι  
τερπόμενος δώροισι πολυχρύσου Ἄφροδίτης.  
ἦ δὲ θεῷ δμηθεῖσα καὶ ἀνέρι πολλὸν ἀρίστῳ  
Θήβῃ ἐν ἐπταπύλῳ διδυμάονε γείνατο παῖδε,  
οὐ καθ' ὅμα φρογέοντε· καστιγνήτῳ γε μὲν ἥστητο· 50  
τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα,  
δεινόν τε κρατερόν τε, βίην Ἡρακληίην·  
τὸν μὲν ὑποδμηθεῖσα κελαινεφέι Κρονίωνι,  
τὸν δ' ἄρα Ἰφικλῆα δορυσσόῳ<sup>1</sup> Ἀμφιτρύωνι,  
κεκριμένην γενείην τὸν μὲν βροτῷ ἀνδρὶ μιγεῖσα, 55  
τὸν δὲ Διὶ Κρονίωνι, θεῶν σημάντορι πάντων.

<sup>1</sup> λαοσσόφ, KLM.

## SHIELD OF HERACLES

another scheme in his heart, to beget one to defend against destruction gods and men who eat bread. So he arose from Olympus by night pondering guile in the deep of his heart, and yearned for the love of the well-girded woman. Quickly he came to Typhao-nium, and from there again wise Zeus went on and trod the highest peak of Phicium<sup>1</sup>: there he sat and planned marvellous things in his heart. So in one night Zeus shared the bed and love of the neat-ankled daughter of Electryon and fulfilled his desire; and in the same night Amphitryon, gatherer of the people, the glorious hero, came to his house when he had ended his great task. He hastened not to go to his bondmen and shepherds afield, but first went in unto his wife: such desire took hold on the shepherd of the people. And as a man who has escaped joyfully from misery, whether of sore disease or cruel bondage, so then did Amphitryon, when he had wound up all his heavy task, come glad and welcome to his home. And all night long he lay with his modest wife, delighting in the gifts of golden Aphrodite. And she, being subject in love to a god and to a man exceeding goodly, brought forth twin sons in seven gated Thebe. Though they were brothers, these were not of one spirit; for one was weaker but the other a far better man, one terrible and strong, the mighty Heracles. Him she bare through the embrace of the son of Cronos lord of dark clouds and the other, Iphicles, of Amphitryon the spear-wielder—offspring distinct, this one of union with a mortal man, but that other of union with Zeus, leader of all the gods.

<sup>1</sup> A mountain peak near Thebes which took its name from the Sphinx (called in *Theog.* 326 Φῖξ).

## HESIOD

Ὅς καὶ Κύκνον ἔπεφνεν, Ἀρητιάδην μεγάθυμον.  
 εῦρε γὰρ ἐν τεμένει ἑκατηβόλου Ἀπόλλωνος  
 αὐτὸν καὶ πατέρα δὲ "Ἀρην, ἄστον πολέμοιο,  
 τεύχεσι λαμπομένους σέλαις ὡς πυρὸς αἴθομένοιο, 60  
 ἐσταότ' ἐν δίφρῳ· χθόνα δ' ἔκτυπον ὠκέες ἵπποι  
 νύσσοντες χηλῆσι, κόνις δέ σφ' ἀμφιδεδίει  
 κοπτομένη πλεκτοῖσιν ὑφ' ἄρμασι καὶ ποσὶν ἵππων.  
 ἄρματα δ' εὐποίητα καὶ ἄντυγες ἀμφαράβιζον  
 ἵππων ίεμένων κεχάρητο δὲ Κύκνος ἀμύμων, 65  
 ἐλπόμενος Δίὸς νίὸν ἀρήιοις ἥνιοχόν τε  
 χαλκῷ δηιώσειν καὶ ἀπὸ κλυτὰ τεύχεα δύστειν.  
 ἀλλά οἱ εὐχωλέων οὐκ ἔκλυε Φοῖβος Ἀπόλλων  
 αὐτὸς γάρ οἱ ἐπῶρσε βίην Ἡρακληίην.  
 πᾶν δ' ἄλσος καὶ βωμὸς Ἀπόλλωνος Ηαγασταίου 70  
 λάμπειν ὑπὸ δεινοῦ θεοῦ τευχέων τε καὶ αὐτοῦ·  
 πῦρ δ' ὃς ὀφθαλμῶν ἀπελιμπετο. τίς κεν ἐκείνου  
 ἔτλη θιητὸς ἐὼν κατεναυτίον ὄρμηθῆναι  
 πλίνη γ' Ἡρακλῆος καὶ κυδαλίμου Ίολάου;  
 κείνων γὺρ μεγάλη τε βίη καὶ χεῖρες ἅπτοι 75  
 ἐξ ὕμων ἔπεφνοιν ἐπὶ στιβαροῖσι μέλεσσιν.  
 ὃς δέ τόθ' ἥνιοχον προσέφη κρατερὸν Ίόλαον·  
 "Ἡρως ὁ Ίόλαε, βροτῶν πολὺ φίλτατε πάντων,  
 ἢ τε μέγ' ἀθανάτους μάκαρας, τοὶ "Ολυμπον  
 ἔχουσιν,  
 ἥλιτερον Ἀμφιτρύων, ὅτ' ἐνστέφαιον ποτὶ Θήρην 80  
 ἥλθε λιπῶν Τίρυνθα,<sup>1</sup> ἐνκτίμενον πτολίεθρον,  
 κτείνας Ἡλεκτρύωνα βοῶν ἔρεκ' εὐρυμετωπῶν·  
 ἵκετο δ' ἐς Κρείοντα καὶ Ἡμόχην τανύπεπλον,  
 οἵ δέ μιν ἱσπάζοντο καὶ ἄρμενα πάντα παρεῖχον,  
 ἢ δίκη ἔσθ' ἵκέτησι, τίον δέ ἐ<sup>2</sup> κηρύθι μᾶλλον. 85

<sup>1</sup> M : τίρυνθ', GH<sub>I</sub> : Τίρυνθον, most MSS. : τήρυνθον, B.

<sup>2</sup> Ranke : δέ γε, GH<sub>I</sub> : δ' ἄρα, other MSS.

## SHIELD OF HERACLES

And he slew Cyenus, the gallant son of Ares. For he found him in the close of far-shooting Apollo, him and his father Ares, never sated with war. Their armour shone like a flame of blazing fire as they two stood in their car: their swift horses struck the earth and pawed it with their hoofs, and the dust rose like smoke about them, pounded by the chariot wheels and the horses' hoofs, while the well-made chariot and its rails rattled around them as the horses plunged. And blameless Cyenus was glad, for he looked to slay the warlike son of Zeus and his charioteer with the sword, and to strip off their splendid armour. But Phoebus Apollo would not listen to his vaunts, for he himself had stirred up mighty Heracles against him. And all the grove and altar of Pagasaean Apollo flamed because of the dread god and because of his arms; for his eyes flashed as with fire. What mortal man would have dared to meet him face to face save Heracles and glorious Iolaus? For great was their strength and unconquerable were the arms which grew from their shoulders on their strong limbs. Then Heracles spake to his charioteer strong Iolaus:

"O hero Iolaus, best beloved of all men, truly Amphitryon sinned deeply against the blessed gods who dwell on Olympus when he came to sweet-crowned Thebe and left Tiryns, the well-built citadel, because he slew Electryon for the sake of his wide-browed oxen. Then he came to Creon and long-robed Eniodia, who received him kindly and gave him all fitting things, as is due to suppliants, and honoured him in their hearts even more. And he

## HESIOD

ζῶε δ' ὄγαλλόμενος σὺν ἐυσφύρῳ Ἡλεκτρυώνῃ,  
ἡ ἀλόχω· τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν  
γεινόμεθ' οὕτε φυὴν ἐναλίγκιοι οὕτε νόημα,  
σός τε πατῆρ καὶ ἔγω· τοῦ μὲν φρένας ἐξέλετο  
Ζεύς,

ὅς προλιπῶν σφέτερον τε δόμον σφετέρους τε  
τοκῆας.

90

φύχετο, τιμήσων ἀλιτήμενον Γύρυσθῆα,  
σχέτλιος· ἡ που πολλὰ μετεστεγαχίζετ' ὅπίσσω  
ἥν ἄτην ὀχέων.<sup>1</sup> ἡ δ' οὐ παλινάγρετός ἐστιν.  
αὐτὰρ ἐμοὶ δαίμων χαλεποὺς ἐπετέλλετ' ἀέθλους.

<sup>2</sup>Ω φίλος, ἀλλὰ σὺ θᾶσσον ἔχ' ίηία φοινικύειτα  
ἴππων ὠκυπόδων· μέγα δὲ φρεσὶ θάρσος ὑέξων  
ἰθὺς ἔχειν θοὸν ἄρμα καὶ ὠκυπόδων σθένος ἵππων,  
μηδὲν ὑποδδείσας κτύπον "Ἄρεος ὑνδροφόνοιο,  
ὅς νῦν κεκληγὼς περιμαίνεται ιερὸν ἄλσος  
Φοίβου Ἀπόλλωνος, ἐκατηβελέταο ἄγακτος·  
ἢ μὴν καὶ κρατερός περ ἔων ἄσται πολέμοιο.

100

Τὸν δ' αὐτε προσέειπεν ἀμώμητος Ἰάλαος  
ἡθεῖν, ἡ μάλα δή τι πατῆρ ἀνδρῶν τε θεῶν τε  
τιμῇ σὴν κεφαλὴν καὶ ταύρεος Ἐιροσίγαιος,  
ὅς Θήβης κρίγδεμνον ἔχει ῥύεται τε πόληα·  
οἷον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε  
σὰς ἐς χεῖρας ἄγουστιν, ἵνα κλέος ἐσθλὸν ἄρηαι.  
ἀλλ' ἄγε δύστεο τεύχε' ἀρήια, ὅφρα τάχιστα  
δίφρους ἐμπελάσαντες "Ἄρηός θ' ἡμέτερόν τε  
μαργύρμεσθ', ἐπεὶ οὐ τοι ἀτάρβητον Διὸς νίὸν  
οὐδ' Ἰφικλεΐδην δειδίξεται, ἀλλά μιν οἴω  
φεύξεσθαι δύο παῖδας ἀμύμονος Ἀλκεΐδαο,  
οἱ δή σφι σχεδόν εἰσι, λιλαιόμενοι πολέμοιο  
φυλόπιδα στῆσαι, τά σφιν πολὺ φίλτερα θοίνης.

105

110

<sup>1</sup> BCDF: ἀχέων, other MSS.

## SHIELD OF HERACLES

lived joyfully with his wife the neat-ankled daughter of Electryon : and presently, while the years rolled on, we were born, unlike in body as in mind, even your father and I. From him Zeus took away sense, so that he left his home and his parents and went to do honour to the wicked Eurystheus—an unhappy man ! Deeply indeed did he grieve afterwards in bearing the burden of his own mad folly ; but that cannot be taken back. But on me fate laid heavy tasks.

“ Yet, come, friend, quickly take the red-dyed reins of the swift horses and raise high courage in your heart and guide the swift chariot and strong fleet-footed horses straight on. Have no secret fear at the noise of man-slaying Ares who now rages shouting about the holy grove of Phoebus Apollo, the lord who shoots from afar. Surely, strong though he be, he shall have enough of war.”

And blameless Iolaus answered him again : “ Good friend, truly the father of men and gods greatly honours your head and the bull-like Earth-Shaker also, who keeps Thebe’s veil of walls and guards the city, so great and strong is this fellow they bring into your hands that you may win great glory. But come, put on your arms of war that with all speed we may bring the ear of Ares and our own together and fight ; for he shall not frighten the dauntless son of Zeus, nor yet the son of Iphiclus : rather I think he will flee before the two sons of blameless Aleides who are near him and eager to raise the war cry for battle ; for this they love better than a feast.”

# HESIOD

- “Ως φάτο· μείδησεν δὲ βίη Ἡρακληΐη  
Ουμῷ γηθίσας· μάλα γάρ νύ οἱ ἄρμενα εἰπεν·  
καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα· 115
- “Ἡρως ὁ Ἰόλαε, διοτρεφές, οὐκέτι τηλοῦ  
ὑσμίνη τρηχεῖα· σὺ δὲ ὡς πάρος ἥσθα δαιφρων,  
ὡς καὶ τὸν μέγαν ἵππον Ἀρίονα κυανοχαίτην 120  
πάντη ἀναστρωφᾶν καὶ ἀρηγέμεν, ὃς κε δύνηαι.
- “Ως εἰπὼν κιημίδας ὀρειχάλκοιο φαειγοῦ,  
‘Ἡφαίστου κλυτὰ δῶρα, περὶ κιήμησιν ἔθηκεν·  
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε 125
- κιλὸν χρύσειον πολυδαίδαλον, ὃν οἱ ἔδωκε  
Ἡαλλὰς Ἀθηναίη, κούρη Διός, ὅππότ’ ἔμελλε  
τὸ πρῶτον στοιχείας ἐφορμήσεσθαι ἀέθλους.  
Θήκατο δὲ ἄμφ’ ὅμοισιν ἄρης ἀλκτῆρα σιδηρον  
δεινὸς ἀνήρ· κοίλην δὲ περὶ στήθεσσι φαρέτρην  
καββάλετ’ ἐξόπιθεν· πολλοὶ δὲ ἔντοσθεν ὀιστοὶ 130
- ῥηγηλοί, θανάτοιο λαθιφθόγγοι δοτῆρες.  
πρόσθεν μὲν θάνατόν τ’ εἶχον καὶ δάκρυσι μῦρον,  
μέσσοι δὲ ἔξεστοί, περιμήκεες, αὐτὰρ ὅπισθε  
μόρφνοιο φλεγύαο καλυπτόμενοι πτερύγεσσιν.  
εἴλετο δὲ<sup>1</sup> ὄβριμον ἔγχος, ἀκαχμένον αἴθοπτοι 135
- χαλκῷ,  
κρατὶ δὲ ἐπ’ ἴφθιμῳ κυνέην ἐύτυκτον ἔθηκε,  
δαιδαλέην ἀδάμαντος, ἐπὶ κροτάφοις ἀραρῖαι,  
ἥτ’ εἴρυτο κάρη Ἡρακλῆος θείοιο.
- Χερσί γε μὴν σάκος εἶλε παναίδολον, οὐδέ τις  
αὐτὸν  
οὕτ’ ἔρρηξε βαλὸν οὔτ’ ἔθλασε, θαῦμα ἰδέσθαι. 140
- πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ’ ἐλέφαντι  
ἡλέκτρῳ θ’ ἵπολαμπὲς ἔην χρυσῷ τε φαειγῷ

<sup>1</sup> Hermann: ἥσαν δ δ', MSS.

## SHIELD OF HERACLES

So he said. And mighty Heracles was glad in heart and smiled, for the other's words pleased him well, and he answered him with winged words:

"O hero Iolaus, heaven-sprung, now is rough battle hard at hand. But, as you have shown your skill at other times, so now also wheel the great black-maned horse Arion about every way, and help me as you may be able."

So he said, and put upon his legs greaves of shining bronze, the splendid gift of Hephaestus. Next he fastened about his breast a fine golden breast-plate, curiously wrought, which Pallas Athene the daughter of Zeus had given him when first he was about to set out upon his grievous labours. Over his shoulders the fierce warrior put the steel that saves men from doom, and across his breast he slung behind him a hollow quiver. Within it were many chilling arrows, dealers of death which makes speech forgotten : in front they had death, and trickled with tears ; their shafts were smooth and very long ; and their butts were covered with feathers of a brown eagle. And he took his strong spear, pointed with shining bronze, and on his valiant head set a well-made helm of adamant, cunningly wrought, which fitted closely on the temples ; and that guarded the head of god-like Heracles.

In his hands he took his shield, all glittering : no one ever broke it with a blow or crushed it. And a wonder it was to see ; for its whole orb was a-shimmer with enamel and white ivory and electrum, and it glowed with shining gold ; and there were

## HESIOD

λαμπόμενον, κυάνου δὲ διὰ πτύχες ἡλίγλαντο.  
ἐν μέσσῳ δ' ἀδάμαντος<sup>1</sup> ἔηρ Φόβος οὐ τι φατεῖός,  
ἔμπαλιν ὅσσοισιν πυρὶ λαμπομένοισι δεῦροκώς. 145  
τοῦ καὶ ὁδόντων μὲν πλῆτο στόμα λευκὰ θεόντων,  
δεινῶν ἀπλήτων, ἐπὶ δὲ βλοσυροῦ μετάπου  
δεινὴ<sup>2</sup> Ἔρις πεπότητο κορύσσουσα κλόνον ἀγδρῶν,  
σχετλίη, ἡ ῥά νόον τε καὶ ἐκ φρένας εἴλετο φωτῶν,  
οἵτινες ἀντιβίην πόλεμον Διὸς υἱού φέροιεν. 150  
τῶν καὶ ψυχαὶ μὲν χθόνα δύμεναι<sup>3</sup> Λιδος εἴσω  
κάκκιοι,<sup>2</sup> ὁστέα δέ σφι περὶ ῥινοῦ σαπείσης  
Σειρίου ἀζαλέοι μελαίνῃ πύθεται αἴγι.

'Εν δὲ Προίωξίς τε Παλίωξίς τε τέτυκτο,  
ἐν δ'<sup>2</sup> Ομαδός τε Φόβος τ'<sup>3</sup> Αἰδροκτασίη τε δεδήει, 155  
ἐν δ'<sup>2</sup> Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύγεον, ἐν δ' ὄλοὴ Κῆρ  
ἄλλοι ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,  
ἄλλον τεθηγῶτα κατὰ μόθον ἔλκε ποδοῦν.  
εἴμα δ' ἔχ' ἄμφ' ὕμοισι δαφοινεὸν αἷματι φωτῶν,  
δεινὸν δερκομένη καναχῆστί τε βεβρυχυῖα. 160

'Εν δ' ὄφιων κεφαλαὶ δεινῶν ἔσται, οὐ τι φατεῖῶν,  
δώδεκα, ταὶ φοβέεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων,  
οἵ τινες ἀντιβίην πόλεμον Διὸς υἱού φέροιεν.  
τῶν καὶ ὁδόντων μὲν καναχὴ πέλεν, εὗτε μάχοιτο  
'Αμφιτρυωνιάδης, τὰ δ' ἐδαίετο θαυματὰ ἔργα. 165  
στίγματα δ' ὡς ἐπέφαντο ἵδεῖν δεινοῖσι δράκουσιν  
κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.

<sup>1</sup> Schol.: δὲ δράκοντος, MSS.

<sup>2</sup> (=κατέκιον: cp. l. 254), Tr.: αντῶν, MSS.

## SHIELD OF HERACLES

zones of cyanus<sup>1</sup> drawn upon it. In the centre was Fear worked in adamant, unspeakable, staring backwards with eyes that glowed with fire. His mouth was full of teeth in a white row, fearful and daunting, and upon his grim brow hovered frightful Strife who arrays the throng of men : pitiless she, for she took away the mind and senses of poor wretches who made war against the son of Zeus. Their souls passed beneath the earth and went down into the house of Hades ; but their bones, when the skin is rotted about them, crumble away on the dark earth under parching Sirius.

Upon the shield Pursuit and Flight were wrought, and Tumult, and Panic, and Slaughter. Strife also, and Uproar were hurrying about, and deadly Fate was there holding one man newly wounded, and another unwounded ; and one, who was dead, she was dragging by the feet through the tumult. She had on her shoulders a garment red with the blood of men, and terribly she glared and gnashed her teeth.

And there were heads of snakes unspeakably frightful, twelve of them ; and they used to frighten the tribes of men on earth whosoever made war against the son of Zeus ; for they would clash their teeth when Amphitryon's son was fighting : and brightly shone these wonderful works. And it was as though there were spots upon the frightful snakes : and their backs were dark blue and their jaws were black.

<sup>1</sup> Cyanus was a glass-paste of deep blue colour : the "zones" were concentric bands in which were the scenes described by the poet. The figure of Fear (l. 44) occupied the centre of the shield, and Oceanus (l. 314) enclosed the whole.

## HESIOD

Ἐν δὲ συῶι ἀγέλαι χλούνωι ἔσαν ἡδὲ λεόγτων  
ἐς σφέας δερκομένων, κοτεόντων θ' ἵεμένων τε.  
τῶν καὶ ὄμιληδὸν στίχες ἥισαν οὐδέ τι τῷ γε 170  
οὐδέτεροι τρεέτην· φρῖσσόν γε μὲν αὐχένας ἄμφω.  
ἡδη γάρ σφιν ἔκειτο μέγας λῖς, ἀμφὶ δὲ κάπροι  
δοιοί, ἀπουράμενοι ψυχάς, κατὰ δέ σφι κελαινὸν  
αἷμ' ἀπελείβετ' ἔραξ· οἱ δ' αὐχένας ἐξεριπόντες  
κείατο τεθνητες ὑπὸ βλοσυροῦσι λέουσιν. 175  
τοὶ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέοντε μάχεσθαι,  
ἄμφοτεροι, χλοῦνται τε σύες χαροποί τε λέοντες.

Ἐν δ' ἦν ὑσμάνη Λαπιθάων αἰχμητάων  
Καιρέα τ' ἄμφὶ ἄνακτα Δρύαντά τε Πειρίθουόρ τε  
Οπλέα τ' Ἐξάδιόν τε Φάληρόν τε Ηρόλοχόν τε 180  
Μόγφον τ' Ἀμπυκίδην, Τιταρήσιον, ὅξον Ἀριγος,  
Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.  
ἀργύρεοι, χρύσεια περὶ χροὶ τεύχε' ἔχοντες.  
Κένταυροι δ' ἐτέρωθεν ἐναντίοι ἡγερέθοντο  
ἄμφὶ μέγαν Πετραῖον ἵδον Ἀσβολογοὶ οἰωνιστὴν 185  
Ἀρκτον τ' Οὔρειόν τε μελαγχαίτην τε Μίμαντα  
καὶ δύο Πευκείδας, Περιμήδεά τε Δρύαλόν τε,  
ἀργύρεοι, χρυσέας ἐλάτας ἐν χερσὶν ἔχοντες  
ἔγχεσιν ἡδὸν ἐλάτης αὐτοσχεδὸν ὡριγνῶντο. 190

Ἐν δὲ Ἀρεος βλοσυροῦ ποδώκεες ἔστασαν ἵπποι  
χρύσεοι, ἐν δὲ καὶ αὐτὸς ἐναρσφόρος οὐλιος Ἀρης  
αἰχμὴν ἐν χείρεσσιν ἔχων, πρυλέεσσι κελεύων,  
αἵματι φοινικύεις, ὡς εἰς ζωοὺς ἐναρίζων  
δίφρου ἐπεμβεβαώς· παρὰ δὲ Δεῖμός τε Φόβος τε 195  
ἔστασαν ιέμενοι πόλεμον καταδύμεναι ἀνδρῶν.

Ἐν δὲ Διὸς θυγάτηρ ἀγελείη Γριτογένεια,

## SHIELD OF HERACLES

Also there were upon the shield droves of boars and lions who glared at each other, being furious and eager: the rows of them moved on together, and neither side trembled but both bristled up their manes. For already a great lion lay between them and two boars, one on either side, bereft of life, and their dark blood was dripping down upon the ground; they lay dead with necks outstretched beneath the grim lions. And both sides were roused still more to fight because they were angry, the fierce boars and the bright-eyed lions.

And there was the strife of the Lapith spearmen gathered round the prince Caeneus and Dryas and Peirithous, with Hopleus, Exadius, Phalereus, and Prolochus. Mopsus the son of Ampyce of Titaresia, a scion of Ares, and Theseus, the son of Aegeus, like unto the deathless gods. These were of silver, and had armour of gold upon their bodies. And the Centaurs were gathered against them on the other side with Petraeus and Asbolus the diviner, Arctus, and Ureus, and black-haired Mimas, and the two sons of Peuceus, Perimedes and Dryalus: these were of silver, and they had pinetrees of gold in their hands, and they were rushing together as though they were alive and striking at one another hand to hand with spears and with pines.

And on the shield stood the fleet-footed horses of grim Ares made of gold, and deadly Ares the spoil-winner himself. He held a spear in his hands and was urging on the footmen: he was red with blood as if he were slaying living men, and he stood in his chariot. Beside him stood Fear and Flight, eager to plunge amidst the fighting men.

There, too, was the daughter of Zeus, Tritogeneia

## HESIOD

τῇ ἵκελη ὡς εἴ τε μάχην ἔθέλουσα κορύσσειν,  
ἔγχος ἔχουσ' ἐν χερσὶν ἵδε χρυσέην τρυφάλειαν  
αἰγίδα τ' ἀμφ' ὕμοις· ἐπὶ δ' ὅχετο φύλοπιν αἰνῆν. 200  
Ἐν δ' ἦν ἀθανάτων ἴερος χορός· ἐν δ' ἄρα  
μέσσων

ἱμερύεν κιθάριζε Διὸς καὶ Λητοῦς νιὸς  
χρυσείη φόρμιγγι· [θεῶν δ' ἔδος ἀγρὸς "Ολυμπος"  
ἐν δ' ἀγορῇ, περὶ δ' ὅλβος ἀπείριτος ἐστεφάνωτο  
ἀθανάτων ἐν ἀγῶνι·<sup>1</sup>] θεαὶ δ' ἔξηρχον ἀοιδῆς 205  
Μοῦσαι Πιερίδες, λιγὸν μελπομένης ἐικυῖαι.

'Ἐν δὲ λιμὴν ἐύορμος ἀμαιμακέτοι θαλάσσης  
κυκλοτερής ἐτέτυκτο πανέφθον καστιτέροιο  
κλυζομένῳ ἵκελος· [πολλοί γε μὲν ἀμ μέσον αὐτοῦ  
δελφῖνες τῇ καὶ τῇ ἔθύνεον ἰχθυάοντες 210  
νηχομένοις ἵκελοι·<sup>2</sup>] δοιὼ δ' ἀναφυσιώωντες  
ἀργύρεοι δελφῖνες ἔθοινῶντ<sup>3</sup> ἔλλοπας ἰχθῦς.  
τῶν δ' ὑπὸ χάλκειοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκταῖς  
ἥστο ἀνήρ ἀλιεὺς δεδοκημένος· εἰχε δὲ χερσὶν  
ἰχθύσιν ἀμφίβληστρον ἀπορρίψοντι ἐοικώς. 215

'Ἐν δ' ἦν ἡικόμου Δανάης τέκος, ἵππότα Περσεύς,  
οὗτ' ἄρ' ἐπιψαύων σύκεος ποσὶν οὐθ' ἔκας αὐτοῦ,  
θαῦμα μέγα φράσσασθ', ἐπεὶ οὐδαμῇ ἐστήρικτο.  
τὰς γάρ μιν παλάμαις τεῦξεν κλυτὸς Λιμφιγνήεις  
χρύσεον· ἀμφὶ δὲ ποσσὶν ἔχει πτερύειτα πέδιλα. 220  
ῷμοισιν δέ μιν ἀμφὶ μελάνδετοι ἀορ ἔκειτο  
χαλκέου ἐκ τελαμῶνος· δὲ δ' ὡς τε νόημ' ἐποτάτο·

<sup>1</sup> ll. 203-5 are clearly intrusive and are rejected by Baumeister.

<sup>2</sup> ll. 209-11 are not found in Q, and are rejected by Peppmüller. They appear to be an alternative version of ll. 211-212.

<sup>3</sup> Ranke: ἐφοίνεον, Q: ἐφοιβον, F: ἐφοίτων; other MSS.

## SHIELD OF HERACLES

who drives the spoil.<sup>1</sup> She was like as if she would array a battle, with a spear in her hand, and a golden helmet, and the aegis about her shoulders. And she was going towards the awful strife.

And there was the holy company of the deathless gods: and in the midst the son of Zeus and Leto played sweetly on a golden lyre. There also was the abode of the gods, pure Olympus, and their assembly, and infinite riches were spread around in the gathering of the deathless gods. Also the goddesses, the Muses of Pieria were beginning a song like clear-voiced singers.

And on the shield was a harbour with a safe haven from the irresistible sea, made of refined tin wrought in a circle, and it seemed to heave with waves. In the middle of it were many dolphins rushing this way and that, fishing: and they seemed to be swimming. Two dolphins of silver were spouting and devouring the mute fishes. And beneath them fishes of bronze were trembling. And on the shore sat a fisherman watching: in his hands he held a casting net for fish, and seemed as if about to cast it forth.

There, too, was the son of rich-haired Danaë, the horseman Perseus: his feet did not touch the shield and yet were not far from it—very marvellous to remark, since he was not supported anywhere; for so did the famous Lame One fashion him of gold with his hands. On his feet he had winged sandals, and his black-sheathed sword was slung across his shoulders by a cross-belt of bronze. He was flying

<sup>1</sup> “She who drives herds,” i.e. “The Victorious,” since herds were the chief spoil gained by the victor in ancient warfare.

## HESIOD

πᾶν δὲ μετάιφρενον εἶχε κάρη δεινοῖο πελώρου,  
 Γοργοῦς· ἀμφὶ δέ μιν κίβισις θέε, θαῦμα ἰδέσθαι,  
 ἀργυρέη· θύσαροι δὲ κατηωρεῦντο φαεινοὶ 225  
 χρύσειοι· δεινὴ δὲ περὶ κροτάφοισιν ἄνακτος  
 κεῖτ· "Λιδος κυνέη νυκτὸς ζόφον αἰνὸν ἔχουσα.  
 αὐτὸς δὲ σπεύδοιτι καὶ ἐρρίγοντι ἐσικὼς  
 Περσεὺς Δαγαιδῆς ἐτιταίνετο. ταὶ δὲ μετ' αὐτὸν  
 Γοργόνες ἀπλητοί τε καὶ οὐ φαταὶ ἐρρώοντο 230  
 ἵέμεναι μαπέειν. ἐπὶ δὲ χλωροῦ ἀδάμαντος  
 βαινουσέων ἴάχεσκε σάκος μεγάλῳ ὀρυμαγδῷ  
 ὅξεα καὶ λιγέως· ἐπὶ δὲ ξώρησι δράκοντε  
 δοιὼ ἀπηωρεῦντ' ἐπικυρτώοντε κάριην.  
 λίχμαζον δ' ἄρα τῷ γε μένει δ' ἔχάρασσον ὁδύντας  
 ἄγρια δερκομένω. ἐπὶ δὲ δεινοῖσι καρίγροις 235  
 Γοργείοις ἐδοιεῦτο μέγας Φύβος. οἱ δ' ὑπὲρ αὐτέων  
 ἄνδρες ἐμαργάσθην πολεμήια τεύχε' ἔχοντες,  
 τοὶ μὲν ὑπὲρ σφετέρης πόλιος σφετέρων τε τοκήων  
 λοιγὸν ἀμύνοντες, τοὶ δὲ πραθέειν μεμαῶτες. 240  
 πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες  
 μάρνανθ'. αἱ δὲ γυναικες ἐνδμήτων ἐπὶ πύργων  
 χαλκέων ὅξὺ βόων, κατὰ δ' ἐδρύπτοιτο παρειάς,  
 ζωῆσιν ἵκελαι, ἔργα κλυτοῦ Ήφαίστοιο.  
 ἄνδρες δ', οἱ πρεσβῆτες ἔσται γῆρας τε μέμαρπεν, 245  
 ἀθρόοι ἔκτοσθεν πυλέων ἔσται, ἀν δὲ θεοῖσι  
 χεῖρις ἔχοι μακάρεσσι, περὶ σφετέροισι τέκεσσι  
 δειδιότες· τοὶ δ' αὗτε μάχην ἔχον. αἱ δὲ μετ'  
 αὐτοὺς  
 Κῆρες κυάνεαι, λευκοὺς ἀραβεῦσαι ὁδύντας,  
 δεινωπαὶ βλοσυραί τε δαφοιταί τ' ἀπληταί τε 250  
 δῆριν ἔχον περὶ πιπτόντων πᾶσαι δ' ἄρ' ἵεντο  
 αἷμα μέλαν πιέειν· ὃν δὲ πρῶτον μεμάποιεν

## SHIELD OF HERACLES

swift as thought. The head of a dreadful monster, the Gorgon, covered the broad of his back, and a bag of silver—a marvel to see—contained it: and from the bag bright tassels of gold hung down. Upon the head of the hero lay the dread cap<sup>1</sup> of Hades which had the awful gloom of night. Perseus himself, the son of Danaë, was at full stretch, like one who hurries and shudders with horror. And after him rushed the Gorgons, unapproachable and unspeakable, longing to seize him: as they trod upon the pale adamant, the shield rang sharp and clear with a loud clangor. Two serpents hung down at their girdles with heads curved forward: their tongues were flickering, and their teeth gnashing with fury, and their eyes glaring fiercely. And upon the awful heads of the Gorgons great Fear was quaking.

<sup>237</sup> And beyond these there were men fighting in warlike harness, some defending their own town and parents from destruction, and others eager to sack it; many lay dead, but the greater number still strove and fought. The women on well-built towers of bronze were crying shrilly and tearing their cheeks like living beings—the work of famous Hephaestus. And the men who were elders and on whom age had laid hold were all together outside the gates, and were holding up their hands to the blessed gods, fearing for their own sons. But these again were engaged in battle: and behind them the dusky Fates, gnashing their white fangs, lowering, grim, bloody, and unapproachable, struggled for those who were falling, for they all were longing to drink dark blood. So soon as they caught a man

<sup>1</sup> The cap of darkness which made its wearer invisible.

## HESIOD

κείμενον ἡ πίπτοιτα νεούτατον, ἀμφὶ μὲν αὐτῷ  
βάλλ’ ὄνυχας μεγάλους, ψυχὴ δ’ Ἀιδύσδε κατῆεν  
Τάρταρον ἐς κρυόενθ’. αἱ δὲ φρένας εὗτ’ ὑρέσαντο 255  
αἴματος ἀιδρομέου, τὸν μὲν ῥίπτασκον ὀπίσσω,  
ἄψ δ’ ὄμαδον καὶ μῶλον ἔθύνεον αὐτὶς ἰοῦσαι.

Κλωθὼ καὶ Λάχεσίς σφιν ἐφέστασαν ἡ μὲν  
ὑφήσσων

Ἄτροπος οὖ τι πέλεν μεγάλη θεός, ἀλλ’ ἄρα ἡ γε  
τῶν γε μὲν ἀλλάων προφερής τ’ ἦν πρεσβυτάτη τε.

πᾶσαι δ’ ἀμφ’ ἐνὶ φωτὶ μάχην δριμεῖαν ἔθεντο. 261  
δεινὰ δ’ ἐς ἀλλήλας ὀράκον ὅμμασι θυμῆνασαι,  
ἐν δ’ ὄνυχας χεῖράς τε θρασείας ἵσώσαντο.

πάρ δ’ Ἀχλὺς εἰστίκει ἐπισμυγερή τε καὶ αἰνή,  
χλωρὴ ἀνσταλέη λιμῷ καταπεπτησίᾳ, 265

γουροπαχής, μακροὶ δ’ ὄνυχες χείρεσσιν ὑπῆσαν.

τῆς ἐκ μὲν ῥινῶν μύξαι ύέον, ἐκ δὲ παρειῶν  
αἷμ’ ἀπελείβετ’ ἔραξ· ἥ δ’ ἀπλητον σεσαρνία  
εἰστίκει, πολλὴ δὲ κόμης κατενήνοθεν ὄμονος,  
δάκρυστι μυδαλέη. παρὰ δ’ εὔπτυργος πόλις  
ἀνδρῶν. 270

χρύσειαι δέ μιν εἶχον ὑπερθυρίοις ἀραρυῖαι  
ἐπτὰ πύλαι· τοὶ δ’ ἄνδρες ἐν ἀγλαίῃς τε χοροῖς τε

τέρψιν ἔχον· τοὶ μὲν γὰρ ἐνσσώτρον ἐπ’ ἀπήρης  
ιηγούτ’ ἀνδρὶ γυναικα, πολὺς δὲ ὄμέναιος ὄρψει·  
τῇλε δὲ ἀπ’ αἰθομέρων δαιδων σέλας εἰλίφαζε 275

χερσὶν ἔνι δμοῖν· ταὶ δ’ ἀγλαίῃ τεθαλυῖαι  
πρόσθ’ ἔκιον· τῇσιν δὲ χοροὶ παίζοιτες ἔποντο.

τοὶ μὲν ὑπὸ λιγυρῶν συρίγγων ἴεσαν αὐδὴν  
ἔξ ἀπαλῶν στομάτων, περὶ δέ σφισιν ἄγρυπτο ηχώ.

αἱ δὲ ὑπὸ φορμίγγων ἄγαγον χορὸν ἴμερόεντα. 280

Ἐγένετο δὲ αὐθὸν ἔτέρωθε οἵοι κώμαζον ὑπ’ αὐλαῖ,

## SHIELD OF HERACLES

overthrown or falling newly wounded, one of them would clasp her great claws about him, and his soul would go down to Hades to chilly Tartarus. And when they had satisfied their souls with human blood, they would cast that one behind them, and rush back again into the tumult and the fray. Clotho and Lachesis were over them and Atropos less tall than they, a goddess of no great frame, yet superior to the others and the eldest of them. And they all made a fierce fight over one poor wretch, glaring evilly at one another with furious eyes and fighting equally with claws and hands. By them stood Darkness of Death, mournful and fearful, pale, shrivelled, shrunk with hunger, swollen-kneed. Long nails tipped her hands, and she dribbled at the nose, and from her cheeks blood dripped down to the ground. She stood leering hideously, and much dust sodden with tears lay upon her shoulders.

<sup>279</sup> Next, there was a city of men with goodly towers; and seven gates of gold, fitted to the lintels, guarded it. The men were making merry with festivities and dances: some were bringing home a bride to her husband on a well-wheeled car, while the bridal-song swelled high, and the glow of blazing torches held by handmaidens rolled in waves afar. And these maidens went before, delighting in the festival; and after them came frolicsome choirs, the youths singing soft-mouthed to the sound of shrill pipes, while the echo was shivered around them, and the girls led on the lovely dance to the sound of lyres. Then again on the other side was a rout of young men revelling, with flutes playing; some frolicking

## HESIOD

τοί γε μὲν αὖ παίζοντες ὑπ' ὄρχηθιμῷ καὶ ἀοιδῇ  
 τοί γε μὲν αὖ γελόωντες ὑπ' αὐλητῆρι ἔκαστος  
 πρόσθ<sup>1</sup> ἔκιον· πᾶσιν δὲ πόλιν θαλίαι τε χοροί τε  
 ἀγλαῖαι τ' εἶχον. τοὶ δ' αὖ προπάροιθε πόληος 285  
 γῆθ<sup>2</sup> ἵππων ἐπιβάντες ἐθύνεον. οἱ δέ ἀροτῆρες  
 ἥρεικον χθόνα διὰν, ἐπιστολάδην δὲ χιτῶνας  
 ἐστάλατ<sup>3</sup>. αὐτὰρ ἦην βαθὺ λίμνων οἵ γε μὲν ἥμιν  
 αἰχμῆς ὀξείησι κορωνώντα πέτηλα,  
 βριθόμενα σταχύων, ὡς εἴ Δημήτερος ἀκτήιρ<sup>4</sup> 290  
 οἱ δέ ἄρ' ἐν ἐλλεδαροῦσι δέοντες καὶ ἐπιτυνούμλωιρ,<sup>5</sup>  
 οἱ δέ ἐτρύγων οὔρας δρεπάνας ἐν χερσὶν ἔχοντες,  
 οἱ δέ αὖτ<sup>6</sup> ἐς ταλάρους ἐφύρευν ὑπὸ τρυητήρων  
 λευκοὺς καὶ μέλανας βότρυνας μεγάλων ἀπὸ ὄρχων,  
 βριθομέρων φύλλουσι καὶ ἀργυρέης ἐλίκεσσιν. 295  
 οἱ δέ αὖτ<sup>7</sup> ἐς ταλάρους ἐφύρευν. παρὰ δέ σφισιν  
 ὄρχος

χρύσεος ἦν, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο, 297  
 σειόμενος φύλλοισι καὶ ἀργυρέησι κάμαξι,<sup>8</sup> 299  
 βριθόμενος σταφυλῆσι· μελάνθησάν γε μὲν αἶδε. 300  
 οἵ γε μὲν ἐτράπεον, τοὶ δέ ἥρνον· οἱ δέ ἐμάχογτο  
 πύξ τε καὶ ἐλκηδόν<sup>9</sup> τοὶ δέ ὠκύποδας λαγός ἥρευν  
 ἄπορες θηρευταί, καὶ καρχαρόδοντε κίνε πρό,  
 ἴεμενοι ματέειν, οἱ δέ ἴεμενοι ὑπαλύξαι.

Πὰρ δέ αὐτοῖς ἵππησις ἔχον πόγον, ἀμφὶ δέ ἀέθλῳ  
 ἔηριν ἔχον καὶ μόχθον. ἐνπλεκέων δέ ἐπὶ δίφρων 306  
 ἥριοχοι βεβαῦτες ἐφίεσταιν ὠκέας ἵππους  
 ῥντά χαλαίροντες, τὰ δέ ἐπικροτέοντα πέτορτο

<sup>1</sup> GH have the alternative reading ἐπιπλον.

298 τοί γε μὲν αὖ παίζοντες ὑπ' αὐλητῆρι ἔκαστος

This line, which is perhaps an alternative for II. 282 3 and may have once stood at the foot of a MS. page, is omitted by many MSS.

## SHIELD OF HERACLES

with dance and song, and others were going forward in time with a flute player and laughing. The whole town was filled with mirth and dance and festivity.

285 Others again were mounted on horseback and galloping before the town. And there were ploughmen breaking up the good soil, clothed in tunics girt up. Also there was a wide cornland and some men were reaping with sharp hooks the stalks which bended with the weight of the ears - as if they were reaping Demeter's grain : others were binding the sheaves with bands and were spreading the threshing floor. And some held reaping hooks and were gathering the vintage, while others were taking from the reapers into baskets white and black clusters from the long rows of vines which were heavy with leaves and tendrils of silver. Others again were gathering them into baskets. Beside them was a row of vines in gold, the splendid work of cunning Hephaestus: it had shivering leaves and stakes of silver and was laden with grapes which turned black.<sup>1</sup> And there were men treading out the grapes and others drawing off the liquor. Also there were men boxing and wrestling, and huntsmen chasing swift hares with a leash of sharp toothed dogs before them, they eager to catch the hares, and the hares eager to escape.

Next to them were horsemen hard set, and they contended and laboured for a prize. The charioteers standing on their well woven cars, urged on their swift horses with loose rein ; the jointed cars flew

<sup>1</sup> The existing text of the vineyard scene is a compound of two different versions, clumsily adapted, and cobbled out with some makeshift additions.

## HESIOD

ἄρματα κολλήειντ', ἐπὶ δὲ πλῆμαι μέγ' ἀύτευν.  
οἵ μὲν ἄρ' ἀίδιοι εἰχον πόνον οὐδέ ποτέ σφιν 310  
νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἰχον ἄεθλον.  
τοῖσιν δὲ προέκειτο μέγας τρίπος ἐντὸς ἀγῶνος,  
χρύσειος, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο.  
Ἄμφὶ δὲ τοιν ῥέειν Ὄκεανός πλίθοιτι ἑοικώς,  
πᾶν δὲ συνεῦχε σάκος πολυδαιδαλον, οἵ δὲ κατ'  
αὐτὸν 315  
κύκνοι ἀερσιπόται μεγάλ' ἥπυνοι, οἵ δά τε πολλοὶ<sup>ν</sup>  
νῆχον ἐπ' ἄκρον ὕδωρ· παρὰ δὲ ἵχθύες ἐκλο-  
νέοντο.  
Θαῦμα ἴδειν καὶ Ζηγὴ βαρυκτύπω, οὖ διὰ  
βουλὰς  
"Ηφαιστος ποίησε σάκος μέγα τε στιβαρόν τε,  
ἀρσάμενος παλάμησι. τὸ μὲν Δίὸς ἄλκιμος νίος 320  
πάλλεν ἐπικρατέως· ἐπὶ δὲ ἵππείου θύρε δίφρου,  
εἴκελος ἀστεροπῆ πατρὸς Δίὸς αἰγιόχοιο,  
κοῦφα βιβάσ· τῷ δὲ ἥριοχος κρατερὸς Ἰόλαος  
δίφρου ἐπεμβεβαὼς ἰθύνετο καμπύλον ἄρμα.  
ἄγχιμολον δέ σφ' ἥλθε θεὰ γλαυκῶπις Ἀθήνη, 325  
καὶ σφεας θαρσύνουσα ἔπεια πτερόεντα προσηύδα.  
Χαίρετε, Λυγκῆος γενεὴ τηλεκλειτοῖο.  
τὴν δὴ Ζεὺς κράτος ὑμμι διδοῦ μακάρεσσιν ἀνάσσων  
Κύκνοι τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.  
ἄλλο δέ τοι τι ἔπος ἐρέω, μέγα φέρτατε λαῶν· 330  
εὗτ' ἀν δὴ Κύκνοι γλυκερῆς αἰῶνος ἀμέρσης,  
τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοῦ,  
αὐτὸς δὲ βροτολοιγὸν "Αρην ἐπιόντα δοκεύσας,  
ἔνθα κε γυμνωθέντα σάκευς ὅπο δαιδαλέοιο  
ὸφθαλμοῖσιν ἤδης, ἔνθ' οὐτάμεν ὁξεί χαλκῷ. 335  
ἄψ δὲ ἀναχάσσασθαι· ἐπεὶ οὐ νύ τοι αἴσιμόν ἐστιν  
οὕθ' ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα τοῦ.

## SHIELD OF HERACLES

along clattering and the naves of the wheels shrieked loudly. So they were engaged in an unending toil, and the end with victory came never to them, and the contest was ever unwon. And there was set out for them within the course a great tripod of gold, the splendid work of cunning Hephaestus.

And round the rim Ocean was flowing, with a full stream as it seemed, and enclosed all the cunning work of the shield. Over it swans were soaring and calling loudly, and many others were swimming upon the surface of the water; and near them were shoals of fish.

A wonderful thing the great strong shield was to see—even for Zeus the loud-thunderer, by whose will Hephaestus made it and fitted it with his hands. This shield the valiant son of Zeus wielded masterly, and leaped upon his horse chariot like the lightning of his father Zeus who holds the aegis, moving lithely. And his charioteer, strong Iolaus, standing upon the car, guided the curved chariot.

Then the goddess grey-eyed Athene came near them and spoke winged words, encouraging them: "Hail, offspring of far famed Lyneus! Even now Zeus who reigns over the blessed gods gives you power to slay Cyenus and to strip off his splendid armour. Yet I will tell you something besides, mightiest of the people. When you have robbed Cyenus of sweet life, then leave him there and his armour also, and you yourself watch man-slaying Ares narrowly as he attacks, and wherever you shall see him uncovered below his cunningly-wrought shield, there wound him with your sharp spear. Then draw back; for it is not ordained that you should take his horses or his splendid armour."

## HESIOD

“Ως είποντος’ ἐς δίφρον ἐβήσατο δῖα θεάων,  
νίκην ἀθανάτης χερσὶν καὶ κῦδος ἔχουσα,  
ἐσσυμένως. τότε δή ῥα διόγυητος Ἰόλαος 340  
σμερδαλέον ὑπποισιν ἐκέκλετο· τοὶ δ’ ὑπ’ ὄμοκλῆς  
ῥύμφ’ ἔφερον θοὸν ἄρμα κονίοντες πεδίοιο.  
ἐν γάρ σφιν μέρος ἦκε θεὰ γλαυκῶπις Ἀθήνη  
αἰγίδ’ ἀγαστείσασα περιστονάχησε δὲ γαῖα. 345  
τοὶ δ’ ἄμυδις προγένοντ’ ἵκελοι πυρὶ ἡὲ θυέλλῃ,  
Κύκρος θ’ ἵπποδαμος καὶ Ἀρης ἀκόρητος ἀυτῆς.  
τῶν ὑπποι μὲν ἔπειθ’ ὑπεναπτίοι ἀλλήλοισιν  
δέξεια χρέμισαν, περὶ δέ σφισιν ἄγρυπτο ἡχώ.  
τὸν προτερος προσέειπε βίη Ἡρακληίη·

Κύκνε πέπον, τί νῦν οὐδοιν ἐπίσχετον ὥκέας  
ἵππους 350

ἀνδράσιν, οἴ τε πόνου καὶ διξύος ἵδριές εἰμεν;  
ἀλλὰ παρεξ ἔχε δίφρον ἐύξοοι ἡδὲ κελεύθου  
εἶκε παρεξ ἴέναι. Τρηχῦνα δέ τοι παρελαύνω  
ἐς Κήνκα ἄγακτα· ὃ γάρ δυνάμι τε καὶ αἴδοι  
Τρηχῦνος προβέβηκε, σὺ δ’ εὖ μάλα οἰσθα καὶ  
αὐτός. 355

τοῦ γὰρ ὅπνίεις παῖδα Θεμιστογόνην κναυκῶπιν.  
ἢ πέπον, οὐ μὲν γάρ τοι Ἀρης θαυάτοιο τελευτὴν  
ἀρκέσει, εἰ δὴ οὐ συνοισόμεθα πτολεμίζειν.  
ἡδη μέν τέ ἔ φημι καὶ ἄλλοτε πειρηθῆναι  
ἔγχεος ἡμετέρου, ὅθ’ ὑπὲρ Ηύλου ἡμαθόεντος 360  
ἀντίος ἔστη ἐμέο, μάχης ἄμοτον μενεαίνων.  
τρὶς μὲν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἡρείσατο γαίῃ  
οὐταμένου σάκεος, τὸ δὲ τέτρατον ἥλασα μηρὸν  
παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἄραξα.  
πρητῆς δ’ ἐν κονίησι χαμαὶ πέσεν ἔγχεος ὄρμῇ. 365  
ἔνθα κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη  
χερσὶν ὑφ’ ἡμετέρηγσι λιπὼν ἔναρα βροτόεντα.

## SHIELD OF HERACLES

So said the bright eyed goddess and swiftly got up into the car with victory and renown in her hands. Then heaven-nurtured Iolaus called terribly to the horses, and at his cry they swiftly whirled the fleet chariot along, raising dust from the plain; for the goddess bright-eyed Athene put mettle into them by shaking her aegis. And the earth groaned all round them. And they, horse-taming Cyenus and Ares, insatiable in war, came on together like fire or whirlwind. Then their horses neighed shrilly, face to face; and the echo was shivered all round them. And mighty Heracles spoke first and said to that other :

"Cyenus, good sir! Why, pray, do you set your swift horses at us, men who are tried in labour and pain? Nay, guide your fleet car aside and yield and go out of the path. It is to Trachis I am driving on, to Ceyx the king, who is the first in Trachis for power and for honour, and that you yourself know well, for you have his daughter dark-eyed Themistinocē to wife. Fool! For Ares shall not deliver you from the end of death, if we two meet together in battle. Another time ere this I declare he has made trial of my spear, when he defended sandy Pylos and stood against me, fiercely longing for fight. Thrice was he stricken by my spear and dashed to earth, and his shield was pierced; but the fourth time I struck his thigh, laying on with all my strength, and tare deep into his flesh. And he fell headlong in the dust upon the ground through the force of my spear thrust; then truly he would have been disgraced among the deathless gods, if by my hands he had left behind his bloody spoils."

## HESIOD

"Ως ἔφατ· οὐδ' ᾧρα Κύκνος ἐνυμμελίης ἐμενοίνα  
τῷ ἐπιπειθόμενος ἔχέμεν ἐρυσάρματας ἵππους.  
δὴ τότ' ἀπ' εὐπλεκέων δίφρων θόρον αἰψ' ἐπὶ  
γαῖαν

370

παιᾶς τε Διὸς μεγάλου καὶ Ἐιναδίοιο ἄνακτος.  
ἥνιοχοι δ' ἔμπλην ἔλασαν καλλίτριχας ἵππους·  
τῶν δ' ὑπὸ σενομένων κανάχιζε πόσ' εὐρεῖα χθών.  
ὅς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὅρεος μεγάλοιο  
πέτραι ἀποθρόσκωσιν, ἐπ' ἀλλήλῃς δὲ πέσωσι, 375  
πολλαὶ δὲ δρῦς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι  
αἴγειροι τε τανύρριζοι ῥίγρυνται ὑπ' αὐτέων  
ἥμιφα κυλιγδομένων, εἴως πεδίονδ' ἀφίκωνται,  
ὅς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλιγοντες.  
πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτή τ' Ἰαωλκὸς 380  
"Αριη τ' ἡδ' Ἐλίκη" Ανθειά τε ποιήσσα  
φωιῇ ὑπ' ἀμφοτέρων μεγάλ' ἵαχον· οἱ δ' ἀλαλητῷ  
θεσπεσίῳ σύρισαν μέγα δ' ἔκτυπε μητίετα Ζεύς.  
κὰδ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αίματοέσσας,  
σῆμα τιθεὶς πολέμοιο ἐῷ μεγαθαρσέι παιδί. 385

Οἶος δ' ἐν βίσσῃς ὅρεος χαλεπὸς προϊδέσθαι  
κάπρος χαυλιύδων φρονέει θυμῷ μαχέσασθαι  
ἀγδράσι θηρευτῆς, θήγει δέ τε λευκὸν ὄδόντα  
δοχυποθείς, ἀφρὸς δὲ περὶ στόμα μαστιχώντι  
λείβεται, ὅσσε δέ οἱ πυρὶ λαμπετόντι ἔκτοι, 390  
ὅρθὺς δ' ἐν λοφιῇ φρίσσει τρίχας ἀμφὶ τε δειρίν·  
τῷ ἵκελος Διὸς νίδος ἀφ' ἵππείου θόρε δίφρου.  
ῆμος δὲ χλυερῷ κυανόπτερος ἡχέτα τέττιξ  
δῖξω ἐφεξόμενος θέρος ἀνθρώποισιν ἀείδειν  
ἄρχεται, φέτε πόσις καὶ βρῶσις θῆλυς ἔέρση, 395  
καὶ τε πανημέριός τε καὶ ἡώιος χέει αὐδῆν  
ἴδει ἐν αἰνοτάτῳ, δέ τε χρόα Σείριος ἄξει,

## SHIELD OF HERACLES

So said he. But Cyenus the stout spearman cared not to obey him and to pull up the horses that drew his chariot. Then it was that from their well-woven ears they both leaped straight to the ground, the son of Zeus and the son of the Lord of War. The charioteers drove near by their horses with beautiful manes, and the wide earth rang with the beat of their hoofs as they rushed along. As when rocks leap forth from the high peak of a great mountain, and fall on one another, and many towering oaks and pines and long-rooted poplars are broken by them as they whirl swiftly down until they reach the plain ; so did they fall on one another with a great shout : and all the town of the Myrmidons, and famous Ioleus, and Arne, and Helice, and grassy Anthea echoed loudly at the voice of the two. With an awful cry they closed : and wise Zeus thundered loudly and rained down drops of blood, giving the signal for battle to his dauntless son.

As a tusked boar, that is fearful for a man to see before him in the glens of a mountain, resolves to fight with the huntsmen and whets his white tusks, turning sideways, while foam flows all round his mouth as he gnashes, and his eyes are like glowing fire, and he bristles the hair on his mane and around his neck —, like him the son of Zeus leaped from his horse-chariot. And when the dark-winged whirring grasshopper, perched on a green shoot, begins to sing of summer to men—his food and drink is the dainty dew—and all day long from dawn pours forth his voice in the deadliest heat, when Sirius scorches the flesh (then the beard grows upon the millet

## HESIOD

τῆμος δὴ κέγχροισι πέρι γλῶχες τελέθουσι  
τούς τε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰόλλονται,  
οἷα Διώνυσος δῦκ' ἀνδράσι χάρμα καὶ ἄχθος. 400  
τὴν ὥρην μάριναντο, πολὺς δ' ὄρυμαγδὸς ὥρωρει.  
ώς δὲ λέοντε δύω ἀμφὶ κταμένης ἐλύφοιο  
ἄλλιγλοις κοτέοντες ἐπὶ σφέας ὄρμήσωσι,  
δεινὴ δέ σφ' ἵαχὴ ἄραβός θ' ἄμα γίγνετ' ὀδόντων.  
οἱ δ' ὡς τ' αἴγυπτοι γαμψώνυχες, ἀγκυλοχεῖλαι, 405  
πέτρη ἔφ' ὑψηλῇ μεγάλα κλάζοντε μάχονται  
αἴγος ὄρεστινόμου η̄ ἀγροτέρης ἐλύφοιο  
πίονος, η̄ν τ' ἐδάμασσε βαλὰν αἰξήιος ἀνὴρ  
ἰφ ἀπὸ οὐευρῆς, αὐτὸς δ' ἀπαλήσεται ἄλλῃ  
χώρου ἄιδρις ἐών· οἱ δ' ὀτραλέως ἐνόησαν, 410  
ἐσσυμένως δέ οἱ ἀμφὶ μάχην δριμεῖαν ἔθειτο.  
ῶς οἱ κεκλήγοντες ἐπ' ἄλλιγλοισιν ὄρουσαν.

"Ενθ' η̄ τοι Κύκνος μὲν ὑπερμειέος Διὸς νῦν  
κτεινέμεναι μεμαῶς σάκει ἔμβαλε χάλκεον ἔγχος,  
οὐδ' ἔρρηξεν χαλκόν· ἔρυτο δὲ δῶρα θεοῖο. 415  
'Αμφιτρυωνιάδης δέ, βίη Ἡρακληίη,  
μεσστηγὸς κόρυθός τε καὶ ἀσπίδος ἔγχει μακρῷ  
αὐχένα γυμνωθέντα θοῶς ὑπένερθε γενείου  
η̄λασ' ἐπικρατέως· ἀπὸ δ' ἄμφῳ κέρσε τένοντε  
ἀνδροφόνος μελίῃ· μέγα γὰρ σθένος ἔμπεσε φωτός. 420  
η̄ριπε δ', ως ὅτε τις δρῦς η̄ριπεν η̄ ὅτε πεύκη  
η̄λίβατος, πληργεῖσα Διὸς ψολόειτι κεραυνῷ.  
ῶς ἔριπ· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.

Τὸν μὲν ἔπειτ' εἴασε Διὸς ταλακάρδιος νίός,  
αὐτὸς δὲ βροτολοιγὸν"Αρην προσιόντα δοκεύσας, 425  
δεινὸν ὄρῶν ὅσποισι, λέων ὡς σώματι κύρσας,

## SHIELD OF HERACLES

which men sow in summer), when the crude grapes which Dionysus gave to men—a joy and a sorrow both—begin to colour, in that season they fought and loud rose the clamour.

As two lions<sup>1</sup> on either side of a slain deer spring at one another in fury, and there is a fearful snarling and a clashing also of teeth—, like vultures with crooked talons and hooked beak that fight and scream aloud on a high rock over a mountain goat or fat wild-deer which some active man has shot with an arrow from the string, and himself has wandered away elsewhere, not knowing the place; but they quickly mark it and vehemently do keen battle about it , like these they two rushed upon one another with a shout.

Then Cyenus, eager to kill the son of almighty Zeus, struck upon his shield with a brazen spear, but did not break the bronze; and the gift of the god saved his foe. But the son of Amphitryon, mighty Heracles, with his long spear struck Cyenus violently in the neck beneath the chin, where it was unguarded between helm and shield. And the deadly spear cut through the two sinews; for the hero's full strength lighted on his foe. And Cyenus fell as an oak falls or a lofty pine that is stricken by the lurid thunderbolt of Zeus; even so he fell, and his armour adorned with bronze clashed about him.

Then the stout hearted son of Zeus let him be, and himself watched for the onset of manslaying Ares; fiercely he stared, like a lion who has come upon a

<sup>1</sup> The conception is similar to that of the sculptured group at Athens of Two Lions devouring a Bull (Dickens, *Cat. of the Acropolis Museum*, No. 3).

## HESIOD

ὅς τε μάλ' ἐνδυκέως ῥιτὸν κρατεροῖς ὀνύχεσσι  
 σχίσσας ὅπτι τάχιστα μελίφρονα θυμὸν ἀπηύρα·  
 ἐμ μένεος<sup>1</sup> δ' ἄρα τοῦ γε κελαινὸν πίμπλαται ἥτορ·  
 γλαυκιών δ' ὕσσοις δειπὸν πλευράς τε καὶ ὥμους 430  
 οὐρῆ μαστιόων ποσσὶν γλάφει, οὐδέ τις αὐτὸν  
 ἔτλη ἐς ἄντα ἴδων σχεδὸν ἐλθέμεν<sup>2</sup> οὐδὲ μάχεσθαι·  
 τοῖος ἄρ' Ἀμφιτρυωνιάδης, ἀκόρητος ἀντῆς,  
 ἀντίος ἔστη Ἀρηος, ἐνὶ φρεσὶ θύρσος ἀέξων,  
 ἐσσυμένως· ὃ δέ οἱ σχεδὸν ἥλυθεν ἀχνύμενος κῆρ·  
 ἀμφότεροι δ' ἵαχοντες ἐπ' ἀλλήλοισιν ὅρουσαν. 436  
 ως δ' ὅτ' ἀπὸ μεγάλου πέτρη πριηνος ὄρούσῃ,  
 μακρὰ δ' ἐπιθρῷσκουσα κυλίνδεται, ἡ δέ τε ἥχη  
 ἔρχεται ἐμμεμανῖα, πάγος δέ οἱ ἀντεβόλησεν  
 ὑψηλός· τῷ δὴ συνενείκεται, ἐνθα μιν ἵσχει· 440  
 τύσσῃ δὲ μὲν ἵαχη βρισάρματος οὐλιος Ἀρης  
 κεκληγὼς ἐπόρουσεν· ὃ δέ ἐμμαπέως ὑπέδεκτο.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,  
 ἀντίη ἥλθεν Ἀρηος ἐρεμιὴν αἰγίδ' ἔχουσα·  
 δεινὰ δ' ὑπόδρα ἰδούσα ἐπεα πτερόεντα προσηύδα· 445  
 Ἄρεις, ἔπισχε μένος κρατερὸν καὶ χεῖρας  
 ἀπτούς·

οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεύχεα δῦσαι  
 Ἡρακλέα κτείναντα, Διὸς θρασυκάρδιον νίόν·  
 ἀλλ' ἄγε παῦε μάχην, μηδ' ἀντίος ἵστασ' ἐμεῖο.

“Ως ἔφατ· ἀλλ' οὐ πεῖθ' Ἀρεος μεγαλίτορα  
 θυμόν,<sup>450</sup>  
 ἀλλὰ μέγα λάχων φλογὶ εἴκελά τ' ἔγχεα πάλλων  
 καρπαλίμως ἐπόρουσε βίη Ἡρακληειη  
 κακτάμεναι μεμαώς· καὶ ρ' ἐμβαλε χάλκεον ἔγχος,

<sup>1</sup> Dindorf, Meyer: ἐμμενέως, MSS.

<sup>2</sup> A: ἐλθεῖν, MSS.

## SHIELD OF HERACLES

body and full eagerly rips the hide with his strong claws and takes away the sweet life with all speed : his dark heart is filled with rage and his eyes glare fiercely, while he tears up the earth with his paws and lashes his flanks and shoulders with his tail so that no one dares to face him and go near to give battle. Even so, the son of Amphitryon, unsated of battle, stood eagerly face to face with Ares, nursing courage in his heart. And Ares drew near him with grief in his heart ; and they both sprang at one another with a cry. As it is when a rock shoots out from a great cliff and whirls down with long bounds, careering eagerly with a roar, and a high crag clashes with it and keeps it there where they strike together ; with no less clamour did deadly Ares, the chariot-borne, rush shouting at Heracles. And he quickly received the attack.

But Athene the daughter of aegis-bearing Zeus came to meet Ares, wearing the dark aegis, and she looked at him with an angry frown and spoke winged words to him. “Ares, check your fierce anger and matchless hands ; for it is not ordained that you should kill Heracles, the bold-hearted son of Zeus, and strip off his rich armour. Come, then, cease fighting and do not withstand me.”

So said she, but did not move the courageous spirit of Ares. But he uttered a great shout and waving his spears like fire, he rushed headlong at strong Heracles, longing to kill him, and hurled a brazen spear upon the great shield, for he was furiously

## HESIOD

σπερχνὸν παιδὸς ἐσῦ κοτέων πέρι τεθιηῶτος,  
 ἐν σάκει μεγάλῳ. ἀπὸ δὲ γλαυκῶπις Ἀθίνη 455  
 ἔγχεος ὄρμὴν ἔτραπ' ὄρεξαμένη ἀπὸ δίφρου.  
 δριμὺ δ' Ἀρην ἄχος εἶλε· ἐρυσσάμενος δ' ἄορ ὁξὺ  
 ἔσσυτ' ἐφ' Ἡρακλέα κρατερόφρονα· τὸν δ' ἐπιόντα  
 Ἀμφιτρυωτιάδης, δεινῆς ἀκόρητος ἀυτῆς,  
 μηρὸν γυμνωθέντα σάκευς ὑπὸ δαιδαλέοιο 460  
 οὔτασ' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἄραξε  
 δούρατι νωμήσας, ἐπὶ δὲ χθονὶ κάββαλε μέσση.  
 τῷ δὲ Φόβοις καὶ Δεῖμος ἐντροχοὶ ἄρμα καὶ ἵππους  
 ἥλασαν αἰψύ ἐγγύς, καὶ ἀπὸ χθονὸς εὐρυοδείης  
 ἐς δίφρον θῆκαν πολυδαίδαλον· αἴψα δ' ἐπειτα 465  
 ἵππους μαστιέτην· ἵκορτο δὲ μακρὸν Ὄλυμπον.

Τίὸς δ' Ἀλκμήνης καὶ κυδάλιμος Ἰόλαος  
 Κύκνοι σκυλεύσαντες ἀπ' ὅμων τεύχεα καλὰ  
 νίσσοντ· αἴψα δ' ἐπειτα πόλιν Γρηγῆνος ἵκοντο  
 ἵπποις ὠκυπόδεσσιν. ἀτὰρ γλαυκῶπις Ἀθίνη 470  
 ἐξίκετ' Οὐλυμπόν τε μέγαν καὶ δώματα πατρός.

Κύκνοι δ' αὖ Κῆνες θάπτεν καὶ λαὸς ἀπείρων,  
 οἵ δὲ ἐγγύς ναῖον πόλιας κλειτοῦ βασιλῆος  
 Ἀιθηναῖον Μυρμιδόνων τε πόλιν κλειτήν τ' Ἱωλκὸν  
 Ἀριην τ' ἡδὲ Ἐλίκην· πολλὸς δὲ ἱγείρετο λαός, 475  
 τιμῶντες Κήνα, φίλον μακάρεσσι θεοῖσιν.  
 τοῦ δὲ τάφον καὶ σῆμ' ἀδεὶς ποίησεν Ἀναυρος  
 ὅμβρῳ χειμερίῳ πλιγθῶν· τὸς γάρ μιν Ἀπόλλων  
 Λητοΐδης ἥνωξ, ὅτι ἡρά κλειτὰς ἔκατόμβας  
 ὅστις ἄγοι Πυθοΐδε βίῃ σύλασκε δοκεύων. 480

## SHIELD OF HERACLES

angry because of his dead son; but bright-eyed Athene reached out from the car and turned aside the force of the spear. Then bitter grief seized Ares and he drew his keen sword and leaped upon bold-hearted Heracles. But as he came on, the son of Amphitryon, unsated of fierce battle, shrewdly wounded his thigh where it was exposed under his richly-wrought shield, and tare deep into his flesh with the spear-thrust and cast him flat upon the ground. And Panic and Dread quickly drove his smooth-wheeled chariot and horses near him and lifted him from the wide-paved earth into his richly-wrought car, and then straight lashed the horses and came to high Olympus.

But the son of Alemena and glorious Iolaus stripped the fine armour off Cyenus' shoulders and went, and their swift horses carried them straight to the city of Trachis. And bright-eyed Athene went thence to great Olympus and her father's house.

As for Cyenus, Ceyx buried him and the countless people who lived near the city of the glorious king, in Anthe and the city of the Myrmidons, and famous Ioleus, and Arne, and Helice: and much people were gathered doing honour to Ceyx, the friend of the blessed gods. But Anaurus, swelled by a rain-storm, blotted out the grave and memorial of Cyenus; for so Apollo, Leto's son, commanded him, because he used to watch for and violently despoil the rich hecatombs that any might bring to Pytho.

## HESIOD

### ΚΗΤΚΟΣ ΓΑΜΟΣ

#### 1.

*Scholiast on Apollonius Rhodius, Arg. i. 1289.*  
Ἡσίοδος ἐν τῷ Κήνκος γάμῳ ἐκβάντα φησὶν αὐτὸν  
ἔφ’ ὕδατος ζήτησιν τῆς Μαγιησίας περὶ τὰς ἀπὸ<sup>τῆς</sup> ἀφέσεως αὐτοῦ Ἀφετὰς καλουμένας ἀπολει-  
φθῆται.

#### 2.

*Zenobius,<sup>1</sup> ii. 19.* οὕτως Ἡσίοδος ἔχρήσατο τῇ  
παροιμίᾳ, ως Ἡρακλέους ἐπιφοιτήσαντος ἐπὶ τὴν  
οἰκίαν Κήνκος τοῦ Τραχινίου καὶ οὕτως εἰπόντος·  
αὐτόματοι δὲ ἀγαθοὶ ἀγαθῶν ἐπὶ δαιτας ἵενται.

#### 3.

*Schol. on Homer, Il. xiv. 119.*

ἰδὼν δὲ ἵππηλάτα Κῆνξ.

#### 4.

*Athenaeus, ii. p. 49b.* Ἡσίοδος ἐν Κήνκος γάμῳ—  
καὶ γὰρ γραμματικῶν παιδες ἀποξενῶσι τοῦ  
ποιητοῦ τὰ ἔπη ταῦτα, ἀλλ’ ἐμοὶ δοκεῖ ἀρχαῖα  
εἶναι—τρίποδας τὰς τραπέζας φησί

#### 5.

*Gregory of Corinth, On Forms of Speech (Rhett.  
Gr. vii. 776).*

αὐτὰρ ἐπεὶ δαιτὸς μὲν ἔίσης ἐξ ἔρον ἔντο,  
[δὴ τόθ’ οἱ ἐξ ὄλης τὴν] μητέρα μητρὸς ἄγοντο  
ἀναλέην τε καὶ διπταλέην σφετέροισι τέκεσσι  
τεθνάμεναι.

<sup>1</sup> A Greek sophist who taught rhetoric at Rome in the time of Hadrian. He is the author of a collection of proverbs in three books.

## THE MARRIAGE OF CEYX

### THE MARRIAGE OF CEYX

#### 1.

HESIOD in the Marriage of Ceyx says that he (Heracles) landed (from the Argo) to look for water and was left behind in Magnesia near the place called Aphetae because of his desertion there.

#### 2.

Hesiod used the proverb in the following way: Heracles is represented as having constantly visited the house of Ceyx of Trachis and spoken thus:

“Of their own selves the good make for the feasts of the good.”

#### 3.

“And horse-driving Ceyx beholding . . .”

#### 4.

Hesiod in the Marriage of Ceyx—for though grammar school boys alienate it from the poet, yet I consider the poem ancient—calls the tables tripods.

#### 5.

“But when they had done with desire for the equal-shared feast, even then they brought from the forest the mother of a mother (*sc.* wood), dry and parched, to be slain by her own children” (*sc.* to be burnt in the flames).

# HESIOD

## ΜΕΓΑΛΑΙ ΉΟΙΑΙ

### 1.

*Pausanias*, ii. 26. 3. Ἐπίδαυρος δὲ ἀφ' οὐ τὸ ὄνομα τῇ γῇ ἐτέθη . . . κατὰ δὲ Ἀργείων δόξαν καὶ τὰ ἔπη τὰς Μεγάλας Ἡοίας ἦν Ἐπιδαύρῳ πατήρ Ἄργος ὁ Διός.

### 2.

*Anonymus Comment. on Aristotle, Nicomachean Ethics*, iii. 7. καὶ ὅτι, φασί, τὸ πονηρὸς ἐπὶ τοῦ ἐπιπόνου τάπτεται καὶ δυστυχοῦς, ἵκανὸς Ἰπσίοδος παραστῆσαι ἐν ταῖς Μεγάλαις Ἡοίαις τὴν Ἀλκμήνην ποιῶν πρὸς τὸν Ἰπρακλέα λέγουσαν  
ὡς τέκος, η μάλα δῆ σε πονηρότατον καὶ ἄριστον  
Ζεὺς τέκρωσε πατήρ.

καὶ πάλιν

αἱ Μοῖραι σε πονηρότατον καὶ ἄριστον.

### 3.

*Scholiast on Pindar, Isthm.* v. 53. εἴληπται δὲ ἐκ τῶν Μεγάλων Ἡοῶν ἡ ἴστορία· ἐκεῦ γὰρ εὑρίσκεται ἐπιξερούμενος ὁ Ἰπρακλῆς τῷ Τελαμῶνι καὶ ἐμβαίνων τῇ δορᾷ. καὶ εὐχόμενος καὶ οὕτως ὁ διώπομπος αἰετός, ἀφ' οὐ τὴν προσωνυμίαν ἔλαβεν Αἴας.

## THE GREAT EOIAE

### THE GREAT EOIAE

#### 1.

EPIDAURUS. According to the opinion of the Argives and the epic poem, the *Great Eoiae*, Argos the son of Zeus was father of Epidaurus.

#### 2.

And, they say, Hesiod is sufficient to prove that the word *ponēros* (bad) has the same sense as "laborious" or "ill fated"; for in the *Great Eoiae* he represents Alcmene as saying to Heracles:

"My son, truly Zeus your father begot you to be the most toilful as the most excellent . . .";  
and again :

"The Fates (made) you the most toilful and the most excellent . . ."

#### 3.

The story has been taken from the *Great Eoiae*; for there we find Heracles entertained by Telamon, standing dressed in his lion-skin and praying, and there also we find the eagle sent by Zeus, from which Aias took his name.<sup>1</sup>

<sup>1</sup> When Heracles prayed that a son might be born to Telamon and Eriboea, Zeus sent forth an eagle in token that the prayer would be granted. Heracles then bade the parents call their son Aias after the eagle (*aietos*).

## HESIOD

4.

*Pausanias*, iv. 2. 1. . . . ἀλλὰ "Τύλλον μὲν τοῦ Ήρακλέους θυγατρὶ Εὐάίχμη συνοικῆσαι Πολυκάνονα νὶὸν Βούτου λεγούσας τὰς Μεγάλας οἶδα 'Ηοίας.

5.

*Pausanias*, ix. 40. 6.

Φύλας δ' ὥπνιεν κούρην κλειτοῦ Ίολάου  
Λειπεφίλην, ἷ εἶδες Ὄλυμπιάδεσσιν ὄμοίη,  
Ίπποτάδην τέ οἱ νὶὸν ἐνὶ μεγάροισιν ἔτικτε  
Θηρώ τ' εὐειδέα, ἵκέλην φαέεσσι σελήνης.  
Θηρὼ δ' Ἀπόλλωνος ἐν ἀγκοίνῃσι πεσοῦσα  
γείνατο Χαίρωνος κρατερὸν μένος ἵπποδάμοιο.

6.

*Schol. on Pindar, Pyth.* iv. 35.

\* Η οἵη 'Τρίη πυκινόφρων Μηκιονίκη,  
ἢ τέκειν Εῦφημον γαιηόχῳ 'Εινοσιγαίῳ  
μιχθεῖσ' ἐν φιλέτητι πολυχρύσου 'Αφροδίτης.

7.

*Pausanias*, ix. 36. 7.

"Τηττος δὲ Μόλουρον 'Αρίσβαντος φίλον νὶὸν  
κτείνας ἐν μεγάροις εὐνῆς ἔνεχ' ἡς ἀλόχοιο  
οἰκοι ἀποπρολιπὼν φεῦγ' 'Αργεος ἵπποβότοιο,  
ἴξειν δ' 'Ορχόμενον Μινυήιον· καί μιν ὅ γ' ἥρως  
δέξατο καὶ κτεάνων μοῖραν πόρεν, ώς ἐπιεικές.

8.

*Pausanias*, ii. 2. 3. πεποίηται δὲ ἐν 'Ηοίαις  
Μεγάλαις Οἰβάλου θυγατέρα εἶναι Πειρήνην.

9.

*Pausanias*, ii. 16. 4. ταύτην (Μυκήνην) εἶναι  
θυγατέρα 'Ινάχου, γυναικα δὲ 'Αρέστορος τὰ ἔπη

## THE GREAT EOIAE

### 4.

But I know that the so-called *Great Eoiae* say that Polyeaon the son of Butes married Euacchme, daughter of Hyllus, Heracles' son.

### 5.

"And Phylas wedded Leipephile the daughter of famous Iolaus: and she was like the Olympians in beauty. She bare him a son Hippotades in the palace, and comely Thero who was like the beams of the moon. And Thero lay in the embrace of Apollo and bare horse-taming Chaeron of hardy strength."

### 6.

"Or like her in Hyria, careful-minded Meconiee, who was joined in the love of golden Aphrodite with the Earth-holder and Earth-Shaker, and bare Euphemus."

### 7.

"And Hyettus killed Molurus the dear son of Aristas in his house because he lay with his wife. Then he left his home and fled from horse-rearing Argos and came to Minyan Orchomenus. And the hero received him and gave him a portion of his goods, as was fitting."

### 8.

But in the *Great Eoiae* Peirene is represented to be the daughter of Oebalus.

### 9.

The epic poem, which the Greek call the *Great Eoiae*, says that she (Mycene) was the daughter of

## HESIOD

λέγει ἀ δὴ "Ελληνες καλοῦσιν Ἡοίας Μεγάλας· ἀπὸ ταύτης οὖν γεγονέναι καὶ τὸ σομα τῇ πόλει φασίν.

### 10.

*Pausanias*, vi. 21. 10 sq. ἀπέθανον δὲ ὑπὸ τοῦ Οἰνομάου κατὰ τὰ ἔπη τὰς Μεγάλας Ἡοίας Ἀλκάθους ὁ Πορθάνονος, δεύτερος οὗτος ἐπὶ τῷ Μάρμακι, μετὰ δὲ Ἀλκάθουν Ἐυρύαλος καὶ Εύρυμαχός τε καὶ Κρόταλος. . . . τὸν δὲ ἀποθανόντα ἐπ' αὐτοῖς Ἀκρίαν τεκμαίροιτο ἂν τις Λακεδαιμόνιον τε εἶναι καὶ οἰκιστὴν Ἀκριῶν. ἐπὶ δὲ τῷ Ἀκρίᾳ Κάπετόν φασιν ὑπὸ τοῦ Οἰνομάου φονευθῆναι καὶ Λυκούργον Λάσιόν τε καὶ Χαλκώδοντα καὶ Τρικόλωνον . . . Τρικολώνου δὲ ὕστερον ἐπέλαβεν ἐν τῷ δρόμῳ τὸ χρεὼν Ἀριστόμαχόν τε καὶ Πρίαντα, ἔτι δὲ Πελάγοντα καὶ Λιόλιόν τε καὶ Κρόνιον.

### 11.

*Scholiast on Apollonius Rhodius, Arg. iv. 57.* ἐν δὲ ταῖς Μεγάλαις Ἡοίαις λέγεται τὸν Ἐνδυμίωνα ἀνενεχθῆναι ὑπὸ τοῦ Διὸς εἰς οὐρανόν ἐρασθέντα δὲ "Πρας εἰδώλῳ παραλογισθῆναι τεφέλης καὶ ἐβληθέντα κατελθεῖν εἰς Ἀιδουν.

### 12.

*Scholiast on Apollonius Rhodius, Arg. i. 118.* ἐν δὲ ταῖς Μεγάλαις Ἡοίαις λέγεται ως ἄρα Μελάμπους φίλτατος ὃν τῷ Ἀπόλλωνι ἀποδημήσας κατέλυσε παρὰ Πολυφάντῃ. βοὸς δὲ αὐτῷ τεθνμένου δράκοντος ἀνερπύσαντος παρὰ τὸ θῦμα διαφθεῖραι

## THE GREAT EOIAE

Inachus and wife of Arestor: from her, then, it is said, the city received its name.

### 10.

According to the poem the *Great Eoiae*, these were killed by Oenomaus<sup>1</sup>: Aleathous the son of Porthaon next after Marmax, and after Aleathous, Euryalus, Eurymachus and Crotalus. The man killed next after them, Aerias, we should judge to have been a Lacedemonian and founder of Aeria. And after Aerias, they say, Capetus was done to death by Oenomäus, and Lyurgus, Lasius, Chalcodon and Tricolonus. . . . And after Tricolonus fate overtook Aristomachus and Prias on the course, as also Pelagon and Aeolius and Cronius.

### 11.

In the *Great Eoiae* it is said that Endymion was transported by Zeus into heaven, but when he fell in love with Hera, was befooled with a shape of cloud, and was cast out and went down into Hades.

### 12.

In the *Great Eoiae* it is related that Melampus, who was very dear to Apollo, went abroad and stayed with Polyphantes. But when the king had sacrificed an ox, a serpent crept up to the sacrifice and

<sup>1</sup> Oenomäus, king of Pisa in Elis, warned by an oracle that he should be killed by his son-in law, offered his daughter Hippodamia to the man who could defeat him in a chariot race, on condition that the defeated suitors should be slain by him. Ultimately Pelops, through the treachery of the charioteer of Oenomäus, became victorious.

## HESIOD

αὐτὸν τοὺς θεράποντας τοῦ βασιλέως. τοῦ δὲ βασιλέως χαλεπήναντος [καὶ ἀποκτείναντος], τὸν Μελάμποδα λαβεῖν καὶ θάψαι. τὰ δὲ τούτου ἔγγονα τραφέντα ὑπὸ τούτου λείχειν τὰ ὅτα καὶ ἐμπνεῦσαι αὐτῷ τὴν μαντικήν. διόπερ κλέπτοντα αὐτὸν τὰς βόας τοῦ Ἰφίκλου εἰς Αἴγυναν τὴν πόλιν περιληφθέντα δεθῆγαι καὶ τοῦ οἴκου μέλλοντος πεσεῖν ἐν φέρειν ὁ ἦν ὁ Ἰφίκλος, τῇ διακόνων πρεσβύτιδι μηνῦσαι τοῦ Ἰφίκλου καὶ τούτου χάριν ἀφεθῆναι.

### 13.

*Scholiast on Apollonius Rhodius, Arg. iv. 828.*  
ἐν δὲ ταῖς Μεγάλαις Ἡοίαις Φόρβαντος καὶ Ἐκατῆς ἡ Σκύλλα.

### 14.

*Scholiast on Apollonius Rhodius, Arg. ii. 181.*  
πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν Μεγάλαις Ἡοίαις, ὅτι Φρίξω τὴν ὄδον ἐμήνυσεν.

### 15.

*Scholiast on Apollonius Rhodius, Arg. ii. 1122.*  
"Αργος] εἰς τῶν Φρίξου παίδων οὗτος. τούτους δὲ . . . Ἡσίοδος ἐν ταῖς Μεγάλαις Ἡοίαις φασὶν ἐξ Ἰοφώσσης τῆς Αἴγτου. καὶ οὗτος μέν φησιν αὐτοὺς τέσσαρας, "Αργον Φρόντιν Μέλανα Κυτίσωρον.

### 16.

*Antoninus Liberalis, xxiii. Βάττος ίστορεῖ . . .*  
*Ἡσίοδος ἐν Μεγάλαις Ἡοίαις. . .*  
"Αργον τοῦ Φρίξου καὶ Περιμήλης τῆς Ἀδμήτου θυγατρὸς ἐγένετο Μάγνης. οὗτος φέρεται

## THE GREAT EOIAE

destroyed his servants. At this the king was angry and killed the serpent, but Melampus took and buried it. And its offspring, brought up by him, used to lick his ears and inspire him with prophecy. And so, when he was caught while trying to steal the cows of Iphiclus and taken bound to the city of Aegina, and when the house, in which Iphiclus was, was about to fall, he told an old woman, one of the servants of Iphiclus, and in return was released.

### 13.

In the *Great Eoiae* Scylla is the daughter of Phoebus and Hecate.

### 14.

Hesiod in the *Great Eoiae* says that Phineus was blinded because he told Phrixus the way.<sup>1</sup>

### 15.

Argus. This is one of the children of Phrixus. These . . . Hesiod in the *Great Eoiae* says were born of Iophossa the daughter of Aeëtes. And he says there were four of them, Argus, Phrontis, Melas, and Cytisorus.

### 16.

Battus. Hesiod tells the story in the *Great Eoiae*. . . . Magnes was the son of Argus, the son of Phrixus and Perimele, Admetus' daughter, and

<sup>1</sup> sc. to Scythia.

## HESIOD

έγρης Θεσσαλίας καὶ τὴν γῆν ταύτην ἀπ' αὐτοῦ  
Μαγνησίαν προσηγόρευσαν οἱ ἄνθρωποι. ἐγένετο  
δ' αὐτῷ παῖς περίβλεπτος τὴν ὄψιν 'Τμέναιος.  
ἐπεὶ δὲ Ἀπόλλωρα ἴδοντα ἔρως ἔλαβε τοῦ πα-  
δὸς καὶ οὐκ ἔξελίμπανε τὰ οἰκία τοῦ Μάγνητος,  
Ἐρμῆς ἐπιβούλευε τῇ ἀγέλῃ τῶν βοῶν τοῦ Ἀπόλ-  
λωρος. αἱ δὲ ἐνέμοντο, ἵνα περ ἥσαν αἱ Ἀδμήτου  
βόες. καὶ πρῶτα μὲν ἐμβάλλει ταῖς κυσίν, αἱ  
ἔφύλαττον αὐτάς, λίθαργον καὶ κυνάγχην αἱ δὲ  
ἔξελάθοντο τῷν βοῶν καὶ τὴν ύλακὴν ἀπώλεσαν  
εἴτα δ' ἀπελαύνει πόρτιας δώδεκα καὶ ἑκατὸν  
βοῦς ἄξυγας καὶ ταῦρον, ὃς ταῖς βουσὶν ἐπέ-  
βαινεν. ἔξηπτε δὲ ἐκ τῆς οὐρᾶς πρὸς ἕκαστον  
ὑλην, ὡς ἀν τὰ ἵχνη τῶν βοῶν ἀφανίσῃ.  
καὶ ἦγεν αὐτὰς ἐλαύνων διά τε Πελασγῶν καὶ  
δι' Ἀχαίας τῆς Φθιώτιδος καὶ διὰ Λοκρίδος καὶ  
Βοιωτίας καὶ Μεγαρίδος καὶ ἐντεῦθεν εἰς Πελο-  
πόννησον διὰ Κορίνθου καὶ Λαρίσσης ἄχρι  
Τεγέας. καὶ ἐντεῦθεν παρὰ τὸ Λύκαιον ὅρος ἐπο-  
ρεύετο καὶ παρὰ τὸ Μαινάλιον καὶ τὰς λεγομένας  
Βάττου σκοπιάς. ὅκει δὲ ὁ Βάττος οὗτος ἐπ'  
ἄκρῳ τῷ σκοπέλῳ καὶ ἐπεὶ τῆς φωνῆς ἥκουσε παρε-  
λαυνομένων τῶν μόσχων, προελθὼν ἐκ τῶν οἰκί-  
ων ἔγινε περὶ τῶν βοῶν ὅτι κλοπιμαίας ἤγει.  
καὶ μισθὸν ἔτησεν, ἵνα πρὸς μηδένα φράσῃ περὶ  
αὐτῶν. Ἐρμῆς δὲ δώσειν ἐπὶ τούτοις ὑπέσχετο,  
καὶ ὁ Βάττος ὥμοσε περὶ τῶν βοῶν πρὸς μηδένα  
κατερεῖν. ἐπεὶ δὲ αὐτὰς Ἐρμῆς ἔκρυψεν ἐν τῷ  
πρητῷ παρὰ τὸ Κορυφάσιον εἰς τὸ σπήλαιον  
εἰσελάσας ἄντικρυς Ἰταλίας καὶ Σικελίας, αὖθις  
ἀφίκετο πρὸς τὸν Βάττον ἀλλάξις ἑαυτὸν καὶ  
πειρώμενος, εἰ αὐτῷ συμμένειν ἐπὶ τοῖς ύρκίοις

## THE GREAT EOIAE

lived in the region of Thessaly, in the land which men called after him Magnesia. He had a son of remarkable beauty, Hymenaeus. And when Apollo saw the boy, he was seized with love for him, and would not leave the house of Magne. Then Hermes made designs on Apollo's herd of cattle which were grazing in the same place as the cattle of Admetus. First he cast upon the dogs which were guarding them a stupor and strangles, so that the dogs forgot the cows and lost the power of barking. Then he drove away twelve heifers and a hundred cows never yoked, and the bull who mounted the cows, fastening to the tail of each one brushwood to wipe out the footmarks of the cows. He drove them through the country of the Pelasgi, and Achaea in the land of Phthia, and through Locris, and Boeotia and Megaris, and thence into Peloponnesus by way of Corinth and Larissa, until he brought them to Tegea. From there he went on by the Iyeacan mountains, and past Maenarus and what are called the watch-posts of Battus. Now this Battus used to live on the top of the rock and when he heard the voice of the heifers as they were being driven past, he came out from his own place, and knew that the cattle were stolen. So he asked for a reward to tell no one about them. Hermes promised to give it him on these terms, and Battus swore to say nothing to anyone about the cattle. But when Hermes had hidden them in the cliff by Coryphasium, and had driven them into a cave facing towards Italy and Sicily, he changed himself and came again to Battus and tried whether he would be true to him as he had vowed. So, offering

## HESIOD

εθέλει. διδοὺς δὲ μισθὸν χλαιναν ἐπυνθάνετο παρ' αὐτοῦ, εὶ μὴ κλοπιμαίας βοῦς ἔγνω παρελαθείσας. ὁ δὲ Βάττος ἔλαβε τὴν χλαμύδα καὶ ἐμήνυσε περὶ τῶν βοῶν. Ἐρμῆς δὲ χαλεπήνας, ὅτι διχόμυθος ἦν, ἐρράπισεν αὐτὸν τῇ ρύβδῳ καὶ μετέβαλεν εἰς πέτρον. καὶ αὐτὸν οὐκ ἐκλείπει κρύος οὐδὲ καῦμα.

## ΜΕΛΑΜΠΟΔΕΙΑ

### 1.

*Strabo*, xiv. p. 642. λέγεται δὲ ὁ Κάλχας ὁ μάντις μετ' Ἀμφιλόχου τοῦ Ἀμφιαράου κατὰ τὴν ἐκ Τροίας ἐπάνεσδον πεζῇ δεῦρο ἀφικέσθαι, περιτυχὼν δ' ἑαυτοῦ κρείττονι μάντει κατὰ τὴν Κλάρον Μόψῳ τῷ Μαντοῦς τῆς Τειρεσίου θυγατρός, διὰ λύπην ἀποθανεῖν. Ήσίοδος μὲν οὖν οὕτω πως διασκευάζει τὸν μῦθον· προτεῖναι γάρ τι τοιοῦτο τῷ Μόψῳ τὸν Κάλχαντα.

Θαῦμά μ' ἔχει κατὰ θυμόν, ἐρινεὸς ὕστοι  
οὐλύνθων  
οὗτος ἔχει μικρός περ ἐών· εἴποις ἀν ἀριθμόν;  
τὸν δὲ ἀποκρίνασθαι·

Μύριοί εἰσιν ἀριθμόν, ἀτὰρ μέτρον γε μέδιμνος·  
εἰς δὲ περισσεύει, τὸν ἐπενθέμεν οὐ κε δύναιο.  
“Ως φάτο· καὶ σφιν ἀριθμὸς ἐτήτυμος εἴδετο  
μέτρον·  
καὶ τότε δὴ Κάλχαντα τέλος θανάτοιο κάλυψεν.

## THE MELAMPODIA

him a robe as a reward, he asked of him whether he had noticed stolen cattle being driven past. And Battus took the robe and told him about the cattle. But Hermes was angry because he was double-tongued, and struck him with his staff and changed him into a rock. And either frost or heat never leaves him.<sup>1</sup>

## THE MELAMPODIA

### 1.

IT is said that Calchas the seer returned from Troy with Amphilochus the son of Amphiaraus and came on foot to this place.<sup>2</sup> But happening to find near Clarus a seer greater than himself, Mopsus, the son of Manto, Teiresias' daughter, he died of vexation, Hesiod, indeed, works up the story in some such form as this : Calchas set Mopsus the following problem :

"I am filled with wonder at the quantity of figs this wild fig-tree bears though it is so small. Can you tell their number?"

And Mopsus answered : "Ten thousand is their number, and their measure is a bushel : one fig is left over, which you would not be able to put into the measure."

So said he ; and they found the reckoning of the measure true. Then did the end of death shroud Calchas.

<sup>1</sup> In the Homeric *Hymn to Hermes* Battus almost disappears from the story, and a somewhat different account of the stealing of the cattle is given.

<sup>2</sup> *sc.* Colophon. Proclus in his abstract of the *Returns* (*sc.* of the heroes from Troy) says Calchas and his party were present at the death of Teiresias at Colophon, perhaps indicating another version of this story.

## HESIOD

### 2.

Tzetzes on *Lycophron*, 682. . . . νῦν δὲ τὸν Τειρεσίαν λέγει, ἐπειδή φασιν αὐτὸν ἑπτὰ γενεὰς ζῆσαι· ἄλλοι δὲ ἔινέα· ἀπὸ γὰρ Κάδμου ἦν καὶ κατωτέρῳ Ἐπεοκλέους καὶ Πολυνείκους, ὡς φησι καὶ ὁ τῆς Μελαμποδίας ποιητής παρεισάγει γὰρ τὸν Τειρεσίαν λέγοντα·

Ζεῦ πάτερ, εἴθε μοι ἥσσον' ἔχειν αἰῶνα βίοιο  
Ὥφελλες δοῦναι καὶ ἵσα [φρεσὶ] μήδεα ἴδμεν  
θιητοῖς ἀνθρώποις· νῦν δ' οὐδέ με τυτθὸν ἔτισας,  
ὅς γέ με μακρὸν ἔθηκας ἔχειν αἰῶνα βίοιο  
ἑπτά τ' ἐπὶ ζώειν γενεὰς μερόπων ἀνθρώπων.

### 3.

Scholiast on *Homer*, *Odysssey*, x. 494. φασὶν ὡς  
δράκοντας δύο ἐν Κιθαιρῶνι μιγρυμένους ἴδων  
(Τειρεσίας) ἀνεῖλε τὴν θήλειαν καὶ οὕτως μεταβέ-  
βληται εἰς γυναικα, καὶ πάλιν τὸν ἄρρενα καὶ  
ἀπέλαβε τὴν ἴδιαν φύσιν. τοῦτον Ζεὺς καὶ "Ηρα  
κριτὴν εἶλοντο, τίς μᾶλλον ἥδεται τῇ συνουσίᾳ,  
τὸ ἄρρεν ἢ τὸ θῆλυ· ὃ δὲ εἶπεν·

οἵην μὲν μοῖραν δέκα μοιρεων τέρπεται ἀνήρ,  
τὰς δέκα δ' ἐμπίπλησι γυνὴ τέρπουσα νόημα.  
διόπερ ἡ μὲν "Ηρα ὀργισθεῖσα ἐπίγρωσεν, ὃ δὲ  
Ζεὺς τὴν μαντείαν δωρεῖται.

### 4.

ἥδὺ [μέν] ἐστ' ἐν δαιτὶ καὶ εἰλαπίνῃ τεθαλνίῃ  
τέρπεσθαι μύθοισιν, ἐπὴν δαιτὸς κορέσωνται,  
ἥδὺ δὲ καὶ τὸ πυθέσθαι, ὅσα θιητοῖσιν ἔνειμαν  
ἀθάνατοι, δειλῶν τε καὶ ἐσθλῶν τέκμαρ ἐναργές.

## THE MELAMPODIA

### 2.

But now he is speaking of Teiresias, since it is said that he lived seven generations—though others say nine. He lived from the times of Cadmus down to those of Eteocles and Polyneices, as the author of Melampodia also says: for he introduces Teiresias speaking thus:

“Father Zeus, would that you had given me a shorter span of life to be mine and wisdom of heart like that of mortal men! But now you have honoured me not even a little, though you ordained me to have a long span of life, and to live through seven generations of mortal kind.”

### 3.

They say that Teiresias saw two snakes mating on Cithaeron and that, when he killed the female, he was changed into a woman, and again, when he killed the male, took again his own nature. This same Teiresias was chosen by Zeus and Hera to decide the question whether the male or the female has most pleasure in intercourse. And he said :

“Of ten parts a man enjoys one only; but a woman’s sense enjoys all ten in full.”

For this Hera was angry and blinded him, but Zeus gave him the seer’s power.

### 4.<sup>1</sup>

“For pleasant it is at a feast and rich banquet to tell delightful tales, when men have had enough of feasting; and pleasant also it is to know a clear token of ill or good amid all the signs that the deathless ones have given to mortal men.”

<sup>1</sup> Il. 1.2 are quoted by Athenaeus ii. p. 40; Il. 3.4 by Clement of Alexandria, *Stromateis* vi. 2. 26. Buttmann saw that the two fragments should be joined.

## HESIOD

5.

*Athenaeus*, xi. 498. A.

. . . τῷ δὲ Μάρης θοὸς ἄγγελος ἥλθε δι' οἴκου πλήσας δ' ἀργύρεον σκύπφον φέρε, δῶκε δ' ἄνακτι.

6.

*Ib.* B.

καὶ τότε Μάντης μὲν δεσμὸν βοὸς αἰνυτο χερσίν,  
"Ιφικλος δ' ἐπὶ νῶτ' ἐπεμαίετο. τῷ δ' ἐπ' ὅπισθεν σκύπφον ἔχων ἐτέρη, ἐτέρη δὲ σκῆπτρον ἀείρας ἔστειχεν Φύλακος καὶ ἐνὶ δμώεσσιν ἔειπεν.

7.

*Athenaeus*, xiii. p. 609 e. 'Ησίοδος δ' ἐν τρίτῳ Μελαμποδίᾳς τὴν ἐν Εὐβοίᾳ Χαλκίδα καλλιγύναικα εἶπεν.

8.

*Strabo*, xiv. p. 676. 'Ησίοδος δ' ἐν Σόλοις ὑπὸ Απόλλωνος ἀναιρεθῆναι τὸν Αμφίλοχόν φησιν.

9.

*Clement of Alexandria, Stromateis*, v. p. 259.  
μάντις δ' οὐδείς ἔστιν ἐπιχθονίων ἀνθρώπων ὅστις ἀν εἰδείη Ζηνὸς νόσον αἰγιόχοιο.

## ΑΙΓΙΜΙΟΣ

1.

*Scholiast on Apollonius Rhodius, Arg.* iii. 587. ὁ δὲ τὸν Αἰγίμιον ποιήσας διὰ [τὸ] δέρας αὐτὸν αὐθαιρέτως φησὶ προσδεχθῆναι. λέγει δὲ ὅτι μετὰ τὴν θυσίαν ἀγνίσας τὸ δέρας οὔτως

κῶας ἔχων ἔστειχεν ἐς Αἰγίταο μέλαιθρα.<sup>1</sup>

<sup>1</sup> Restored by Schenkl.

## AEGIMIUS

5.

"And Mares, swift messenger, came to him through the house and brought a silver goblet which he had filled, and gave it to the lord."

6.

"And then Mantes took in his hands the ox's halter and Iphielus lashed him upon the back. And behind him, with a cup in one hand and a raised sceptre in the other, walked Phylacus and spake amongst the bondmen."

7.

Hesiod in the third book of the Melampodia called Chalcis in Euboea "the land of fair women."

8.

But Hesiod says that Amphirochus was killed by Apollo at Soli.

9.

"And now there is no seer among mortal men such as would know the mind of Zeus who holds the aegis."

## AEGIMIUS

1.

BUT the author of the Aegimius says that he (Phrixus) was received without intermediary because of the fleece.<sup>1</sup> He says that after the sacrifice he purified the fleece and so

"Holding the fleece he walked into the halls of Aeëtes."

<sup>1</sup> sc. the golden fleece of the ram which carried Phrixus and Helle away from Athamas and Ino. When he reached Colchis Phrixus sacrificed the ram to Zeus.

## HESIOD

### 2.

*Scholiast on Apollonius Rhodius, Arg. iv. 816.* ὁ τὸν Αἰγαίου ποιήσας ἐν δευτέρῳ φησὶν ὅτι ἡ Θέτις εἰς λέβητα ὕδατος ἔβαλλεν τοὺς ἐκ Πηλέως γεννωμένους, γιῶναι βουλομένη εἰ θητοί εἰσιν . . . καὶ δὴ πολλῶν διαφθαρέντων ἀγανακτῆσαι τὸν Πηλέα καὶ κωλῦσαι τὸν Ἀχιλλέα ἐμβληθῆναι εἰς λέβητα.

### 3.

*Apollodorus, ii. 1. 3. 1.* Ἡσίοδος δὲ καὶ Ἀκουσίλαος Πειρίηος αὐτὴν (Ἴω) φασιν εἶναι. ταύτην ἴερωσύνην τῆς "Ἡρας ἔχουσαν Ζεὺς ἔφθειρε. φωραθεὶς δὲ ὑφ' "Ἡρας τῆς μὲν κόρης ἀψάμενος εἰς βοῦν μετεμόρφωσε λευκήν, ἀπωμόσατο δὲ ταύτη μὴ συνελθεῖν. διό φησιν Ἡσίοδος οὐκ ἐπισπᾶσθαι τὴν ἀπὸ τῶν θεῶν ὀργὴν τοὺς γινομένους ὄρκους ὑπὲρ ἔρωτος.

ἐκ τοῦ δ' ὄρκου ἔθηκεν ἀποίνιμον ἀνθράποιστι νοσφιδίων ἔργων πέρι Κύπριδος.

### 4.

*Herodian in Stephanus of Byzantium.*

νήσῳ ἐν Ἀβαντίδι δίη,  
τὴν πρὸν Ἀβαντίδα κίκλησκον θεοὶ αὖν ἔντες,  
Ἐνβοιαν δὲ βοὸς τότ' ἐπώινυρον ὠνόμασεν Ζεύς.

### 5.

*Schol. on Euripides Phoen. 1116.*

καὶ οἱ ἐπίσκοπον "Ἄργον" εἰ κρατερόν τε μέγαν τε,  
τέτρασιν διθαλμοῖσιν ὄρθμενον ἔνθα καὶ ἔνθα·  
ἀκάματον δέ οἱ ὥρσε θεὰ μένος, οὐδέ οἱ ὅπτος  
πίπτει ἐπὶ βλεφάροις, φυλακὴν δ' ἔχει ἐμπεδον  
αἰεί.

## AEGIMIUS

### 2.

The author of the Aegimius says in the second book that Thetis used to throw the children she had by Peleus into a cauldron of water, because she wished to learn whether they were mortal. . . . And that after many had perished Peleus was annoyed, and prevented her from throwing Achilles into the cauldron.

### 3.

Hesiod and Acusilaus say that she (Io) was the daughter of Peiren. While she was holding the office of priestess of Hera, Zeus seduced her, and being discovered by Hera, touched the girl and changed her into a white cow, while he swore that he had no intercourse with her. And so Hesiod says that oaths touching the matter of love do not draw down anger from the gods.

“And thereafter he ordained that an oath concerning the secret deeds of the Cyprian should be without penalty for men.”

### 4.

“(Zeus changed Io) in the fair island Abantis, which the gods, who are eternally, used to call Abantis aforetime, but Zeus then called it Euboea after the cow.”<sup>1</sup>

### 5.

“And (Hera) set a watcher upon her (Io), great and strong Argus, who with four eyes looks every way. And the goddess stirred in him unwearying strength: sleep never fell upon his eyes; but he kept sure watch always.”

<sup>1</sup> Euboea properly means the “Island of fine Cattle (or Cows).”

## HESIOD

6.

*Scholiast on Homer, Il. xxiv. 24.* Ἀργειφόντην  
. . . κατὰ τοὺς Ἡσιόδου μύθους τὸν βουκύλον  
Ἰοῦς ἐφόνευσεν (Ἐρμῆς).

7.

*Athenaeus*, xi. p. 503 d. καὶ ὁ τὸν Λίγύμιον  
ποιήσας, εἴθ' Ἡσίοδός ἐστιν ἢ Κέρκωψ ὁ Μιλή-  
σιος,

ἔνθα ποτ' ἔσται ἐμὸν ψυκτήριον, ὅρχαμε λαῶν.  
8.

*Etym. Gen.* Ἡσίοδος δὲ διὰ τὸ τριχῇ αὐτὸὺς  
οἰκῆσαι,

πάντες δὲ τριχαίκες καλέονται,  
τρισσὴν οὖνεκα γαῖαν ἑκὰς πάτρης ἐδάσαντο.  
τρία γὰρ Ἑλληνικὰ ἔθνη τῆς Κρήτης ἐποικῆσαι,  
Ηελασγούς, Ἀχαιούς, Δωριεῖς. οὓς τριχαίκας  
κεκλήκασι.

## INCERTAE SEDIS FRAGMENTA

1.

*Diogenes Laertius*, viii. 1. 25.  
Οὔρανή δ' ἄρ' ἔτικτε Λίνον πολυνήρατον νίόν,  
ὅν δή, ὅσοι βροτοί εἰσιν ἀοιδοὶ καὶ κιθαρισταί,  
πάντες μὲν θρηνεῦσιν ἐν εἰλαπίναις τε χοροῖς τε,  
ἄρχόμενοι δὲ Λίνον καὶ λιγούτες καλέουσιν

*Clement of Alexandria, Strom.* i. p. 121.  
παντοίης σοφίης δεδαηκότα.

2.

*Schol. on Homer, Odyssey*, iv. 232.  
εὶ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτοιο σαώσαι  
ἢ αὐτὸς Παιήων, δος ἀπάντων φάρμακα οἶδεν.

## FRAGMENTS OF UNKNOWN POSITION

6.

“Slayer of Argus.” According to Hesiod’s tale he (Hermes) slew (Argus) the herdsman of Io.

7.

And the author of the Aegimius, whether he is Hesiod or Cercops of Miletus (says)

“There, some day, shall be my place of refreshment, O leader of the people.”

8.

Hesiod (says they were so called) because they settled in three groups : “And they all were called the Three fold people, because they divided in three the land far from their country.” For (he says) that three Hellenic tribes settled in Crete, the Pelasgi, Achaeans and Dorians. And these have been called Three-fold People.

## FRAGMENTS OF UNKNOWN POSITION

1.

“So Urania bare Linus, a very lovely son : and him all men who are singers and harpers do bewail at feasts and dances, and as they begin and as they end they call on Linus \* \* \* who was skilled in all manner of wisdom.”

2.

“Unless Phoebus Apollo should save him from death, or Paean himself who knows the remedies for all things.”

## HESIOD

3.

*Clement of Alexandria, Protrept., c. vii. p. 21.*  
αὐτὸς γὰρ πάντων βασιλεὺς καὶ κοίρανός ἐστιν  
ἀθανάτων τέ οἱ οὐ τις ἐρήμισται κράτος ἄλλος.

4.

*Anecd. Oxon (Cramer), i. p. 148.*  
δῶρα θεῶν μακάρων πλῆσθαι χθονί.

5.

*Clement of Alexandria, Strom. i. p. 123.*  
Μουσάων, αἴτ' ἄνδρα πολυφραδέοντα τιθεῖσι  
θέσπιον αὐδήντα.

6.

*Strabo, x. p. 471.*  
[τάων δ'] οὐρειαι Νύμφαι θεαὶ ἔξεγένοντο  
καὶ γένος οὐτιδινῶν Σατύρων καὶ ἀμηχανοεργῶν  
Κουρῆτες τε θεοὶ φιλοπαίγμονες ὄρχηστῆρες.

7.

*Schol. on Apoll. Rhod. Arg. i. 824.*  
θεσσάμενος γενεὴν Κλεοδαίου κυδαλιμοτο.

8.

*Suidas, s.v. ἀλκή.*  
ἀλκὴν μὲν γὰρ ἔδωκεν Ὁλύμπιος Λιακίδησι,  
τοῦν δ' Ἀμυθαονίδαις, πλοῦτον δ' ἐπορ' Ἀτρείδησιν.

9.

*Schol. on Homer, Iliad, xiii. 155.*  
τῆδε γὰρ ἀξυλίῃ κατεπύθετο κιγλεα νηῶν.

10.

*Etymologicum Magnum.*  
οὐκέτι δὴ βαίνουσι λαροῖς ποσίν.

11.

*Schol. on Homer, Iliad, xxiv. 624.*  
ὤπτησαν μὲν πρῶτα, περιφραδέως δ' ἐρύσαντο.

## FRAGMENTS OF UNKNOWN POSITION

3.

“For he alone is king and lord of all the undying gods, and no other vies with him in power.”

4.

“(To cause ?) the gifts of the blessed gods to come near to earth.”

5.

“Of the Muses who make a man very wise, marvellous in utterance.”

6.

“But of them (*sc.* the daughters of Hecaterus) were born the divine mountain Nymphs and the tribe of worthless, helpless Satyrs, and the divine Curetes, sportive dancers.”

7.

“Beseeching the offspring of glorious Cleodaeus.”

8.

“For the Olympian gave might to the sons of Aeacus, and wisdom to the sons of Amythaon, and wealth to the sons of Atreus.”

9.

“For through this lack of wood the timber of the ships rotted.”

10.

“No longer do they walk with delicate feet.”

11.

“First of all they roasted (pieces of meat), and drew them carefully off the spits.”

## HESIOD

12.

*Chrysippus, Fragg.* ii. 254. 11.  
τοῦ γὰρ ἀέξετο θυμὸς ἐνὶ στήθεσσι φίλοισιν.

13.

*Ib.* 15.  
οἶον ἐνὶ στήθεσσι χόλον θυμαλγές ἔχουσα.

14.

*Strabo, vii.* p. 327.  
Δωδώνην φηγύν τε, Πελασγῶν ἔδρανον, ἦει.

15.

*Anecd. Oxon (Cramer)*, iii. p. 318. *not.*  
πίσσης τε δνοφερῆς καὶ κέδρου νηλέι καπνῷ.

16.

*Schol. on Apoll. Rhod. Arg.* i. 757.  
αὐτὸς δ' ἐν πλιήσμησι διπετέος ποταμοῖο.

17.

*Stephanus of Byzantium, Parthenios.*  
ώς ἀκαλὰ προρέων ώς ἀβρὴ παρθένος εἰσιν.

18.

*Schol. on Theocritus, xi.* 75.  
νήπιος, ὅστις ἔτοιμα λιπῶν ἀνέτοιμα διώκει.

19.

*Harpocrateion.*  
ἔργα νέων, βουλαὶ δὲ μέσων, εὐχαὶ δὲ γερόντων.

20.

*Porphyry, On Abstinence*, ii. 18. p. 134.  
ώς κε πόλις ρέξησι, νόμος δ' ἀρχαῖος ἄριστος.

21.

*Schol. on Nicander, Theriaca*, 452.  
χρὴ δέ σε πατρὶ... κτίλον ἔμμεναι.

## FRAGMENTS OF UNKNOWN POSITION

12.

“For his spirit increased in his dear breast.”

13.

“With such heart grieving anger in her breast.”

14.

“He went to Dodona and the oak-grove, the dwelling place of the Pelasgi.”

15.

“With the pitiless smoke of black pitch and of cedar.”

16.

“But he himself in the swelling tide of the rain-swollen river.”

17.

(The river) Parthenius

“Flowing as softly as a dainty maiden goes.”

18.

“Foolish the man who leaves what he has, and follows after what he has not.”

19.

“The deeds of the young, the counsels of the middle-aged, and the prayers of the aged.”

20.

“Howsoever the city does sacrifice, the ancient custom is best.”

21.

“But you should be gentle towards your father.”

# HESIOD

22.

*Plato, Epist. xi. 358.*

δὲ εἰπόντος μὲν ἐμεῖο  
φαῦλόν κεν δόξειεν ἔμειν, χαλεπὸν δὲ νοῆσαι.

23.

*Bacchylides, v. 191–3.* Βοιωτὸς ἀνὴρ τᾶδε  
φών[ησεν γλυκειᾶν] | Ἰσίοδος πρόπολος | Μουσᾶν,  
ὅν <ἄν> ἀθάρατοι τιμῶσι, τούτῳ | καὶ βροτῶν  
φίμαν ἐπ[εσθαι].

## FRAGMENTA DUBIA

1.

*Galen, de plac. Hipp. et Plat. i. 266. 7.*  
καὶ τότε δὴ στηθέων Ἀθάμα φρένας ἐξέλετο Ζεύς.

2.

*Schol. on Homer, Od. vii. 104.*  
ἀλετρεύοντι μύλης ἐπι μήλοπα καρπόν.

3.

*Schol. on Pindar, Nem. ii. 1.*  
ἐν Διήλῳ τότε πρῶτον ἐγὼ καὶ Ὅμηρος ἀοιδοὶ  
μέλπομεν, ἐν νεαροῖς ὕμνοις ράψαντες ἀοιδίην,  
Φοῖβον Ἀπόλλωνα χρυσάορον, ὃν τέκε Λητώ.

4.

*Julian, Misopogon, p. 369 b.*  
χαλεπὸς δ' ἐπὶ δράγματι λιμός.

5.

*Servius on Vergil, Aen. iv. 484.* Hesiodus has  
Hesperidas . . . Noctis filias ultra Oceanum mala  
aurea habuisse dicit.

Λιγλη τ' ἥδ' Ἐρύθεια καὶ Ἐσπερέθουσα βοῶπις.<sup>1</sup>

<sup>1</sup> Cf. Scholion on Clement, *Protrept.* i. p. 302.

## DOUBTFUL FRAGMENTS

22.

"And if I said this, it would seem a poor thing  
and hard to understand."

23.

Thus spake the Boeotian, even Hesiod,<sup>1</sup> servant  
of the sweet Muses: "whomsoever the immortals  
honour, the good report of mortals also followeth  
him."

## DOUBTFUL FRAGMENTS

1.

"And then it was Zeus took away sense from the  
heart of Athamas."

2.

"They grind the yellow grain at the mill."

3.

"Then first in Delos did I and Homer, singers  
both, raise our strain—stitching song in new hymns—  
Phoebus Apollo with the golden sword, whom Leto  
bare."

4.

"But starvation on a handful is a cruel thing."

5.

Hesiod says that these Hesperides . . . , daughters  
of Night, guarded the golden apples beyond Ocean.

"Aegle and Erythea and ox-eyed Hesperethusa."

<sup>1</sup> *ep. Hes. Theog.* 81 ff. But Theognis 169, "Whomso  
the gods honour, even a man inclined to blame praiseth him,"  
is much nearer.

## HESIOD

6.

*Plato, Republic, iii. 390 E.*  
δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας.

7.<sup>1</sup>

*Clement of Alexandria, Strom. v. p. 256.*  
έβδομάτη δ' αὐτις λαμπρὸν φάος ἡελίοιο.

8.

*Apollonius, Lex. Hom. Φοῖβος.*  
φοῖβον ὕδωρ ἐπάγων κέρασ' Ὄκεανοῦ ροῆσι.

9.

*Stephanus of Byzantium.*  
Ἀσπληδῶν Κλύμενός τε καὶ Ἀμφίδοκος θεοειδής.

10.

*Schol. on Pindar, Nem. iii. 64.*

Τελαμὼν ἀκόρητος αὐτῆς  
ἱμετέροις ἐπάροισι φόως πρώτιστος ἔθηκε  
κτείνας ἀνδρολέπτειραν ἀμώμητον Μελανίππην,  
αὐτοκαστιγνήτην χρυσοξώνοιο ἀνάσσης.

<sup>1</sup> This line may once have been read in the text of *Works and Days* after l. 771.

## DOUBTFUL FRAGMENTS

6.

“Gifts move the gods, gifts move worshipful  
princes.”

7.

“On the seventh day again the bright light of the  
sun . . .”

8.

“He brought pure water and mixed it with  
Ocean’s streams.”

9.

“Aspledon and Clymenus and god-like Amphidocus” (sons of Orchomenus).

10.

“Telamon never sated with battle first brought  
light to our comrades by slaying blameless Melanippe,  
destroyer of men, own sister of the golden-girdled  
queen.”



# THE HOMERIC HYMNS

## I

ΕΙΣ ΔΙΩΝΤΣΟΝ<sup>1</sup>

\* \* \* \*

οὐ μὲν γὰρ Δρακάνῳ σ', οὐ δ' Ἰκάρῳ ἡγεμοέσσῃ  
φάσ', οὐ δ' ἐν Νάξῳ, δῖον γένος, εἰραφιῶτα,  
οὐ δέ σ' ἐπ' Ἀλφειῷ ποταμῷ βαθυδινήεντι  
κυσταμένην Σεμέλιην τεκέειν Διὸν τερπικεραύνῳ.  
ἄλλοι δ' ἐν Θήβησιν, ἄναξ, σὲ λέγουσι γενέσθαι, 5  
ψευδόμενοι· σὲ δ' ἔτικτε πατὴρ ἀνδρῶν τε θεῶν τε  
πολλὸν ἀπ' ἀνθρώπων, κρύπτων λευκώλευον  
"Ηρην.  
ἔστι δέ τις Νύση, ὑπατον ὅρος, ἀνθέον ὄλη,  
τηλοῦ Φοινίκης, σχεδὸν Λίγύπτοιο ῥῶσαν,

\* \* \* \*

καὶ οἱ ἀναστήσοντιν ἀγάλματα πόλλ' ἐνὶ νηοῖς. 10  
ὅς δὲ τὰ μὲν τρία, σοὶ πάντως τριετηρίσιν αἰὲν  
ἀνθρωποι ρέξουσι τεληέσσας ἑκατόμβας.

"Ἡ καὶ κνανέγσιν ἐπ' ὁφρύσι τεῦσε Κρονίων  
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν "Ολυμ-  
πον.

15

<sup>1</sup> ll. 1-9 are preserved by Diodorus Siculus iii. 66. 3;  
ll. 10-21 are extant only in M.

## I TO DIONYSUS

\* \* \* \*

FOR some say, at Dracanum ; and some, on windy Icarus ; and some, in Naxos, O Heaven-born, Insewn<sup>1</sup> ; and others by the deep-eddying river Alpheus that pregnant Semele bare you to Zeus the thunder-lover. And others yet, lord, say you were born in Thebes ; but all these lie. The Father of men and gods gave you birth remote from men and secretly from white-armed Hera. There is a certain Nysa, a mountain most high and richly grown with woods, far off in Phoenice, near the streams of Aegyptus

\* \* \* \*

" and men will lay up for her<sup>2</sup> many offerings in her shrines. And as these things are three,<sup>3</sup> so shall mortals ever sacrifice perfect hecatombs to you at your feasts each three years."

The Son of Cronos spoke and nodded with his dark brows. And the divine locks of the king flowed forward from his immortal head, and he made great

<sup>1</sup> Dionysus, after his untimely birth from Semele, was sewn into the thigh of Zeus.

<sup>2</sup> *sc.* Semele. Zeus is here speaking.

<sup>3</sup> The reference is apparently to something in the body of the hymn, now lost.

# THE HOMERIC HYMNS

ὅς εἰπὼν ἐπένευσε καρίατι μητίετα Ζεύς.

"Ιληθ', είραφιώτα, γυναιμανές· οἱ δέ σ' ἀοιδοὶ  
ἄδομεν ἀρχόμενοι λίγοντές τ'. οὐδέ πῃ ἔστι  
σεῦ ἐπιληθομένῳ<sup>1</sup> ίερῆς μεμνῆσθαι ἀοιδῆς.  
καὶ σὺ μὲν οὕτω χαῖρε, Διόνυσ' είραφιώτα. 20  
σὺν μητρὶ Σεμέλῃ, ἦν περ καλέουσι. Θυώνημ.

## II

### ΕΙΣ ΔΗΜΗΤΡΑΝ

Δήμητρ', ἡγύκομον, σεμινὴν θεύν, ἄρχομ' ἀείδειν,  
αὐτὴν ἡδὲ θύγατρα τανύσφυρον, ἦν Ἀιδωνεὺς  
ἱερπαξεν, δῶκεν δὲ βαρῦκτυπος εὐρύοπα Ζεύς,  
νόσφιν Δήμητρος χρυσαύρου, ἀγλαοκάρπου,  
παίζουσαν κούρησι σὺν Ὡκεανοῦ βαθυκόλποις 5  
ἄνθεά τ' αἰνυμένην, ρόδα καὶ κρόκον ἥδ' ἵα καλὰ  
λειμῶν' ἀμ μαλακὸν καὶ ἀγαλλίδας ἥδ' ὑάκινθον  
νάρκισσόν θ', διν φῦσε δόλον καλυκώπιδι κούρη  
Γαῖα Διὸς βουλῆσι χαριζομένη Πολυδέκτη,  
θαυμαστὸν γανόωντα· σέβας τό γε πᾶσιν ἰδέσθαι 10  
ἀθανάτοις τε θεοῖς ἡδὲ θηγητοῖς ἀνθρώποις·  
τοῦ καὶ ἀπὸ ῥίζης ἑκατὸν κάρα ἔξεπεφύκει·  
καὶ δέ τοι διδούσασ' ὅδμή,<sup>2</sup> πᾶς τ' οὐρανὸς εὐρὺς ὕπερθεν  
γαῖα τε πᾶσ' ἐγέλασσε καὶ ἀλμυρὸν οἶδμα  
θαλάσσης.  
ἡ δ' ἄρα θαμβίσασ' ὠρέξατο χερσὶν ἄμ' ἄμφω 15  
καλὸν ἄθυρμα λαβεῖν· χάνε δὲ χθὼν εὐρυάγνια

<sup>1</sup> Allen: ἐπιλαθόμενοι, M.      <sup>2</sup> Tyrrell: κῶδις τ' ὅδμη, M.

## II.—TO DEMETER, 1-16

Olympus reel. So spake wise Zeus and ordained it with a nod.

Be favourable, O Insewn, Inspirer of frenzied women! we singers sing of you as we begin and as we end a strain, and none forgetting you may call holy song to mind. And so, farewell, Dionysus, Insewn, with your mother Semele whom men call Thyone.

## II

### TO DEMETER

I BEGIN to sing of rich-haired Demeter, awful goddess of her and her trim-ankled daughter whom Aïdoneus rapt away, given to him by all-seeing Zeus the loud-thunderer.

Apart from Demeter, lady of the golden sword and glorious fruits, she was playing with the deep-bosomed daughters of Oceanus and gathering flowers over a soft meadow, roses and crocuses and beautiful violets, irises also and hyacinths and the narcissus, which Earth made to grow at the will of Zeus and to please the Host of Many, to be a snare for the bloom-like girl—a marvellous, radiant flower. It was a thing of awe whether for deathless gods or mortal men to see: from its root grew a hundred blooms and it smelled most sweetly, so that all wide heaven above and the whole earth and the sea's salt swell laughed for joy. And the girl was amazed and reached out with both hands to take the lovely toy; but the wide-pathed earth yawned there in the plain

## THE HOMERIC HYMNS

Νύσιον ἀμ πεδίον, τῇ ὅρουσεν ἄναξ Πολυδέγμων  
ἴπποις ἀθαράτοισι, Κρόνου πολυώνυμος υἱός.

‘Αρπάξας δ’ ἀέκουσαν ἐπὶ χρυσέοισιν ὄχοισιν  
ἢγ’ ὄλοφυρομένην· ἵάχησε δ’ ἄρ’ ὅρθια φωνῆ,  
κεκλομένη πατέρα Κρονίδην ὑπατον καὶ ἄριστον.  
οὐδέ τις ἀθανάτων οὐδὲ θιητῶν ἀνθρώπων  
ἴκουσεν φωνῆς, οὐδ’ ἀγλαόκαρποι ἐλαῖαι†  
εἰ μὴ Περσαίου θυγάτηρ ἀταλὰ φρονέουσα  
ἄιεν ἐξ ἄντρου, ‘Ἐκάτη λιπαροκρίδεμνος,  
Ἡέλιός τε ἄναξ, ‘Τπερίονος ἀγλαὸς νίος,  
κούρης κεκλομένης πατέρα Κρονίδην· ὃ δὲ τόσφιν  
ἥστο θεῶν ἀπάνευθε πολυλλίστῳ ἐνὶ νηῷ,  
δέγμενος ἱερὰ καλὰ παρὰ θιητῶν ἀνθρώπων.  
τὴν δ’ ἀεκαζομένην ἥγεν Διὸς ἐννεσίησι  
πατροκασίγητος, Πολυσημάντωρ Πολυδέγμων,  
ἴπποις ἀθανάτοισι, Κρόνου πολυώνυμος νίος.  
“Οφρα μὲν οὖν γαῖάν τε καὶ οὐρανὸν ἀστερόεντα  
λεῦσσε θεὰς καὶ πόντον ἀγάρροον ἴχθυόεντα  
αὐγάς τ’ ἡελίου, ἔτι δ’ ἥλπετο μητέρα κεδνὴν  
ὅψεσθαι καὶ φῦλα θεῶν αἰειγενετάων,  
πόφοια οἱ ἐλπὶς ἔθελγε μέγαν νόον ἀγνωμένης περ.

ἥχησαν δὲ ὄρέων κορυφαὶ καὶ βένθεα πόντου  
φωνῇ ὑπὸ ἀθανάτῃ τῆς δὲ ἐκλυει πότνια μήτηρ.

’Οξὺ δέ μιν κραδίην ἄχος ἔλλαβεν, ἀμφὶ δὲ  
χαῖταις 40  
ἀμβροσίαις κρήδεμνα δαΐζετο χερσὶ φίλησι,

## II.—TO DEMETER, 17-41

of Nysa, and the lord, Host of Many, with his immortal horses sprang out upon her—the Son of Cronos, He who has many names.<sup>1</sup>

He caught her up reluctant on his golden car and bare her away lamenting. Then she cried out shrilly with her voice, calling upon her father, the Son of Cronos, who is most high and excellent. But no one, either of the deathless gods or of mortal men, heard her voice, nor yet the olive-trees bearing rich fruit: only tender-hearted Hecate, bright-coiffed, the daughter of Persaeus, heard the girl from her cave, and the lord Helios, Hyperion's bright son, as she cried to her father, the Son of Cronos. But he was sitting aloof, apart from the gods, in his temple where many pray, and receiving sweet offerings from mortal men. So he, that Son of Cronos, of many names, who is Ruler of Many and Host of Many, was bearing her away by leave of Zeus on his immortal chariot—his own brother's child and all unwilling.

And so long as she, the goddess, yet beheld earth and starry heaven and the strong-flowing sea where fishes shoal, and the rays of the sun, and still hoped to see her dear mother and the tribes of the eternal gods, so long hope calmed her great heart for all her trouble. . . . and the heights of the mountains and the depths of the sea rang with her immortal voice: and her queenly mother heard her.

Bitter pain seized her heart, and she rent the covering upon her divine hair with her dear hands:

<sup>1</sup> The Greeks feared to name Pluto directly and mentioned him by one of many descriptive titles, such as “Host of Many”: compare the Christian use of  $\delta\ \delta\acute{a}\beta\omega\lambda\sigma$  or our “Evil One.”

## THE HOMERIC HYMNS

κυάνεον δὲ κάλυμμα κατ' ἀμφοτέρων βάλετ' ὥμων,  
σεύατο δ' ὥστ' οἰωνός, ἐπὶ τραφερήν τε καὶ ὑγρήν  
μαιομένην· τῇ δ' οὔτις ἐτήτυμα μυθίσασθαι  
ἴθελεν οὕτε θεῶν οὔτε θιητῶν ἀνθρώπων, 45  
οὕτ' οἰωνῶν τις τῇ ἐτήτυμος ἄγγελος ἥλθεν.  
ἐινῆμαρ μὲν ἔπειτα κατὰ χθόνα πότνια Δηὸς  
στρωφᾶτ' αἰθομένας δαΐδας μετὰ χερσὶν ἔχουσα,  
οὐδέ ποτ' ἀμβροσίης καὶ νέκταρος ἡδυπότοιο  
πάσσατ' ἀκηχεμένη, οὐδὲ χρόα βάλλετο λουτροῖς. 50  
ἀλλ' ὅτε δὴ δεκάτῃ οἱ ἐπήλυθε φαινολὶς ἡώς,  
ἴητετό οἱ Ἐκάτη, σέλας ἐν χείρεσσιν ἔχουσα  
καὶ ρά οἱ ἀγγελέουσα ἔπος φάτο φώνησεν τε·

Πότνια Δημήτηρ, ὠρηφόρε, ἀγλαόδωρε,  
τίς θεῶν οὐρανίων ἡὲ θιητῶν ἀνθρώπων 55  
ἵρπασε Περσεφόνην καὶ σὸν φίλοιν ἤκαχε θυμόν;  
φωνῆς γὰρ ἥκουσ', ἀτὰρ οὐκ ἵδον ὀφθαλμοῖσιν,  
ὅστις ἔην· σοὶ δ' ὥκα λέγω νημερτέα πάντα.

“Ος ἄρ’ ἔφη Ἐκάτη· τὴν δ' οὐκ ἡμείβετο μύθῳ  
Τείνης ἡυκόμου θυγάτηρ, ἀλλ' ὥκα σὺν αὐτῇ 60  
ἥμειξ αἰθομένας δαΐδας μετὰ χερσὶν ἔχουσα.  
Ἡέλιον δ' ἵκουτο, θεῶν σκοπὸν ἡδὲ καὶ ἀνδρῶν,  
στὰν δ' ἵππων προπάροιθε καὶ εἴρετο δῆα θεάων·

‘Ἡέλι’, αἰδεσσαί με θεὰν σύ περ,<sup>1</sup> εἴ ποτε δή σεν  
ἡ ἔπει ἷ ἔργῳ κραδίην καὶ θυμὸν ἤηνα· 65  
κούριην τὴν ἔτεκον, γλυκερὸν θάλος, εἴδει κυδρήν,  
τῆς ἀδινῆν ὅπ’ ἄκουσα δι’ αἰθέρος ἀτρυγέτοιο  
ῶστε βιαζομένης, ἀτὰρ οὐκ ἵδον ὀφθαλμοῖσιν.  
ἀλλά, σὺ γὰρ δὴ πᾶσαν ἐπὶ χθόνα καὶ κατὰ πόν-

*τον*

αἰθέρος ἐκ δίης καταδέρκεαι ἀκτίνεσσι,  
νημερτέως μοι ἔμσπε φίλον τέκος, εἴ που ὅπωπας, 70

<sup>1</sup> Ludwich: θέας ὅπερ, M.

## II.—TO DEMETER, 42-71

her dark cloak she cast down from both her shoulders and sped, like a wild-bird, over the firm land and yielding sea, seeking her child. But no one would tell her the truth, neither god nor mortal man ; and of the birds of omen none came with true news for her. Then for nine days queenly Deo wandered over the earth with flaming torches in her hands, so grieved that she never tasted ambrosia and the sweet draught of nectar, nor sprinkled her body with water. But when the tenth enlightening dawn had come, Hecate, with a torch in her hands, met her, and spoke to her and told her news :

“ Queenly Demeter, bringer of seasons and giver of good gifts, what god of heaven or what mortal man has rapt away Persephone and pierc'd with sorrow your dear heart ? For I heard her voice, yet saw not with my eyes who it was. But I tell you truly and shortly all I know.”

So, then, said Hecate. And the daughter of rich-haired Rhea answered her not, but sped swiftly with her, holding flaming torches in her hands. So they came to Helios, who is watchman of both gods and men, and stood in front of his horses : and the bright goddess enquired of him : “ Helios, do you at least regard me, goddess as I am, if ever by word or deed of mine I have cheered your heart and spirit. Through the fruitless air I heard the thrilling cry of my daughter whom I bare, sweet scion of my body and lovely in form, as of one seized violently ; though with my eyes I saw nothing. But you—for with your beams you look down from the bright upper air over all the earth and sea—tell me truly of my dear

## THE HOMERIC HYMNS

ὅστις νόσφιν ἐμεῖο λαβὼν ἀέκουσαν ἀνάγκη  
οἴχεται ἡὲ θεῶν ἦ καὶ θυητῶν ἀνθρώπων.

“Ως φάτο· τὴν δ’ Ὄπεριονίδης ἡμείβετο μύθῳ·  
‘Ρείης ἡυκόμου θύγατερ, Δήμητρε πᾶνασσα,  
εἰδήσεις· δὴ γὰρ μέγα σ’ ἄζομαι ἥδ’ ἐλεαίρω  
ἀχινυμένην περὶ παιδὶ τανυσφύρῳ· οὐδέ τις ἄλλος  
αἴτιος ἀθανάτων, εἰ μὴ νεφεληγερέτα Ζεύς,  
ὅς μιν ἔδωκ’ Ἀίδη θαλερῆν κεκλήσθαι ἄκοιτιν  
αὐτοκασιγνήτῳ· δὸς δὲ ὑπὸ ζόφον ἡερόεντα  
ἄρπαξας ἵπποισιν ἄγεν μεγάλα ιάχουσαν.  
ἄλλα, θεά, κατάπαυε μέγαν γόον· οὐδέ τί σε χρὴ  
μὰψ αὔτως ἄπλητον ἔχειν χόλον· οὐ τοι ἀεικῆς  
γαμβρὸς ἐν ἀθανάτοις Πολυσημάντωρ Ἀιδωνεύς,  
αὐτοκασίγνητος καὶ ὁμόσπορος· ἀμφὶ δὲ τιμὴν  
ἔλλαχεν ὡς τὰ πρῶτα διάτριχα δασμὸς ἐτύχθη,  
τοῖς μεταγαιεταῖν,<sup>1</sup> τῶν ἔλλαχε κοίρανος εἶναι.

“Ως εἰπὼν ἵπποισιν ἐκέκλετο· τοὶ δ’ ὑπὸ ὁμοκλῆς  
ῥίμφα φέρον θοὸν ἄρμα τανύπτεροι ὥστ’ οἰωνοί.

Τὴν δ’ ἄχος αἰνότερον καὶ κύντερον ἵκετο θυμόν·  
χωσαμένη δὴ ἐπειτα κελαινεφέι Κρονίωνι  
ιοσφισθεῖσα θεῶν ἀγορὴν καὶ μακρὸν Ὅλυμπον  
ῷχετ’ ἐπ’ ἀνθρώπων πόλιας καὶ πίονα ἔργα  
εἶδος ἀμαλδύνουσα πολὺν χρόνον· οὐδέ τις ἀνδρῶν  
εἰσορόων γίγνωσκε βαθυζώνων τε γυναικῶν,  
πρίν γ’ ὅτε δὴ Κελεοῖ δαιφρονος ἵκετο δῶμα,  
ὅς τότ’ Ἐλευσῖνος θυσέσσης κοίρανος ἦεν.  
ἔχετο δ’ ἐγγὺς ὁδοῖο φίλον τετιημένη ἥτορ,  
Παρθενίφ φρέατι, ὅθεν ὑδρεύοντο πολῖται,

<sup>1</sup> Puntoni: μετά νατεται, M.

## II.—TO DEMETER, 72-99

child, if you have seen her anywhere, what god or mortal man has violently seized her against her will and mine, and so made off."

So said she. And the Son of Hyperion answered her: "Queen Demeter, daughter of rich-haired Rhea, I will tell you the truth; for I greatly reverence and pity you in your grief for your trim-ankled daughter. None other of the deathless gods is to blame, but only cloud-gathering Zeus who gave her to Hades, her father's brother, to be called his buxom wife. And Hades seized her and took her loudly crying in his chariot down to his realm of mist and gloom. Yet, goddess, cease your loud lament and keep not vain anger unrelentingly: Aïdoneus, the Ruler of Many, is no unfitting husband among the deathless gods for your child, being your own brother and born of the same stock: also, for honour, he has that third share which he received when division was made at the first, and is appointed lord of those among whom he dwells."

So he spake, and called to his horses: and at his chiding they quickly whirled the swift chariot along, like long-winged birds.

But grief yet more terrible and savage came into the heart of Demeter, and thereafter she was so angered with the dark-clouded Son of Cronos that she avoided the gathering of the gods and high Olympus, and went to the towns and rich fields of men, disfiguring her form a long while. And no one of men or deep-bosomed women knew her when they saw her, until she came to the house of wise Celeus who then was lord of fragrant Eleusis. Vexed in her dear heart, she sat near the wayside by the Maiden Well, from which the women of the place were used to

# THE HOMERIC HYMNS

ἐν σκιῇ, αὐτὰρ ὑπερθε πεφύκει θάμνος ἐλαίης, 100  
 γρὴν παλαιγενένι ἐναλίγκιος, ἵτε τόκοιο  
 εἴργηται δώρων τε φιλοστεφάνου Ἀφροδίτης,  
 οἵαί τε τροφοί εἰσι θεμιστοπόλων βασιλήων  
 παίδων καὶ ταμίαι κατὰ δώματα ἡχήεντα.  
 τὴν δὲ ἵδον Κελεοῖο Ἐλευσινίδαο θυγατρες 105  
 ἐρχόμεναι μεθ' ὕδωρ εὐίρυτον, ὅφρα φέροιεν  
 κάλπισι χαλκείησι φίλα πρὸς δώματα πατρός,  
 τέσσαρες, ὥστε θεαί, κουρήιον ἄνθος ἔχουσαι,  
 Καλλιδίκη καὶ Κλεισιδίκη Δημώ τ' ἐρύεσσα  
 Καλλιθόη θ', ἡ τῶν προγενεστάτη ἵεν ἀπασῶν 110  
 οὐδὲ ἔγινον.<sup>1</sup> χαλεποὶ δὲ θεοὶ θιντοῖσιν ὄρασθαι.  
 ἀγχοῦ δ' ίστάμεναι ἔπεια πτερόεντα προσηύδων.

Tίς πόθεν ἐσσί, γρῆν, παλαιγενέων ἀνθρώπων;  
 τίπτε δὲ νόσφι πόληος ἀπέστιχες, οὐδὲ δόμοισι  
 πίλνασαι; ἔνθα γυναικες ἀνὰ μέγαρα σκιόεντα 115  
 τηλίκαι, ως σύ περ ὅδε καὶ ὀπλότεραι γεγάσιν,  
 αἴ κέ σε φίλωνται ἡμὲν ἔπει ἥδε καὶ ἔργῳ.

"Ως ἔφαγ· ἡ δ' ἐπέεσσιν ἀμείβετο πότνα θεάων"  
 τέκνα φίλ', αἴ τινές ἐστε γυναικῶν θηλυτεράων,  
 χαίρετ· ἐγὼ δ' ὑμῖν μυθήσομαι· οὐ τοι ἀεικὲς 120  
 ὑμῖν εἰρομένησιν ἀληθέα μυθήσασθαι.

Δωσὼ<sup>2</sup> ἐμοὶ γ' ὄνομ' ἐστί· τὸ γὰρ θέτο πότνια  
 μῆτηρ.

νῦν αὗτε Κρήτηθεν ἐπ' εὐρέα νῶτα θαλάσσης  
 ἥλυθον οὐκ ἐθέλουσα, βίη δ' ἀέκουσαν ἀνάγκη  
 ἄνδρες ληιστῆρες ἀπίγαγον. οἱ μὲν ἔπειτα 125  
 νηὶ θοῇ Ηόρικόνδε κατέσχεθον, ἔνθα γυναικες  
 ἡπείρου ἐπέβησαν ἀολλέες ἥδε καὶ αὐτοί,  
 δεῖπνόν τ' ἐπηρτύνοντο παρὰ πρυμνίσια νηός·  
 ἀλλ' ἐμοὶ οὐ δόρποιο μελίφρονος ἥρατο θυμός·

<sup>1</sup> Cobet: Κύνων, M.      <sup>2</sup> Passow: Δῶς, M.

draw water, in a shady place over which grew an olive shrub. And she was like an ancient woman who is cut off from childbearing and the gifts of garland-loving Aphrodite, like the nurses of king's children who deal justice, or like the house-keepers in their echoing halls. There the daughters of Celeus, son of Eleusis, saw her, as they were coming for easy-drawn water, to carry it in pitchers of bronze to their dear father's house : four were they and like goddesses in the flower of their girlhood, Callidice and Cleisidice and lovely Demo and Callithoe who was the eldest of them all. They knew her not, —for the gods are not easily discerned by mortals—, but standing near by her spoke winged words :

“ Old mother, whence and who are you of folk born long ago ? Why are you gone away from the city and do not draw near the houses ? For there in the shady halls are women of just such age as you, and others younger ; and they would welcome you both by word and by deed.”

Thus they said. And she, that queen among goddesses answered them saying : “ Hail, dear children, whosoever you are of woman-kind. I will tell you my story ; for it is not unseemly that I should tell you truly what you ask. Doso is my name, for my stately mother gave it me. And now I am come from Crete over the sea's wide back,—not willingly ; but pirates brought me thence by force of strength against my liking. Afterwards they put in with their swift craft to Thoricus, and there the women landed on the shore in full throng and the men likewise, and they began to make ready a meal by the stern-cables of the ship. But my heart craved not pleasant food, and I fled secretly across

## THE HOMERIC HYMNS

- λάθρη δ' ὄρμηθεῖσα δι' ἡπείροιο μελαίνης 130  
 φεῦγον ὑπερφιάλους σημάντορας, ὅφρα κε μή με  
 ἀπριάτην περάσαντες ἐμῆς ἀποναίατο τιμῆς.  
 οὕτω δεῦρ' ἵκόμην ἀλαλημένη, οὐδέ τι οἶδα,  
 ἥ τις δὴ γαῖ' ἔστι καὶ οἵ τινες ἐγγεγάσιν.  
 ἀλλ' ὑμῖν μὲν πάντες Ὄλύμπια δώματ' ἔχοντες 135  
 δοῖεν κουριδίους ἄνδρας, καὶ τέκνα τεκέσθαι,  
 ὡς ἐθέλουσι τοκῆες· ἐμὲ δ' αὗτ' οἰκτείρατε, κοῦραι.  
 [τοῦτο δέ μοι σαφέως ὑποθίκατε, ὅφρα πύθωμαι,<sup>1]</sup>] 137<sup>a</sup>  
 προφρονέως, φίλα τέκνα, τέων πρὸς δώμαθ'  
 ἵκωμαι  
 ἀγέρος ἡδὲ γυναικός, ὥνα σφίσιν ἐργάζωμαι  
 πρόφρων, οἷα γυναικὸς ἀφῆλικος ἔργα τέτυκται. 140  
 καὶ κεν παῖδα νεογνὸν ἐν ἀγκοίνησιν ἔχουσα  
 καλὰ τιθηνούμην καὶ δώματα τηρήσαιμι  
 καὶ κε λέχος στορέσαιμι μυχῷ θαλάμων εὐπίκτων  
 δεσπόσυνον καὶ κ' ἔργα διδασκήσαιμι γυναικας.  
 Φῇ ρά θεά· τὴν δ' αὐτίκ' ἀμείβετο παρθένος  
 ἀδμής, 145  
 Καλλιδίκη, Κελεοῖο θυγατρῶν εἶδος ἀρίστη·  
 Μαῖα, θεῶν μὲν δῶρα καὶ ἀχιρύμενοί περ ἀνάγκη  
 τέτλαμεν ἄνθρωποι· δὴ γὰρ πολὺ φέρτεροί εἰσι.  
 ταῦτα δέ τοι σαφέως ὑποθίσομαι ἡδὲ ὀνομήνω  
 ἀνέρας οὖσιν ἔπεστι μέγα κράτος ἐνθάδε τιμῆς 150  
 δήμου τε προῦχουσιν ἵδε κριήδεμνα πόληος  
 εἰρύαται βουλῆσι καὶ ίθείησι δίκησιν.  
 ἡμὲν Τριπτολέμου πυκιμῆδεος ἡδὲ Διόκλου  
 ἡδὲ Πολυξείνου καὶ ἀμύμονος Εύμόλποιο  
 καὶ Δολίχου καὶ πατρὸς ἀγήνορος ἡμετέροιο, 155  
 τῶν πάντων ἄλοχοι κατὰ δώματα πορσαίνουσι·  
 τάων οὐκ ἄν τίς σε κατὰ πρώτιστον ὀπωπῆν

<sup>1</sup> Allen.

the dark country and escaped my masters, that they should not take me unpurchased across the sea, there to win a price for me. And so I wandered and am come here : and I know not at all what land this is or what people are in it. But may all those who dwell on Olympus give you husbands and birth of children as parents desire, so you take pity on me, maidens, and show me this clearly that I may learn, dear children, to the house of what man and woman I may go, to work for them cheerfully at such tasks as belong to a woman of my age. Well could I nurse a new born child, holding him in my arms, or keep house, or spread my masters' bed in a recess of the well-built chamber, or teach the women their work."

So said the goddess. And straightway the unwed maiden Callidice, goodliest in form of the daughters of Celeus, answered her and said :

" Mother, what the gods send us, we mortals bear perforce, although we suffer ; for they are much stronger than we. But now I will teach you clearly, telling you the names of men who have great power and honour here and are chief among the people, guarding our city's coif of towers by their wisdom and true judgements : there is wise Triptolemus and Dioclus and Polyxeinus and blameless Eumolpus and Dolichus and our own brave father. All these have wives who manage in the house, and no one of them, so soon as she

## THE HOMERIC HYMNS

εῖδος ἀτιμίσασα δόμων ἀπονοσφίστειεν,  
ἀλλά σε δέξοται· δὴ γὰρ θεοείκελός ἐστι.  
εὶ δ' ἐθέλεις, ἐπίμεινον, ἵνα πρὸς δώματα πατρὸς 160  
ἐλθωμεν καὶ μητρὶ βαθυζώνῳ Μετανείρῃ  
εἴπωμεν τάδε πάντα διαμπερές, αἴ κέ σ' ἀνώγη  
ἵμετερόνδ' ἵναι μηδ' ἄλλων δώματ' ἔρευνάν.  
τηλύγετος δέ οἱ νίος ἐνὶ μεγάρῳ εὐπήκτῳ  
όψιγονος τρέφεται, πολυεύχετος ἀσπάσιός τε. 165  
εὶ τὸν γ' ἐκθρέψαιο καὶ ἥβης μέτρον ἵκουιτο,  
ῥεῖα κέ τίς σε ἰδοῦσα γυναικῶν θηλυτεράων  
ζηλώσαι· τόσα κέν τοι ἀπὸ θρεπτήρια δοίη.

"Ως ἔφαθ'. ή δ' ἐπέρευσε καρήστι· ταὶ δὲ φαεινὰ  
πλησάμεναι ὕδατος φέρον ἄγγεα κυδιάουσαι. 170  
ρίμφα δὲ πατρὸς ἵκουντο μέγαν δόμον, ὡκα δὲ  
μητρὶ

ἔννεπον, ώς εἰδόν τε καὶ ἔκλυνον. ή δὲ μάλ' ὡκα  
ἐλθούσας ἐκέλευε καλεῖν ἐπ' ἀπείρονι μισθῷ.  
αἱ δ' ὕστ' ή ἔλαιφοι ή πόρτιες εἴαρος ὕρη  
ἄλλοντ' ἀν λειμῶνα κορεσσάμεναι φρένα φορβῆ, 175  
ώς αἱ ἐπισχόμεναι ἑαυτὸν πτύχας ἴμεροέιτων  
ἱηξαν κοίλην κατ' ἀμαξιτόν· ἀμφὶ δὲ χαῖται  
ὤμοις ἀίστοντο κροκιγίφ ἄνθει ὄμοιαι.

τέτμον δ' ἐγγὺς ὁδοῦ κυδρὴν θεόν, ἔνθα πάρος περ  
κάλλιπον· αὐτὰρ ἐπειτα φίλου<sup>1</sup> πρὸς δώματα  
πατρὸς 180

ἥγεννυθ'. ή δ' ἄρ' ὅπισθε φίλον τετιημένη ἦτορ  
στεῖχε κατὰ κρῆθεν κεκαλυμμένη· ἀμφὶ δὲ  
πέπλος

κνάνεος ῥαδινοῖσι θεᾶς ἐλελίζετο ποσσίν.

Λίψα δὲ δώματ' ἵκουντο διοτρεφέος Κελεοῖο,  
βάν δὲ δὶ αἴθούσης, ἔνθα σφίσι πότνια μήτηρ 185

<sup>1</sup> Matthiae: φίλα, M.

## II.—TO DEMETER, 158–185

had seen you, would dishonour you and turn you from the house, but they will welcome you; for indeed you are godlike. But if you will, stay here; and we will go to our father's house and tell Metaneira, our deep-bosomed mother, all this matter fully, that she may bid you rather come to our home than search after the houses of others. She has an only son, late-born, who is being nursed in our well-built house, a child of many prayers and welcome: if you could bring him up until he reached the full measure of youth, any one of womankind who should see you would straightway envy you, such gifts would our mother give for his upbringing."

So she spake: and the goddess bowed her head in assent. And they filled their shining vessels with water and carried them off rejoicing. Quickly they came to their father's great house and straightway told their mother according as they had heard and seen. Then she bade them go with all speed and invite the stranger to come for a measureless hire. As hinds or heifers in spring time, when sated with pasture, bound about a meadow, so they, holding up the folds of their lovely garments, darted down the hollow path, and their hair like a crocus flower streamed about their shoulders. And they found the good goddess near the wayside where they had left her before, and led her to the house of their dear father. And she walked behind, distressed in her dear heart, with her head veiled and wearing a dark cloak which waved about the slender feet of the goddess.

Soon they came to the house of heaven-nurtured Celeus and went through the portico to where their

## THE HOMERIC HYMNS

ἵστο παρὰ σταθμὸν τέγεος πύκα ποιητοῦ  
 παῖδ' ὑπὸ κόλπῳ ἔχουσα, νέον θάλος· αἱ δὲ παρ  
 αὐτὴν  
 ἔδραμον· ἦ δ' ἄρ' ἐπ' οὐδὸν ἔβη ποσὶ καὶ ρά  
 μελάθρου

κῦρε κάρη, πλῆσεν δὲ θύρας σέλαιος θείοιο.  
 τὴν δ' αἰδώς τε σέβας τε ἵδε χλωρὸν δέος εἶλεν. 190  
 εἴξε δέ οἱ κλισμοῖο καὶ ἔδριάσθαι ἀνωγεῖ.  
 ἀλλ' οὐ Δημήτηρ ὠρηφόρος, ἀγλαύδωρος,  
 ἥθελεν ἔδριάσθαι ἐπὶ κλισμοῖο φαεινοῦ,  
 ἀλλ' ἀκέουσ' ἀγέμιμνε κατ' ὅμματα καλὰ βαλοῦσα,  
 πρίν γ' ὅτε δὴ οἱ ἔθηκεν Ἱάμβη κέδν' εἰδυῖα 195  
 πηκτὸν ἔδος, καθύπερθε δ' ἐπ' ἀργύφεον βάλε  
 κῶας.

ἔνθα καθεζομένη προκατέσχετο χερσὶ καλύπτρην.  
 δῆρὸν δ' ἄφθογγος τετιμένη ἥστ' ἐπὶ δίφρου,  
 οὐδέ τιν' οὔτ' ἐπεὶ προσπτύσσετο οὔτε τι ἔργῳ,  
 ἀλλ' ἀγέλαστος, ἅπαστος ἐδητύος ἡδὲ ποτῆτος 200  
 ἥστο πόθῳ μινύθουσα βαθυζώγοιο θυγατρός,  
 πρίν γ' ὅτε δὴ χλεύης μιν Ἱάμβη κέδν' εἰδυῖα  
 πολλὰ πιρασκώπτουσ' ἐτρέψατο πότιμαι ἀγρῆν,  
 μειδῆσαι γελάσαι τε καὶ ἴλαον σχεῦν θυμόν.  
 ἦ δὴ οἱ καὶ ἐπειτα μεθύστερον εὖαδεν ὄργαις. 205  
 τῇ δὲ δέπας Μετάνειρα δίδου μελιηδέος οἴνου  
 πλιήσασ'. ἦ δ' ἀγένευστ'. οὐ γὰρ θεμιτόν οἱ ἔφασκε  
 πίνειν οἶνον ἐρυθρόν· ἀνωγε δ' ἄρ' ἄλφι καὶ ὕδωρ  
 δοῦναι μίξασαν πιέμεν γλήχωνι τερείνῃ.  
 ἦ δὲ κυκεῶ τεύξασα θεᾶ πόρεν, ὡς ἐκέλευε. 210  
 δεξαμένη δ' ὄσίης ἔιεκεν πολυπότνια Δηώ

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## II.—TO DEMETER, 186-211

queenly mother sat by a pillar of the close-fitted roof, holding her son, a tender scion, in her bosom. And the girls ran to her. But the goddess walked to the threshold: and her head reached the roof and she filled the doorway with a heavenly radiance. Then awe and reverence and pale fear took hold of Metaneira, and she rose up from her couch before Demeter, and bade her be seated. But Demeter, bringer of seasons and giver of perfect gifts, would not sit upon the bright couch, but stayed silent with lovely eyes cast down until careful Iambe placed a jointed seat for her and threw over it a silvery fleece. Then she sat down and held her veil in her hands before her face. A long time she sat upon the stool<sup>1</sup> without speaking because of her sorrow, and greeted no one by word or by sign, but rested, never smiling, and tasting neither food nor drink, because she pined with longing for her deep-bosomed daughter, until careful Iambe—who pleased her moods in aftertime also—moved the holy lady with many a quip and jest to smile and laugh and cheer her heart. Then Metaneira filled a cup with sweet wine and offered it to her; but she refused it, for she said it was not lawful for her to drink red wine, but bade them mix meal and water with soft mint and give her to drink. And Metaneira mixed the draught and gave it to the goddess as she bade. So the great queen Deo received it to observe the sacrament<sup>2</sup>      \*      \*      \*      \*

<sup>1</sup> Demeter chooses the lowlier seat, supposedly as being more suitable to her assumed condition, but really because in her sorrow she refuses all comforts.

<sup>2</sup> An act of communion—the drinking of the potion (*κυκεών*) here described—was one of the most important pieces of ritual in the Eleusinian mysteries, as commemorating the sorrows of the goddess.

## THE HOMERIC HYMNS

τῆσι δὲ μύθων ὥρχεν ἐύζωνος Μετάνειρα·

Χαῖρε, γύναι, ἐπεὶ οὐ σε κακῶν ἄπ' ἔολπα  
τοκήων  
ἔμμεναι, ἀλλ' ἀγαθῶν ἐπί τοι πρέπει ὅμμασιν  
αἰδῶς

καὶ χάρις, ώς εἴ πέρ τε θεμιστοπόλων βασιλίων. 215  
ἀλλὰ θεῶν μὲν δῶρα καὶ ἀχινύμενοί περ ἀγάγκη  
τέτλαμεν ἄνθρωποι· ἐπὶ γάρ ζυγὸς αὐχένι κεῖται.  
ιῦν δ', ἐπεὶ ἵκεο δεῦρο, παρέσσεται ὅσσα τ' ἐμοὶ  
περ.

παῖδα δέ μοι τρέφε τόνδε, τὸν ὀψίγονον καὶ  
ἄελπτον

ῶπασαν ἀθάνατοι, πολυάρητος δέ μοι ἐστιν. 220  
εὶ τόν γε θρέψαιο καὶ ἡβῆς μέτρον ἵκοιτο,  
ῥεῖνά κέ τίς σε ἰδοῦσα γυναικῶν θηλυτεράων  
ζηλώσαι· τόσα κέν τοι ἀπὸ θρεπτίρια δοίην.

Τὴν δ' αὗτε προσέειπεν ἐνστέφανος Δημήτηρ·  
καὶ σύ, γύναι, μάλα χαῖρε, θεοὶ δέ τοι ἐσθλὰ  
πόροιεν. 225

παῖδα δέ τοι πρόφρων ὑποδέξομαι, ὃς με κελεύεις,  
θρέψω κοῦ μιν, ἔολπα, κακοφραδίησι τιθήνης  
οὗτ' ἄρ' ἐπηλυσίη δηλίσεται οὐθ' ὑποτάμιον·  
οἶδα γὰρ ἀντίτομον μέγα φέρτερον ὑλοτόμοιο,  
οἶδα δ' ἐπηλυσίης πολυπημονος ἐσθλὸν ἐρυσμόν. 230

"Ως ἄρα φωνήσασα θυώδει δέξατο κόλπῳ  
χείρεσσ' ἀθανάτησιν γεγίθει δὲ φρένα μίτηρ.  
ὅς ή μὲν Κελεοῖδαίφρονος ἀγλαὸν νῖον  
Δημόφόωνθ', ὃν ἔτικτεν ἐύζωνος Μετάνειρα,  
ἐτρεφεν ἐν μεγάροις· ὁ δ' ἀέξετο δαίμονι ἴσος, 235  
οὗτ' οὖν σῖτον ἔδων, οὐ θησάμενος [γάλα μητρὸς<sup>1</sup>  
ἡματίη μὲν γὰρ καλλιστέφανος<sup>2</sup>] Δημήτηρ 236<sup>a</sup>

<sup>1</sup> Hermann's restoration.    <sup>2</sup> Voss' restoration.

## II.—TO DEMETER, 212-236<sup>a</sup>

And of them all, well-girded Metaneira first began to speak: “Hail, lady! For I think you are not meanly but nobly born; truly dignity and grace are conspicuous upon your eyes as in the eyes of kings that deal justice. Yet we mortals bear perforce what the gods send us, though we be grieved; for a yoke is set upon our necks. But now, since you are come here, you shall have what I can bestow: and nurse me this child whom the gods gave me in my old age and beyond my hope, a son much prayed for. If you should bring him up until he reach the full measure of youth, any one of woman-kind that sees you will straightway envy you, so great reward would I give for his upbringing.”

Then rich-haired Demeter answered her: “And to you, also, lady, all hail, and may the gods give you good! Gladly will I take the boy to my breast, as you bid me, and will nurse him. Never, I ween, through any heedlessness of his nurse shall witchcraft hurt him nor yet the Undercutter:<sup>1</sup> for I know a charm far stronger than the Woodcutter, and I know an excellent safeguard against woeful witchcraft.”

When she had so spoken, she took the child in her fragrant bosom with her divine hands: and his mother was glad in her heart. So the goddess nursed in the palace Demophoön, wise Celeus’ goodly son whom well-girded Metaneira bare. And the child grew like some immortal being, not fed with food nor nourished at the breast: for by day rich-crowned Demeter would anoint him with

<sup>1</sup> Undercutter and Woodcutter are probably popular names (after the style of Hesiod’s “Boneless One”) for the worm thought to be the cause of teething and toothache.

## THE HOMERIC HYMNS

χρίεσκ' ἀμβροσίη ώσεὶ θεοῦ ἐκγεγαῶτα  
 ἥδὺ καταπνέουσα καὶ ἐν κόλποισιν ἔχουσα·  
 νύκτας δὲ κρυπτεσκε πυρὸς μένει ἡύτε δαλὸν  
 λάθρα φίλων γονέων· τοῖς δὲ μέγα θαῦμ'  
 ἐτέτυκτο,

240

ώς προθαλῆς τελέθεσκε· θεοῖσι γὰρ ἄντα ἐφέκει.  
 καὶ κέν μν ποίησεν ἀγήρων τ' ἀθάνατόν τε,  
 εἰ μὴ ἕρ' ἀφραδίησιν ἐύζωνος Μετάνειρα  
 νύκτ' ἐπιτηρήσασα θυώδεος ἐκ θαλάμοιο  
 σκέψατο· κάκυσεν δὲ καὶ ἄμφω πλήξατο μηρῷ 245  
 δείσασ' ὁ περὶ παιδὶ καὶ ἀάσθη μέγα θυμῷ  
 καὶ ῥ' ὀλοφυρομένη ἔπεια πτερόειτα προσηύδα·

Τέκνον Δημοφόων, ξείνη σε πυρὶ ἔιν πολλῷ  
 κρύπτει, ἐμοὶ δὲ γόον καὶ κήδεα λυγρὰ τίθησιν.

"Ως φάτ' ὀδυρομένη· τῆς δ' ἄιε δῖα θεάων. 250  
 τῇ δὲ χολωσαμένῃ καλλιστέφανος Δημήτηρ  
 παῖδα φίλον, τὸν ἄελπτον ἐνὶ μεγάροισιν ἔτικτε,  
 χείρεσσ' ἀθανάτησιν ἀπὸ ἔθεν ἥκε<sup>2</sup> πέδουνδε,  
 ἐξανελοῦσα πυρός, θυμῷ κοτέσασα μάλ' αἰγῶς,  
 καὶ ῥ' ἄμυδις προσέειπεν ἐύζωνον Μετάνειραν" 255

Νήιδες ἄνθρωποι καὶ ἀφράδμονες οὕτ' ἀγαθοῖο  
 αἰσταν ἐπερχομένου προγνώμεναι οὔτε κακοῖο·  
 καὶ σὺ γὰρ ἀφραδίησι τεῆς ιήκεστον ἀάσθης.  
 ἵστω γὰρ θεῶν ὅρκος, ἀμείλικτον Στυγὸς ὕδωρ,  
 ἀθάνατογ κέν τοι καὶ ἀγήραον ἵματα πάντα 260  
 παῖδα φίλοι ποίησα καὶ ἄφθιτον ὄπασα τιμῆν·  
 τῦν δ' οὐκ ἔσθ' ὡς κεν θάνατον καὶ κῆρας ἀλύξαι·  
 τιμὴ δ' ἄφθιτος αἰὲν ἐπέσσεται, οὗνεκα γούνων

<sup>1</sup> M : πυρῇ ξνι πολλῇ, Berlin Papyrus 44.

<sup>2</sup> Cohet : ἔο θῆκε, M.

## II.—TO DEMETER, 237-263

ambrosia as if he were the offspring of a god and breathe sweetly upon him as she held him in her bosom. But at night she would hide him like a brand in the heart of the fire, unknown to his dear parents. And it wrought great wonder in these that he grew beyond his age ; for he was like the gods face to face. And she would have made him deathless and unageing, had not well-girded Metaneira in her heedlessness kept watch by night from her sweet-smelling chamber and spied. But she wailed and smote her two hips, because she feared for her son and was greatly distraught in her heart ; so she lamented and uttered winged words :

“ Demophoön, my son, the strange woman buries you deep in fire and works grief and bitter sorrow for me ”

Thus she spoke, mourning. And the bright goddess, lovely-crowned Demeter, heard her, and was wroth with her. So with her divine hands she snatched from the fire the dear son whom Metaneira had born unhoped-for in the palace, and cast him from her to the ground ; for she was terribly angry in her heart. Forthwith she said to well-girded Metaneira :

“ Witless are you mortals and dull to foresee your lot, whether of good or evil, that comes upon you. For now in your heedlessness you have wrought folly past healing ; for be witness the oath of the gods, the relentless water of Styx—I would have made your dear son deathless and unageing all his days and would have bestowed on him everlasting honour, but now he can in no way escape death and the fates. Yet shall unfailing honour

## THE HOMERIC HYMNS

ἵμετέρων ἐπέβη καὶ ἐν ἀγκοίνησιν ἵαυσεν.  
 ὕρησιν δ' ἄρα τῷ γε περιπλομένων ἐνιαυτῶν 265  
 παιδες Ἐλευσινίων πόλεμον καὶ φύλοπιν αἰνὴν  
 αἰὲν ἐν ἀλλιήλοισιν συνάξουσ' ἥματα πάντα.  
 εἰμὶ δὲ Δημήτηρ τιμάοχος, ἦτε μέγιστον  
 ἀθανάτοις θιητοῖς τ' ὄνεαρ καὶ χάρμα τέτυκται.  
 ἀλλ' ἄγε μοι νηὸν τε μέγαν καὶ βωμὸν ὑπ' αὐτῷ 270  
 τευχόντων πᾶς δῆμος ὑπὰ πόλιν αἰπύ τε τεῖχος  
 Καλλιχόρου καθύπερθεν ἐπὶ προῦχοντι κολωνῷ.  
 ὕργια δ' αὐτὴν ἐγὼν ὑποθίσομαι, ώς ἂν ἔπειτα  
 εὐαγέως ἔρδοντες ἐμὸν τούτοις ἴλασκοισθε.

"Ως εἰποῦσα θεὰ μέγεθος καὶ εἶδος ἄμειψε 275  
 γῆρας ἀπωσαμένη· περὶ τ' ἀμφὶ τε κάλλος ἄητο·  
 ὁδμὴ δ' ἴμερόεσσα θυηέντων ἀπὸ πέπλων  
 σκίδνατο, τῇλε δὲ φέγγος ἀπὸ χροὸς ἀθανάτοιο  
 λάμπε θεᾶς, ξανθαὶ δὲ κόμαι κατενήνοθεν ὅμους,  
 αὐγῆς δ' ἐπλήσθη πυκινὸς δόμος ἀστεροπῆς ὡς· 280  
 βῆ δὲ διὲκ μεγάρων· τῆς δ' αὐτίκα γούνατ' ἔλυντο,  
 δηρὸν δ' ἄφθογγος γένετο χρόνοι, οὐδέ τι παιδὸς  
 μηῆσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνελέσθαι.  
 τοῦ δὲ κασίγνηται φωνὴν ἐσάκουσαν ἐλεινήν,  
 καὶ δ' ἄρ' ἀπ' εὐστρώτων λεχέων θύρον· ἦ μὲν  
 ἔπειτα 285  
 παιᾶν ἀνὰ χερσὶν ἐλοῦσα ἐῳ ἐγκάτθετο κόλπῳ.  
 ἦ δ' ἄρα πῦρ ἀνέκαι· ἦ δ' ἔσσυτο πόσσ' ἀπαλοῖσι  
 μητέρ' ἀναστήσουσα θυώδεος ἐκ θαλάμοιο.  
 ἀγρόμεναι δέ μιν ἀμφὶς ἐλούεον ἀσπαίροντα  
 ἀμφαγαπαζόμεναι· τοῦ δ' οὐ μειλίσσετο θυμός· 290  
 χειρότεραι γὰρ δή μιν ἔχον τροφοὶ ἥδε τιθῆναι.

always rest upon him, because he lay upon my knees and slept in my arms. But, as the years move round and when he is in his prime, the sons of the Eleusinians shall ever wage war and dread strife with one another continually. Lo! I am that Demeter who has share of honour and is the greatest help and cause of joy to the undying gods and mortal men. But now, let all the people build me a great temple and an altar below it and beneath the city and its sheer wall upon a rising hillock above Callichorus. And I myself will teach my rites, that hereafter you may reverently perform them and so win the favour of my heart."

When she had so said, the goddess changed her stature and her looks, thrusting old age away from her: beauty spread round about her and a lovely fragrance was wafted from her sweet-smelling robes, and from the divine body of the goddess a light shone afar, while golden tresses spread down over her shoulders, so that the strong house was filled with brightness as with lightning. And so she went out from the palace.

And straightway Metaneira's knees were loosed and she remained speechless for a long while and did not remember to take up her late-born son from the ground. But his sisters heard his pitiful wailing and sprang down from their well-spread beds: one of them took up the child in her arms and laid him in her bosom, while another revived the fire, and a third rushed with soft feet to bring their mother from her fragrant chamber. And they gathered about the struggling child and washed him, embracing him lovingly; but he was not comforted, because nurses and handmaids much less skilful were holding him now.

## THE HOMERIC HYMNS

Άλι μὲν παννύχιαι κυδρὴν θεὸν ἵλασκουντο  
 δείματι παλλόμεναι, ἅμα δ' ἵοι φαινομένηφιν  
 εὐρυβήγη Κελεψῆτεά μυθήσαντο,  
 ὡς ἐπέτελλε θεά, καλλιστέφανος Δημήτηρ.      295  
 αὐτὰρ ὁ γ' εἰς ἀγορὴν καλέσας πολυπείρονα λαὸν  
 ἥνωγ' ἡνκόμῳ Δημήτερι πίονα νηὸν  
 ποιῆσαι καὶ βωμὸν ἐπὶ προῦχοντι κολωνῷ.  
 οἱ δὲ μάλ' αἶψ' ἐπίθοντο καὶ ἔκλινον αὐδίσαντος,  
 τεῦχον δ', ὡς ἐπέτελλ'. δ' δ' ἀέξετο δαίμονι ἴσος.      300  
 Άνταρ ἐπεὶ τέλεσταιν καὶ ἐρώησαν καμάτοιο,  
 βάντοι δὲ ἴμεν οἴκαδ' ἔκαστος· ἀτὰρ ξανθὴ Δημήτηρ  
 ἔνθα καθεζομένη μακάρων ἀπὸ νόσφιν ἀπάντων  
 μίμετε πόθῳ μινύθουσα βαθυζόνοιο θυγατρός.  
 αἰνότατον δ' ἐμπαυτὸν ἐπὶ χθόνα πουλυβούτειραν      305  
 ποίησ' ἀνθρώποις καὶ κύντατον· οὐδέ τι γαῖα  
 σπέρμ' ἀρίει, κρύπτεν γὰρ ἐνστέφανος Δημήτηρ.  
 πολλὰ δὲ καμπύλ' ἄροτρα μάτην βόες εἰλκον  
     ἀρούραις·  
 πολλὸν δὲ κρῖ λευκὸν ἐτώσιον ἔμπεσε γαίῃ·  
 καὶ τύκε πάμπαν ὅλεσσε γένιος μερόπων ἀνθρώπων      310  
 λιμοῦ ὑπ' ἀργαλέης, γεράων τ' ἐρικυδέα τιμὴν  
 καὶ θυσιῶν ἥμερσεν Ὀλύμπια δώματ' ἔχοντας,  
 εἰ μὴ Ζεὺς ἐνόησεν ἐφ' τ' ἐφράσσατο θυμῷ.  
 Ἱριν δὲ πρωτοὶ χρυσόπτεροι ὕρσε καλέσσαι  
 Δημητρί ἡγύκομον, πολυνήρατον εἶδος ἔχουσαν.      315  
 ὡς ἔφαθ· ή δὲ Ζηνὶ κελαινεφέι Κρονίωνι  
 πείθετο καὶ τὸ μεσηγὸν διέδραμεν ὥκα πόδεσσιν.  
 ἵκετο δὲ πτολίεθρον Ἐλευσῖνος θυοέσσης,  
 εὐρεν δ' ἐν τῇ φωνῇ Δημήτερα κυανόπεπλον  
 καὶ μιν φωτήσασ' ἔπεια πτερόεντα προσηγύδω.      320

<sup>1</sup> Tr. (cp. 235): δαίμονος αἰση, MSS.

All night long they sought to appease the glorious goddess, quaking with fear. But, as soon as dawn began to show, they told powerful Celeus all things without fail, as the lovely-crowned goddess Demeter charged them. So Celeus called the countless people to an assembly and bade them make a goodly temple for rich-haired Demeter and an altar upon the rising hillock. And they obeyed him right speedily and harkened to his voice, doing as he commanded. As for the child, he grew like an immortal being.

Now when they had finished building and had drawn back from their toil, they went every man to his house. But golden-haired Demeter sat there apart from all the blessed gods and stayed, wasting with yearning for her deep-bosomed daughter. Then she caused a most dreadful and cruel year for mankind over the all-nourishing earth: the ground would not make the seed sprout, for rich-crowned Demeter kept it hid. In the fields the oxen drew many a curved plough in vain, and much white barley was cast upon the land without avail. So she would have destroyed the whole race of man with cruel famine and have robbed them who dwell on Olympus of their glorious right of gifts and sacrifices, had not Zeus perceived and marked this in his heart. First he sent golden-winged Iris to call rich-haired Demeter, lovely in form. So he commanded. And she obeyed the dark-clouded Son of Cronos, and sped with swift feet across the space between. She came to the stronghold of fragrant Eleusis, and there finding dark-cloaked Demeter in her temple, spake to her and uttered winged words:

## THE HOMERIC HYMNS

Δίγμιγτερ, καλέει σε πατὴρ Ζεὺς ὕφθιτα εἰδὸς  
ἔλθεμεναι μετὰ φῦλα θεῶν αἰειγενετάων.

ἄλλ’ ἵθι, μηδ’ ἀτέλεστον ἐμὸν ἔπος ἐκ Διὸς ἔστω.

‘Ως φάτο λισσομένη· τῇ δ’ οὐκ ἐπεπείθετο θυμός.  
αὐτὶς ἔπειτα πατὴρ μάκαρας θεοὺς αἱὲν ἔόντας      325  
πάντας ἐπιπροίαλλεν· ἀμοιβῆδις δὲ κιόντες  
κίκλησκον καὶ πολλὰ δίδον περικαλλέι δῶρα  
τιμάς θ’, τᾶς κ’ ἐθέλοιτο μετ’ ἀθανάτοισιν ἐλέσθαι.  
ἄλλ’ οὕτις πεῖσαι δύνατο φρένας οὐδὲ τόημα  
θυμῷ χωριμένης· στερεῶς δ’ ἡγαίνετο μύθους.      330  
οὐ μὲν γάρ ποτ’ ἔφασκε θυώδεος Οὐλύμποιο  
πρὶν γ’ ἐπιβήσεσθαι, οὐ πρὶν γῆς καρπὸν ἀνήσειν,  
πρὶν ἵδοι ὁφθαλμοῖσιν ἐὴν εὐώπιδα κούρην.

Αὐτὰρ ἐπεὶ τό γ’ ἄκουσε βαρύκτυπος εὐρύοπα  
Ζεύς,

εὶς “Ερεβος πέμψε χρυσόρραπιν· Αργειφόντην,      335  
ὅφρ’ Ἀίδην μαλακοῖσι παραιφάμενος ἐπέεσσιν  
ἀγνὴν Περσεφόνειαν ὑπὸ ζόφου ἡερόεντος  
ἐς φάσις ἔξαγάγοι μετὰ δαίμονας, ὅφρα ἐ μῆτηρ  
ὁφθαλμοῖσιν ἴδοῦσα μεταλίξει χόλοιο.

‘Ἐρμῆς δ’ οὐκ ἀπίθησεν, ἄφαρ δ’ ὑπὸ κεύθεα γαίης      340  
ἐσσυμένως κατόρουσε λιπῶν ἔδος Οὐλύμποιο.  
τέτμε δὲ τόν γε ἄγακτα δόμων ἔντοσθεν ἔόντα,  
ἥμενοι ἐν λεχέεσσι σὺν αἰδοίγ παρακοίτι,  
πόλλ’ ἀεκαζομένη μητρὸς πόθῳ· ἢ δ’ ἀποτηλοῦ<sup>1</sup>  
ἔργοις θεῶν μακάρων [δεινὴν] μητίσετο βουλίην.<sup>2</sup>      345  
ἀγχοῦ δ’ ίστάμενος προσέφη κρατὺς Ἀργειφόντης.

<sup>1</sup> Ilgen: ἐπ’ ἀτλήτων, M.      <sup>2</sup> Voss: βουλῆ, M.

## II.—TO DEMETER, 321–346

"Demeter, father Zeus, whose wisdom is everlasting, calls you to come join the tribes of the eternal gods: come therefore, and let not the message I bring from Zeus pass unobeyed."

Thus said Iris imploring her. But Demeter's heart was not moved. Then again the father sent forth all the blessed and eternal gods besides: and they came, one after the other, and kept calling her and offering many very beautiful gifts and whatever rights she might be pleased to choose among the deathless gods. Yet no one was able to persuade her mind and will, so wrath was she in her heart; but she stubbornly rejected all their words: for she vowed that she would never set foot on fragrant Olympus nor let fruit spring out of the ground, until she beheld with her eyes her own fair-faced daughter.

Now when all-seeing Zeus the loud thunderer heard this, he sent the Slayer of Argus whose wand is of gold to Erebus, so that having won over Hades with soft words, he might lead forth chaste Persephone to the light from the misty gloom to join the gods, and that her mother might see her with her eyes and cease from her anger. And Hermes obeyed, and leaving the house of Olympus, straightway sprang down with speed to the hidden places of the earth. And he found the lord Hades in his house seated upon a couch, and his shy mate with him, much reluctant, because she yearned for her mother. But she was afar off, brooding on her fell design because of the deeds of the blessed gods. And the strong Slayer of Argus drew near and said:

## THE HOMERIC HYMNS

"Αιδη κυανοχαῖτα, καταφθιμένοισιν ἀνάσσων,  
Ζεύς με πατὴρ ἵνωγεν ἄγανὴν Περσεφόνειαν  
ἔξαγαγεῖν Ἐρέβευσφι μετὰ σφέας, ὅφρα ἐ μήτηρ  
ὅφθαλμοῖσιν ἰδοῦσα χόλου καὶ μῆμος αἰνῆς 350  
ἀθανάτοις λίξειεν ἐπεὶ μέγα μῆδεται ἔργου,  
φθῖσαι φῦλ' ἀμενηνὰ χαμαιγενέων ἀνθρώπων,  
σπέρμ' ὑπὸ γῆς κρύπτουσα, καταφθινύθουσα δὲ  
τιμᾶς

ἀθανάτων ἢ δ' αἰνὸν ἔχει χόλου, οὐδὲ θεοῖσι  
μίσγεται, ἀλλ' ἀπάνευθε θυάδεος ἐνδοθι τῷοῦ 355  
ἥσται Ἐλευσίνος κραναὸν πτολίεθρον ἔχουσα.

"Ως φάτο· μείδησεν δὲ ἄναξ ἐνέριον Ἀιδωνεὺς  
ὅφρύσιν, οὐδ' ἀπίθησε Διὸς βασιλῆος ἐφετμῆς.  
ἐστυμένως δ' ἐκέλευσε δαιφρονὶ Περσεφονείῃ.

"Ἐρχεο, Περσεφόνη, παρὰ μητέρα κυανόπεπλον 360  
ἴηπιον ἐν στήθεσσι μένος καὶ θυμὸν ἔχουσα,  
μηδέ τι δυσθύμαινε λίγην περιώσιον ἄλλον·  
οὐ τοι ἐν ἀθανάτοισιν ἀεικῆς ἐσσομ' ἀκοίτης,  
αὐτοκασίγνητος πατρὸς Διός· ἐνθα δ' ἐοῦσα  
δεσπότσεις πάντων ὑπόσα ξώει τε καὶ ἔρπει, 365  
τιμᾶς δὲ σχίσησθα μετ' ἀθανάτοισι μεγίστας.  
τῶν δ' ἀδικησάντων τίσις ἐσσεται ἥματα πάντα,  
οἵ κεν μὴ θυσίησι τεὸν μένος ἰλάσκωνται  
εὐαγέως ἔρδοντες, ἐναίσιμα δῶρα τελοῦντες.

"Ως φάτο· γήθησεν δὲ περίφρων Περσεφόνεια, 370  
καρπαλίμως δ' ἀνόρουσ' ὑπὸ χάρματος· αὐτὰρ ὅ  
γ' αὐτὸς

ροιῆς κόκκον ἔδωκε φαγεῖν μελιηδέα λάθρη,  
ἀμφὶ ἐ νωμίσας, ἵνα μὴ μένοι ἥματα πάντα  
αὖθι παρ' αἰδοίῃ Δημήτερι κυανοπέπλῳ.

ἴππους δὲ προπάροιθεν ὑπὸ χρυσέοισιν ὥχεσφιν 375  
ἐντυει ἀθανάτους Πολυσημάντωρ Ἀιδωνεύς.

## II.—TO DEMETER, 347–376

“Dark-haired Hades, ruler over the departed, father Zeus bids me bring noble Persephone forth from Erebus unto the gods, that her mother may see her with her eyes and cease from her dread anger with the immortals; for now she plans an awful deed, to destroy the weakly tribes of earth-born men by keeping seed hidden beneath the earth, and so she makes an end of the honours of the undying gods. For she keeps fearful anger and does not consort with the gods, but sits aloof in her fragrant temple, dwelling in the rocky hold of Eleusis.”

So he said. And Aidoneus, ruler over the dead, smiled grimly and obeyed the behest of Zeus the king. For he straightway urged wise Persephone, saying:

“Go now, Persephone, to your dark-robed mother, go, and feel kindly in your heart towards me: be not so exceedingly cast down; for I shall be no unsuited husband for you among the deathless gods, that am own brother to father Zeus. And while you are here, you shall rule all that lives and moves and shall have the greatest rights among the deathless gods: those who defraud you and do not appease your power with offerings, reverently performing rites and paying fit gifts, shall be punished for evermore.”

When he said this, wise Persephone was filled with joy and hastily sprang up for gladness. But he on his part secretly gave her sweet pomegranate seed to eat, taking care for himself that she might not remain continually with grave, dark-robed Demeter. Then Aidoneus the Ruler of Many openly got ready his deathless horses beneath the golden chariot. And she mounted on the chariot,

## THE HOMERIC HYMNS

ἢ δ' ὄχέων ἐπέβη, πάρα δὲ κρατὺς Ἀργειφόντης  
 ἥνια καὶ μάστιγα λαβὼν μετὰ χερσὶ φίλησι  
 σεῦε διὲκ μεγάρων τὸ δ' οὐκ ἀέκοντε πετέσθην.  
 ῥίμφα δὲ μακρὰ κέλευθα διήνυσαν οὐδὲ θάλασσα 380  
 οὗθ' ὕδωρ ποταμῶν οὕτ' ἄγκεα ποιήεντα  
 ἵππων ἀθανάτων οὕτ' ἄκριες ἔσχεθον ὄρμήν,  
 ἀλλ' ὑπὲρ αὐτάων βαθὺν ἡέρα τέμνον ἴόντες.  
 στῆσε δ' ἄγων, ὅθι μίμεν ἐνστέφανος Δημήτηρ,  
 ἣνοιο προπάροιθε θυώδεος· ἢ δὲ ἰδοῦσα 385  
 ἥιξ, ἡύτε μαιρὰς ὥρος κάτα δάσκιον ὕλῃ.  
 Περσεφόνη δ' ἐτέρ[ωθεν ἐπεὶ ἵδεν ὅμματα καλὰ<sup>1]</sup>]  
 μητρὸς ἐῆς κατ'[ἄρ' ἢ γ' ὅχεα προλιποῦσα καὶ  
 ἵππους]

ἀλτο θέει[ν, δειρῆ δέ οἱ ἔμπεσε ἀμφιχυθεῖσα·]  
 τῇ δὲ [φίλην ἔτι παῦδα ἔῆς μετὰ χερσὶν ἔχοιση] 390  
 α[ἰψα δύλον θυμός τιν' δίσατο, τρέσσε δ' ἄρ' αἰνῶς]  
 πανομ[ένη φιλότητος, ἄφαρ δ' ἐρεείνετο μύθῳ·]  
 τέκνοι, μή ρά τι μοι σ[ύ γε πάσσαο νέρθεν ἔονσα]  
 βρώμης; ἔξαύδα, μ[ὴ κεῦθ', ἵνα εἴδομεν ἀμφω·]  
 ὃς μὲν γάρ κεν ἔονσα π[αρὰ στυγεροῦ Ἄίδαο] 395  
 καὶ παρ' ἐμοὶ καὶ πατρὶ κελ[αινεφέϊ Κρονίωνι]  
 ναιετάοις πάντεσσι τετιμ[ένη ἀθανάτοι |σιν.  
 εὶ δ' ἐπάσω, πάλιν αὐτὶς ἰοῦσ' ὑπ[ὸ κεύθεσι γαῖης]  
 οἰκήσεις ὠρέων τρίτατον μέρ[ος εἰς ἐπιαυτόν,]  
 τὰς δὲ δύώ παρ' ἐμοὶ τε καὶ [ἄλλοις ἀθανάτοισιν. 400]  
 ὅππότε δ' ἄνθεσι γαῖ ἐνώδε[σιν] εἰαρινοῖσι]  
 παντοδαποῖς θάλλη, τόθ' ὑπὸ ζόφου ἡερόεντος  
 αὐτὶς ἄνει μέγα θαῦμα θεοῖς θυητοῖς τ' ἀνθρώποις.  
 [εἴπε δὲ πῶς σ' ἥρπαξεν ὑπὸ ζόφου ἡερόεντα<sup>2</sup>] 403<sup>a</sup>  
 καὶ τίνι σ' ἔξαπάτησε δόλῳ κρατερὸς Πολυδέγμων;

<sup>1</sup> The restorations of this and the following lines are those printed in the Oxford (1911) text.

<sup>2</sup> Allen.

and the strong Slayer of Argus took reins and whip in his dear hands and drove forth from the hall, the horses speeding readily. Swiftly they traversed their long course, and neither the sea nor river-waters nor grassy glens nor mountain-peaks checked the career of the immortal horses, but they clave the deep air above them as they went. And Hermes brought them to the place where rich-crowned Demeter was staying and checked them before her fragrant temple.

And when Demeter saw them, she rushed forth as does a Maenad down some thick-wooded mountain, while Persephone on the other side, when she saw her mother's sweet eyes, left the chariot and horses, and leaped down to run to her, and falling upon her neck, embraced her. But while Demeter was still holding her dear child in her arms, her heart suddenly misgave her for some snare, so that she feared greatly and ceased fondling her daughter and asked of her at once : " My child, tell me, surely you have not tasted any food while you were below ? Speak out and hide nothing, but let us both know. For if you have not, you shall come back from loathly Hades and live with me and your father, the dark-clouded Son of Cronos and be honoured by all the deathless gods ; but if you have tasted food, you must go back again beneath the secret places of the earth, there to dwell a third part of the seasons every year : yet for the two parts you shall be with me and the other deathless gods. But when the earth shall bloom with the fragrant flowers of spring in every kind, then from the realm of darkness and gloom thou shalt come up once more to be a wonder for gods and mortal men. And now tell me how he rapt you away to the realm of darkness and gloom, and by what trick did the strong Host of Many beguile you ? "

## THE HOMERIC HYMNS

Τὴν δ' αὖ Ηερσεφόνη περικαλλής ἀντίον ηῦδα· 405  
 τοιγάρ τέ γώ τοι, μῆτερ, ἐρέω ιημερτέα πάντα·  
 εὗτέ μοι Ἐρμῆς ἥλθ' ἐριούντος ἄγγελος ὡκὺς  
 πάρ πατέρος Κρονίδαο καὶ ἄλλων Οὐρανιώνων,  
 ἐλθεῖν ἐξ Ἐρέβενς, ἵνα μ' ὁφθαλμοῖσιν ἰδοῦσα  
 λήξαις ἀθανάτοισι χόλουν καὶ μήνιος αἰνῆς, 410  
 αὐτίκ' ἐγὼν ἀνόρουνσ' ὑπὸ χάρματος· αὐτὰρ ὁ  
 λάθρη

ἔμβαλέ μοι ύοιῆς κόκκον, μελιηδὲ ἐδωδήν,  
 ἕκουσαν δὲ βίγ με προσηγκασσε πάσασθαι.  
 ὡς δέ μ' ἀναρπάξας Κρονίδεω πυκινὴν διὰ μῆτιν  
 ὥχετο πατρὸς ἐμοῖο, φέρων ὑπὸ κεύθεα γαῖης, 415  
 ἐξερέω, καὶ πάντα δίξομαι, ὡς ἐρεείνεις.  
 ἥμεις μὲν μάλα πᾶσαι ἀν' ἴμερτὸν λειμῶνα,  
 Λευκίππη Φαινώ τε καὶ Ἡλέκτρη καὶ Ἰάνθη  
 καὶ Μελίτη Ἰάχη τε Ῥόδειά τε Καλλιρόη τε  
 Μηλόβοσίς τε Τύχη τε καὶ Ὁκυρόη καλυκῶπις 420  
 Χρυσῆς τ' Ἰάνειρά τ' Ἀκάστη τ' Ἄδμιήτη τε  
 καὶ Ῥοδόπη Πλουτώ τε καὶ ἴμερόεσσα Καλυψὼ  
 καὶ Στύξ Οὐρανίη τε Γαλαξαύρη τ' ἐρατεινὴ  
 Παλλάς τ' ἐγρεμάχη καὶ Ἀρτεμις ἰοχέαιρα,  
 παιζομεν ἥδ' ἄνθεα δρέπομεν χείρεσσ' ἐρόεντα, 425  
 μίγδα κρόκου τ' ἀγανὸν καὶ ἀγαλλίδας ἥδ' ὑάκινθον  
 καὶ ρόδεας κάλυκας καὶ λείρια, θαῦμα ἰδέσθαι.  
 πύρκισσὸν θ', διν ἔφυσ' ὡς περ κρόκον εὐρεῖα χθών.  
 αὐτὰρ ἐγὼ δρεπόμην περὶ χάρματι γαῖα δ' ἐνερθε  
 χώρησεν τῇ δ' ἔκθορ' ἄγαξ κρατερὸς Πολιδέγμων· 430  
 βῆ δὲ φέρων ὑπὸ γαῖαν ἐν ἄρμασι χρυσείοισι  
 πόλλ' ἀεκαζομένην ἐβόησα δ' ἄρ' ὅρθια φωνῇ.  
 ταῦτά τοι ἀχινυμένη περ ἀληθέα πάντ' ἀγορεύω.

## II.—TO DEMETER, 405-433

Then beautiful Persephone answered her thus : “ Mother, I will tell you all without error. When luck-bringing Hermes came, swift messenger from my father the Son of Cronos and the other Sons of Heaven, bidding me come back from Erebus that you might see me with your eyes and so cease from your anger and fearful wrath against the gods, I sprang up at once for joy ; but he secretly put in my mouth sweet food, a pomegranate seed, and forced me to taste against my will. Also I will tell how he rapt me away by the deep plan of my father the Son of Cronos and carried me off beneath the depths of the earth, and will relate the whole matter as you ask. All we were playing in a lovely meadow, Leucippe<sup>1</sup> and Phaeno and Electra and Ianthe, Melita also and Iache with Rhodea and Callirhoë and Melobosis and Tyche and Oeyrhoë, fair as a flower, Chryseis, Ianeira, Aeaste and Admete and Rhodope and Pluto and charming Calypso ; Styx too was there and Urania and lovely Galaxaura with Pallas who rouses battles and Artemis delighting in arrows : we were playing and gathering sweet flowers in our hands, soft crocuses mingled with irises and hyacinths, and rose-blooms and lilies, marvellous to see, and the narcissus which the wide earth caused to grow yellow as a crocus. That I plucked in my joy ; but the earth parted beneath, and there the strong lord, the Host of Many, sprang forth and in his golden chariot he bore me away, all unwilling, beneath the earth : then I cried with a shrill cry. All this is true, sore though it grieves me to tell the tale.”

<sup>1</sup> The list of names is taken with five additions from Hesiod, *Theogony* 349 ff. : for their general significance see note on that passage.

## THE HOMERIC HYMNS

Ως τότε μὲν πρόπαν ἡμαρ ὁμόφρονα θυμὸν  
ἔχουσαι

πολλά μάλ’ ἀλλήλων κραδίην καὶ θυμὸν ἵαινον 435  
ἀμφαγαπαζόμεναι· ἀχέων δ’ ἀπεπαύετο θυμός.  
γηθοσύνας δ’ ἐδέχοντο παρ’ ἀλλήλων ἔδιδόν τε.  
τῆσιν δ’ ἐγγύθεν ἥλθ’ ‘Εκάτη λιπαροκρήδεμνος·  
πολλὰ δ’ ἄρ’ ἀμφαγάπησε κόρην Δημήτερος ἀγνήν.  
ἐκ τοῦ οἵ πρόπολος καὶ ὀπάων ἔπλετ’ ἄνασσα. 440

Ταῖς δὲ μέτ’ ἄγγελον ἴκε βαρύκτυπος εὐρύοπα  
Ζεὺς

‘Ρείην ἡύκομον, Δημήτερα κυανόπεπλον  
ἀξέμεναι μετὰ φῦλα θεῶν, ὑπέδεκτο δὲ τιμᾶς  
δωσέμει, ἃς κεν ἔλοιτο μετ’ ἀθανάτοισι θεοῖσι·  
τεῦσε δέ οἱ κούρην ἔτεος περιτελλομένοιο 445  
τὴν τριτάτην μὲν μοῦραν ὑπὸ ζόφοιν ἡερόεντα,  
τὰς δὲ δύο παρὰ μητρὶ καὶ ἄλλοις ἀθανάτοισιν.  
ῶς ἔφατ’· οὐδ’ ἀπίθησε θεὰ Διὸς ἀγγελιάων.  
ἐσσυμένως δ’ ἦτοι κατ’ Οὐλύμποιο καρήνων,  
ἐς δ’ ἄρα ‘Ράριον ἵξε, φερέσβιον οὐθαρ ἀρούρης 450  
τὸ πρίν, ἀτὰρ τότε γ’ οὕτι φερέσβιον, ἀλλὰ  
ἔκηλον

έστικει παράφυλλοις ἔκενθε δ’ ἄρα κρῖ λευκὸν  
μήδεσι Δήμητρος καλλισφύρου· αὐτὰρ ἔπειτα  
μέλλειν ἄφαρ ταναοῦσι κομήσειν ἀσταχύεσσιν  
ἥρος ἀεξομένοιο, πέδῳ δ’ ἄρα πίονες ὅγμοι 455  
βρισέμεν ἀσταχύων, τὰ δ’ ἐν ἐλλεδανοῖσι δεδέσθαι.  
ἔνθ’ ἔπέβη πρώτιστον ἀπ’ αἰθέρος ἀτρυγέτοιο·  
ἀσπασίως δ’ ἵδον ἀλλήλας, κεχάρηντο δὲ θυμῷ.  
τὴν δ’ ὧδε προσέειπε ‘Ρέη λιπαροκρήδεμνος·

Δεῦρο τέκος, καλέει σε βαρύκτυπος εὐρύοπα  
Ζεὺς

ἐλθέμεναι μετὰ φῦλα θεῶν, ὑπέδεκτο δὲ τιμᾶς

## II.—TO DEMETER, 434–461

So did they then, with hearts at one, greatly cheer each the other's soul and spirit with many an embrace: their hearts had relief from their griefs while each took and gave back joyousness.

Then bright-coiffed Hecate came near to them, and often did she embrace the daughter of holy Demeter: and from that time the lady Hecate was minister and companion to Persephone.

And all-seeing Zeus sent a messenger to them, rich-haired Rhea, to bring dark-cloaked Demeter to join the families of the gods: and he promised to give her what rights she should choose among the deathless gods and agreed that her daughter should go down for the third part of the circling year to darkness and gloom, but for the two parts should live with her mother and the other deathless gods. Thus he commanded. And the goddess did not disobey the message of Zeus; swiftly she rushed down from the peaks of Olympus and came to the plain of Rharus, rich, fertile corn-land once, but then in nowise fruitful, for it lay idle and utterly leafless, because the white grain was hidden by design of trim-ankled Demeter. But afterwards, as spring-time waxed, it was soon to be waving with long ears of corn, and its rich furrows to be loaded with grain upon the ground, while others would already be bound in sheaves. There first she landed from the fruitless upper air: and glad were the goddesses to see each other and cheered in heart. Then bright-coiffed Rhea said to Demeter:

"Come, my daughter; for far-seeing Zeus the loud-thunderer calls you to join the families of the gods, and has promised to give you what rights you please

## THE HOMERIC HYMNS

[δωσέμεν, ἃς κ' ἐθέλησθα] μετ' ἀθανάτοισι θεοῖσι.<sup>1</sup>  
 [νεῦσε δέ σοι κούρην ἔτεος π]εριτελλομένοιο  
 [τὴν τριτάτην μὲν μοῖραν ὑπὸ ζόφον ἡ]ερόεντα,  
 [τὰς δὲ δύω παρὰ σοί τε καὶ ἄλλοις] ἀθανάτοισιν. 465  
 [ῶς ἄρ' ἔφη τελέ]εσθαι· ἐώ δ' ἐπένευσε κάρητι.  
 [ἄλλ' ἵθι, τέκνον] ἐμόν, καὶ πείθεο, μηδέ τι λίην  
 ἀ[ξηχὲς μεν]έανε κελαινεφέι Κρονίων.  
 α[ἰψα δὲ κα]ρπὸν ἕεξε φερέσβιον ἀνθρώποισιν.

"Ω[ς ἔφατ'. οὐ]δ' ἀπίθησεν ἐυστέφανος Δημήτηρ. 470  
 αἰψα δὲ καρπὸν ἀνῆκεν ἀρουράων ἐριβώλων·  
 πᾶσα δὲ φύλλοισίν τε καὶ ἄνθεσιν εὐρεῖα χθὼν  
 ἔβρισ'. ἡ δὲ κιοῦσα θεμιστοπόλοις βασιλεῦσι  
 δεῖξεν Τριπτολέμῳ τε Διοκλεῖ τε πληξίππῳ  
 Εὔμόλπου τε βίῃ Κελεῷ θ' ἱγήτορι λαῶν 475  
 δρησμοσύνην θ' ἴερῶν καὶ ἐπέφραδεν ὅρμα πᾶσι,  
 Τριπτολέμῳ τε Πολυξείνῳ, ἐπὶ τοῖς δὲ Διοκλεῖ  
 σεμνά, τά τ' οὕπως ἔστι παρεξίμεν οὔτε πυθέσθαι  
 οὔτ' ἀχέειν· μέγα γάρ τι θεῶν σέβας ισχάνει  
 αὐδίν.

ὅλβιος, ὃς ταῦδ' οὐπωπεν ἐπιχθονίων ἀνθρώπων· 480  
 ὃς δ' ἀτελής ίερῶν ὃς τ' ἄμμορος, οὐποθ' ὁμοίων  
 αἰσαν ἔχει φθίμενός περ ὑπὸ ζόφῳ ἡερόεντι.

Αὐτὰρ ἐπειδὴ πάνθ' οὐπεθήκατο δῖα θεάων,  
 βάν ρ' ἵμεν Οὐλυμπόνδε θεῶν μεθ' ὁμίγυριν  
 ἄλλων.

ἔνθα δὲ ναιστάουσι παραὶ Διὶ τερπικεραύνῳ 485  
 σεμναὶ τ' αἰδοῖαι τε· μέγ' ὅλβιος, ὃν τιν' ἐκεῖναι  
 προφρονέως φίλωνται ἐπιχθονίων ἀνθρώπων·  
 αἰψα δέ οἱ πέμπουσιν ἐφέστιον ἐς μέγα δῶμα  
 Πλούτον, ὃς ἀνθρώποις ἄφενος θιητοῖσι δίδωσιν.

<sup>1</sup> The restorations of this and the following lines are those printed in the Oxford (1911) text.

## II.—TO DEMETER, 462–489

among the deathless gods, and has agreed that for a third part of the circling year your daughter shall go down to darkness and gloom, but for the two parts shall be with you and the other deathless gods: so has he declared it shall be and has bowed his head in token. But come, my child, obey, and be not too angry unrelentingly with the dark-clouded Son of Cronos; but rather increase forthwith for men the fruit that gives them life."

So spake Rhea. And rich-crowned Demeter did not refuse but straightway made fruit to spring up from the rich lands, so that the whole wide earth was laden with leaves and flowers. Then she went, and to the kings who deal justice, Triptolemus and Diocles, the horse-driver, and to doughty Eumolpus and Celeus, leader of the people, she showed the conduct of her rites and taught them all her mysteries, to Triptolemus and Polyxeinus and Diocles also,—awful mysteries which no one may in any way transgress or pry into or utter, for deep awe of the gods checks the voice. Happy is he among men upon earth who has seen these mysteries; but he who is uninitiate and who has no part in them, never has lot of like good things once he is dead, down in the darkness and gloom.

But when the bright goddess had taught them all, they went to Olympus to the gathering of the other gods. And there they dwell beside Zeus who delights in thunder, awful and reverend goddesses. Right blessed is he among men on earth whom they freely love: soon they do send Plutus as guest to his great house, Plutus who gives wealth to mortal men.

## THE HOMERIC HYMNS

‘Αλλ’ ἄγ<sup>1</sup> ’Ελευσῖνος θυοέσσης δῆμον ἔχουσα 490  
 καὶ Ήρον ἀμφιρύτην ’Αντρῶνά τε πετρήεντα,  
 πότνια, ἀγλαόδωρ<sup>2</sup>, ωρηφόρε, Δηοῦ ἄνασσα,  
 αὐτὴ καὶ κούρη περικαλλής Περσεφόνεια·  
 πρύφρονες ἀντ’ φύδῆς βίοτον θυμήρε<sup>3</sup> ὅπαξε.  
 αὐτάρ ἐγὼ καὶ σεῦ καὶ ἄλλης μνήσομ<sup>4</sup> μοιδῆς. 495

### III

#### ΕΙΣ ΑΠΟΛΛΩΝΑ [ΔΗΛΙΟΝ]

Μνήσομαι οὐδὲ λάθωμαι ’Απόλλωνος ἔκάτοιο,  
 ὅντε θεοὶ κατὰ δῶμα Διὸς τρομέουσιν ἰόντα·  
 καὶ ἥτις τ’ ἀναίσσοντιν ἐπὶ σχεδὸν ἐρχομένοιο  
 πάντες ἀφ’ ἐδράων, ὅτε φαίδιμα τόξα τιταίνει.  
 Λητῷ δ’ οἴη μίμνε παραὶ Διὶ τερπικεραύνῳ,  
 ἦ δὲ βιών τ’ ἔχαλασσε καὶ ἐκλίμισσε φαρέτρην,  
 καὶ οἱ ἀπ’ ἴφθιμων ὅμων χείρεσσιν ἐλοῦσα  
 τόξα κατεκρέμασε πρὸς κίονα πατρὸς ἑοῖο  
 πασσάλου ἐκ χρυσέου· τὸν δὲ ἐς θρόνον εἶσεν  
 ἄγουσσα.

τῷ δὲ ἄρα νέκταρ ἔδωκε πατὴρ δέπαῃ χρυσείῳ 10  
 δεικρύμενος φίλον νίόν· ἐπειτα δὲ δαίμονες ἄλλοι  
 ἐνθα καθίζουσιν· χαίρει δέ τε πότνια Λητώ,  
 οὕνεκα τοξοφόρον καὶ καρτερὸν νίὸν ἔτικτε.  
 χαίρε, μάκαιρ<sup>5</sup> ὁ Λητοῦ, ἐπεὶ τέκες ἀγλαὰ τέκνα,  
 ’Απόλλωνά τ’ ἄγακτα καὶ Ἀρτεμιν ἰοχέαιραν, 15  
 τὴν μὲν ἐν Ὁρτυγίῃ, τὸν δὲ κραναῆ ἐνὶ Διήλῳ,  
 κεκλιμένη πρὸς μακρὸν ὄρος καὶ Κύνθιον ὅχθον,  
 ἀγχοτάτῳ φοίνικος, ἐπ’ Ἰνωποῖο ρεέθροις.

<sup>1</sup> Ruhnken: ἀλλὰ θελευσῖνος, M.

### III.—TO DELIAN APOLLO, 1-18

And now, queen of the land of sweet Eleusis and sea-girt Paros and rocky Antron, lady, giver of good gifts, bringer of seasons, queen Deo, be gracious, you and your daughter all beauteous Persephone, and for my song grant me heart-cheering substance. And now I will remember you and another song also.

### III

#### TO DELIAN APOLLO

I WILL remember and not be unmindful of Apollo who shoots afar. As he goes through the house of Zeus, the gods tremble before him and all spring up from their seats when he draws near, as he bends his bright bow. But Leto alone stays by the side of Zeus who delights in thunder; and then she unstrings his bow, and closes his quiver, and takes his archery from his strong shoulders in her hands and hangs them on a golden peg against a pillar of his father's house. Then she leads him to a seat and makes him sit: and the Father gives him nectar in a golden cup welcoming his dear son, while the other gods make him sit down there, and queenly Leto rejoices because she bare a mighty son and an archer. Rejoice, blessed Leto, for you bare glorious children, the lord Apollo and Artemis who delights in arrows; her in Ortygia, and him in rocky Delos, as you rested against the great mass of the Cynthian hill hard by a palm-tree by the streams of Inopus.

## THE HOMERIC HYMNS

Ήως τ' ἄρ σ' ὑμινήσω πάντως εὕνυμνον ἔόντα;  
 πάντη γάρ τοι, Φοῖβε, νόμοι βεβλήσατ' ἀοιδῆς,  
 ήμεν ἀν' ἥπειρον πορτιτρόφον ἡδ' ἀνὰ νήσους.  
 πᾶσαι δὲ σκοπιαί τοι ἄδον καὶ πρώσονες ἄκροι  
 ὑψηλῶν ὄρέων ποταμοί θ' ἄλαδε προρέοντες  
 ἀκταί τ' εἰς ἄλα κεκλιμέναι λιμένες τε θαλάσσης.  
 ἦ ὡς σε πρῶτον Λητώ τέκε, χάρμα βροτοῖσι,  
 κλινθεῖσα πρὸς Κύνθου ὄρος κραναῆ ἐνὶ νήσῳ,  
 Δήλω φέντε τοι τοῦτον ἀμφιφιρύτη; ἐκάτερθε δὲ κῦμα κελαινὸν  
 ἐξήει χέρσονδε λιγυπνοίοις ἀνέμοισιν,  
 ἔνθεν ἀπορινύμενος πᾶσι θυητοῖσιν ἀνάστεις.  
 ὅσσους Κρήτη τ' ἐντὸς ἔχει καὶ δῆμος Ἀθηνῶν  
 νῆσος τ' Αἴγινη ναυσικλειτή τ' Εὐβοια,  
 Αἴγαι, Πειρεσίαι<sup>1</sup> τε καὶ ἀγχιάλη Πεπάρηθος  
 Θρηκίκιος τ' Ἀθόως καὶ Πηλίου ἄκρα κάρηνα  
 Θρηκίη τε Σάμος "Ιδης τ' ὄρεα σκιόεντα,  
 Σκῦρος καὶ Φώκαια καὶ Αὔτοκάνης ὄρος αἰπύ,  
 "Ιμβρος τ' εὐκτιμένη καὶ Λῆμνος ἀμιχθαλόεσσα  
 Λέσβος τ' ἱγιαθέη, Μάκαρος ἔδος Λιόλιωνος,  
 καὶ Χίος, ἦ νήσων λιπαρωτάτη εἰν ἀλὶ κεῖται,  
 παιπαλόεις τε Μίμας καὶ Κωρύκου ἄκρα κάρηνα  
 καὶ Κλάρος αἰγλίεσσα καὶ Λισαγέης ὄρος αἰπὺ  
 καὶ Σάμος ὑδρηλὴ Μυκάλης τ' αἰπεινὰ κάρηνα  
 Μίλητος τε Κόως τε, πόλις Μερόπων ἀνθρώπων,  
 καὶ Κνίδος αἰπεινὴ καὶ Κάρπαθος ἡνεμόεσσα  
 Νάξος τ' ἡδὲ Πάρος Ρήναιά τε πετρήεσσα,  
 τόσσον ἔπ' ὠδίνουσα Ἐκηβόλον ἵκετο Λητώ,  
 εἴ τις οἱ γαιέων νίεῖ θέλοι οἰκία θέσθαι.  
 αὶ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη  
 Φοῖβον δέξασθαι, καὶ πιοτέρη περ ἐοῦσα·

<sup>1</sup> Ruhnken: τ' Εἰρεσλαι, MSS.

### III.—TO DELIAN APOLLO. 19-48

How, then, shall I sing of you who in all ways are a worthy theme of song? For everywhere, O Phoebus, the whole range of song is fallen to you, both over the mainland that rears heifers and over the isles. All mountain-peaks and high headlands of lofty hills and rivers flowing out to the deep and beaches sloping seawards and havens of the sea are your delight. Shall I sing how at the first Leto bare you to be the joy of men, as she rested against Mount Cynthus in that rocky isle, in sea-girt Delos—while on either hand a dark wave rolled on landwards driven by shrill winds—whence arising you rule over all mortal men?

Among those who are in Crete, and in the township of Athens, and in the isle of Aegina and Euboea, famous for ships, in Aegae and Eiresiae and Peparethus near the sea, in Thracian Athos and Pelion's towering heights and Thracian Samos and the shady hills of Ida, in Seyros and Phocaea and the high hill of Autocane and fair-lying Imbros and smouldering Lemnos and rich Lesbos, home of Macar, the son of Aeolus, and Chios, brightest of all the isles that lie in the sea, and craggy Mimas and the heights of Corycus and gleaming Claros and the sheer hill of Aesagea and watered Samos and the steep heights of Mycale, in Miletus and Cos, the city of Meropian men, and steep Cnidos and windy Carpathos, in Naxos and Paros and rocky Rhenaca—so far roamed Leto in travail with the god who shoots afar, to see if any land would be willing to make a dwelling for her son. But they greatly trembled and feared, and none, not even the richest of them, dared receive

## THE HOMERIC HYMNS

πρίν γ' ὅτε δή ρ' ἐπὶ Δῆλου ἐβήσατο πότια  
 Λητῷ

καὶ μιν ἀγειρομένη ἔπεια πτερόεντα προσηγύδα. 50

Δῆλ', εἰ γάρ κ` ἐθέλοις ἔδος ἔμμεναι νῖος ἐμοῦ,  
 Φοίβου Ἀπόλλωνος, θέσθαι τ' ἐνι πίονα ὑψόν,—  
 ἄλλος δ' οὕτις σειό ποθ' ἀφεται, οὐδέ σε λίγειν  
 οὐδ' εὑβων σέ γ' ἔστεσθαι δίομαι οὔτ' εὔμηλον,  
 οὐδὲ τρύγην οἴσεις οὔτ' ἀρ φυτὰ μυρία φύσεις. 55  
 εἰ δέ κ' Ἀπόλλωνος ἔκαέργουν ὑψόν ἔχεισθα,  
 ἄνθρωποί τοι πάντες ἀγνιήσουντ' ἔκατόμβιας  
 ἐνθάδ' ἀγειρόμενοι, κνίσση δέ τοι ἄσπετος αἰεὶ<sup>τοι</sup>  
 δημοῦ ἀγαίξει βοσκήσεις θ' οἵ κέ σ' ἔχωσι  
 χειρὸς ἀπ' ἄλλοτρής, ἐπεὶ οὐ τοι πᾶντας ὑπ' οὐδας. 60  
 ὡς φάτο· χαῖρε δὲ Δῆλος, ἀμειβομένη δὲ προσ-  
 ηύδα·

Λητοῦ, κυδίστη θύγατερ μεγάλου Κοίοιο,  
 ἀσπασίη κεν ἐγώ γε γονὴν ἐκάτοιο ἄνακτος  
 δεξαίμην· αἰνῶς γάρ ἐτήτυμόν είμι δυσηχῆς  
 ἀγδράσιν· ὥδε δέ κεν περιτιμήσσα γενοίμην. 65  
 ἄλλὰ τόδε τρομέω, Λητοῦ, ἐπος, οὐδέ σε κεύσω.  
 λίην γάρ τινά φασιν ἀτάσθαλον Ἀπόλλωνα  
 ἔσσεσθαι, μέγα δὲ πρυτανευσέμεν ἀθανάτοισι  
 καὶ θυητοῖσι βροτοῦσιν ἐπὶ ζείδωρον ἄρουραν.  
 τῷ ρ' αἰνῶς δείδοικα κατὰ φρένα καὶ κατὰ θυμόν, 70  
 μή, ὅπότ' ἀν τὸ πρῶτον ἵδη φάος ἡελίοιο,  
 νῆσον ἀτιμήσας, ἐπεὶ ἦ κραγαήπεδός είμι,  
 ποσσὶ καταστρέψας ὥση ἀλὸς ἐν πελάγεσσιν,  
 ἐνθ' ἐμὲ μὲν μέγα κῦμα κατὰ κρατὸς ἄλις αἰεὶ<sup>τοι</sup>  
 κλύσσει· ὃ δ' ἄλλην γαῖαν ἀφίξεται, ἦ κεν ἄδη οἴ, 75  
 τεύξασθαι τῷν τε καὶ ἄλσεα δειδρίζειτα·  
 πουλύποδες δ' ἐν ἐμοὶ θαλάμας φῶκαι τε μέλαιναι  
 οἰκία ποιήσονται ἀκηδέα, χήτει λαῶν.

### III.—TO DELIAN APOLLO, 49-78

Phoebus, until queenly Leto set foot on Delos and uttered winged words and asked her :

"Delos, if you would be willing to be the abode of my son Phoebus Apollo and make him a rich temple—; for no other will touch you, as you will find: and I think you will never be rich in oxen and sheep, nor bear vintage nor yet produce plants abundantly. But if you have the temple of far-shooting Apollo, all men will bring you hecatombs and gather here, and incessant savour of rich sacrifice will always arise, and you will feed those who dwell in you from the hand of strangers; for truly your own soil is not rich."

So spake Leto. And Delos rejoiced and answered and said : "Leto, most glorious daughter of great Coeus, joyfully would I receive your child the far-shooting lord; for it is all too true that I am ill-spoken of among men, whereas thus I should become very greatly honoured. But this saying I fear, and I will not hide it from you, Leto. They say that Apollo will be one that is very haughty and will greatly lord it among gods and men all over the fruitful earth. Therefore, I greatly fear in heart and spirit that as soon as he sees the light of the sun, he will scorn this island for truly I have but a hard, rocky soil and overturn me and thrust me down with his feet in the depths of the sea: then will the great ocean wash deep above my head for ever, and he will go to another land such as will please him, there to make his temple and wooded groves. So, many-footed creatures of the sea will make their lairs in me and black seals their dwellings undisturbed, because I lack people. Yet if

## THE HOMERIC HYMNS

ἀλλ' εἴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὅμόσσαι,  
ἐνθάδε μιν πρῶτον τεύξειν περικαλλέα νηὸν 80  
ἔμμεναι ἀνθρώπων χρηστήριον, αὐτὰρ ἔπειτα  
[τεύξασθαι νηούς τε καὶ ἄλσεα δευδρηέντα<sup>1]</sup>] 81<sup>a</sup>  
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἦ πολυώνυμος ἔσται.

“Ως ἄρ' ἔφη· Λητὼ δὲ θεῶν μέγαν ὄρκον ὅμοσσε·  
ἴστω νῦν τάδε Γαῖα καὶ Οὐρανὸς εὐρὺς ὑπερθεν  
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος 85  
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν.  
ἢ μὴν Φοίβου τῆδε θυώδης ἔστεται αἰεὶ<sup>b</sup>  
βωμὸς καὶ τέμενος, τίσει δέ σέ γ' ἔξοχα πάντων.

Αὐτὰρ ἐπεὶ ρ' ὅμοσέν τε τελεύτησέν τε τὸν  
ὄρκον,

Δῆλος μὲν μάλα χαῖρε γονῆ<sup>2</sup> ἐκάτοιο ἄνακτος. 90  
Λητὼ δ' ἐννῆμάρ τε καὶ ἐνιέα νύκτας ἀέλπτοις  
ἀδίνεσσι πέπαρτο. θεαὶ δ' ἔσαν ἐνδοθι πᾶσαι,  
ὅσσαι ἄρισται ἔστι, Διώνη τε Ρείη τε  
Ιχναίη τε Θέμις καὶ ἀγάστονος Ἀμφιτρίτη  
ἄλλαι τ' ἀθάναται νόσφιν λευκωλένου” Ήρης. 95  
ἥστο γὰρ ἐν μεγάροισι Διὸς νεφεληγερέταο·  
μούνη δ' οὐκ ἐπέπυστο μογοστόκος Εἰλείθυια·  
ἥστο γὰρ ἄκρῳ Όλύμπῳ ὑπὸ χρυσέοισι νέφεσσιν,  
“Ηρης φραδμοσύνης λευκωλένου, ἢ μιν ἔρυκε  
ζηλοσύνη, ὅτ' ἄρ' νίὸν ἀμύμονά τε κρατερόν τε 100  
Λητὼ τέξεσθαι καλλιπλόκαμος τότε ἔμελλεν.

Αἱ δ' Ιριν προῦπεμψαν ἐνκτιμένης ἀπὸ νήσου,  
ἀξέμεν Εἰλείθυιαρ, ὑποσχόμεναι μέγαν ὄρμον,  
χρυσείοισι λίνοισιν ἐερμένον, ἐννεάπηχυν·  
νόσφιν δ' ἥρωγον καλέειν λευκωλένου” Ήρης, 105  
μή μιν ἐπειτ' ἐπέεσσιν ἀποστρέψειεν ιοῦσαν.  
αὐτὰρ ἐπεὶ τό γ' ἄκουσε ποδίηνεμος ὡκέα Ιρις,

<sup>1</sup> Allen.

<sup>2</sup> Franke: γόνφ, MSS.

you will but dare to swear a great oath, goddess, that here first he will build a glorious temple to be an oracle for men, then let him afterwards make temples and wooded groves amongst all men ; for surely he will be greatly renowned.

So said Delos. And Leto swore the great oath of the gods : " Now hear this, Earth and wide Heaven above, and dropping water of Styx (this is the strongest and most awful oath for the blessed gods), surely Phoebus shall have here his fragrant altar and precinct, and you he shall honour above all."

Now when Leto had sworn and ended her oath, Delos was very glad at the birth of the far-shooting lord. But Leto was racked nine days and nine nights with pangs beyond wont. And there were with her all the chiefest of the goddesses, Dione and Rhea and Ichnaea and Themis and loud-moaning Amphitrite and the other deathless goddesses save white-armed Hera, who sat in the halls of cloud-gathering Zeus. Only Eilithyia, goddess of sore travail, had not heard of Leto's trouble, for she sat on the top of Olympus beneath golden clouds by white-armed Hera's contriving, who kept her close through envy, because Leto with the lovely tresses was soon to bear a son faultless and strong.

But the goddesses sent out Iris from the well-set isle to bring Eilithyia, promising her a great neck lace strung with golden threads, nine cubits long. And they bade Iris call her aside from white armed Hera, lest she might afterwards turn her from coming with her words. When swift Iris, fleet of foot as the wind, had heard all this, she set to run ; and

## THE HOMERIC HYMNS

Ἄγη ἥα θέειν, ταχέως δὲ διήνυστε πᾶν τὸ μεσηγύ·  
αὐτὰρ ἐπεὶ ᾧ ἵκανε θέων ἔδος, αἰπὺν "Ολυμπον,  
αὐτίκ' ἄρ' Εἰλείθυιαν ἀπέκ μεγάροιο θύραζε 110  
ἐκπροκαλεσσαμένη ἔπεια πτερόεντα προσηύδα,  
πάντα μάλ', ώς ἐπέτελλον 'Ολύμπια δώματ'  
ἔχουσαι.

τῇ δ' ἄρα θυμὸν ἔπειθεν ἐνὶ στήθεσσι φίλοιστι·  
βὰν δὲ ποσὶ τρίγρωσι πελειάσιν Ἰθμαθ' ὄμοιαι.  
εὗτ' ἐπὶ Δίγλου ἔβαινε μογοστόκος Εἰλείθυια, 115  
δὴ τότε τὴν τόκος εἶλε, μενοίνησεν δὲ τεκέσθαι.  
ἀμφὶ δὲ φοίνικι βάλε πίχεε, γοῦνα δ' ἔρεισε  
λειμῶν μαλακῷ· μείδησε δὲ γαῖν ὑπένερθεν·  
ἐκ δ' ἔθορε πρὸ φόωσδε· θεαὶ δ' ὀλόλυξαν ἄπασαι.

"Ενθα σέ, ἦιε Φοῖβε, θεαὶ λόον ὕδατι καλῷ 120  
ἀγνῶς καὶ καθαρῶς, σπάρξαν δ' ἐν φάρεῃ λευκῷ,  
λεπτῷ, νηγατέῳ· περὶ δὲ χρύσεον στρόφον ἤκαν.

Οὐδ' ἄρ' "Απόλλωνα χρυσάορα θήσατο μῆτηρ,  
ἄλλὰ Θέμις νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν 125  
ἀθανάτησιν χερσὶν ἐπήρξατο· χαῖρε δὲ Λητώ,  
οῦνεκα τοξοφόροι καὶ καρτερὸν νίὸν ἔτικτεν.  
αὐτὰρ ἐπεὶ διή, Φοῖβε, κατέβρως ἀμβροτον εἰδαρ,  
οὐ σέ γ' ἔπειτ' ἵσχον χρύσεοι στρόφοι ἀσπαί-  
ροντα,

οὐδ' ἔτι δέσματ' ἔρυκε, λύοντο δὲ πείρατα πάντα.  
αὐτίκα δ' ἀθανάτησι μετηύδα Φοῖβος Ἀπόλλων· 130

Εἴη μοι κίθαρίς τε φίλη καὶ καμπύλα τόξα,  
χριήσω δ' ἀγθρώποισι Διὸς νημερτέα βουλίν.  
"Ως εἰπὼν ἐβίβασκεν ἐπὶ χθονὸς εὐρυοδείης  
Φοῖβος ἀκερσεκόμης, ἐκατηβόλος· αἱ δ' ἄρα  
πᾶσαι

quickly finishing all the distance she came to the home of the gods, sheer Olympus, and forthwith called Eilithyia out from the hall to the door and spoke winged words to her, telling her all as the goddesses who dwell on Olympus had bidden her. So she moved the heart of Eilithyia in her dear breast; and they went their way, like shy wild-doves in their going.

And as soon as Eilithyia the goddess of sore travail set foot on Delos, the pains of birth seized Leto, and she longed to bring forth: so she cast her arms about a palm tree and kneeled on the soft meadow while the earth laughed for joy beneath. Then the child leaped forth to the light, and all the goddesses raised a cry. Straightway, great Phoebus, the goddesses washed you purely and cleanly with sweet water, and swathed you in a white garment of fine texture, new-woven, and fastened a golden band about you.

Now Leto did not give Apollo, bearer of the golden blade, her breast; but Themis duly poured nectar and ambrosia with her divine hands: and Leto was glad because she had borne a strong son and an archer. But as soon as you had tasted that divine heavenly food, O Phœbus, you could no longer then be held by golden cords nor confined with bands, but all their ends were undone. Forthwith Phœbus Apollo spoke out among the deathless goddesses:

“The lyre and the curved bow shall ever be dear to me, and I will declare to men the unfailing will of Zeus.”

So said Phœbus, the long-haired god who shoots afar and began to walk upon the wide-pated earth;

## THE HOMERIC HYMNS

θάμβεον ἀθάναται· χρυσῷ δ' ἄρα Δῆλος ἔπαστα 135  
 [βεβρίθει, καθορῶσα Διὸς Λητοὺς τε γενέθλην,  
 γηθοσύνη, ὅτι μιν θεὸς εἴλετο οἰκία θέσθαι  
 νήσων ἡπείρου τε, φίλησε δὲ κηρόθι μᾶλλον<sup>1.</sup>]·  
 ἥνθησ', ὡς ὅτε τε ῥίον οὔρεος ἄνθεσιν ὕλης.

Αὐτὸς δ', ἀργυρότοξε, ἄναξ ἑκατηβόλ' "Απολλον", 140  
 ἄλλοτε μέν τ' ἐπὶ Κύνθου ἐβίσαο παιπαλόεντος,  
 ἄλλοτε δ' ἀν νήσους τε καὶ ἀνέρας ἥλασκαζες.  
 πολλοί τοι νηοί τε καὶ ἄλσεα δενδρίζεντα·  
 πᾶσαι δὲ σκοπιαί τε φίλαι καὶ πρώονες ἄκροι  
 ὑψηλῶν ὄρέων ποταμοί θ' ἄλαδε προρέοντες· 145  
 ἄλλὰ σὺ Δῆλῳ, Φοῦβε, μάλιστ' ἐπιτέρπεαι ἥτορ,  
 ἔνθα τοι ἐλκεχίτωνες 'Ιάονες ἡγερέθονται  
 αὐτοῖς σὺν παίδεσσι καὶ αἰδοιγς ἀλύχοισιν.  
 οἱ δέ σε πυγμαχίῃ τε καὶ ὁρχηθμῷ καὶ ὑοιδῇ  
 μνησάμενοι τέρπουσιν, ὅτ' ἀν στήσωνται ἀγῶνα. 150  
 φαίη κ' ἀθανάτους καὶ ἀγήρως ἔμμεναι αἰεί,  
 ὃς τόθ' ὑπαντιάσει, ὅτ' 'Ιάονες ἀθρόοι εἶν·  
 πάντων γάρ κεν ἵδοιτο χάριν, τέρψαιτο δὲ θυμὸν  
 ἄνδρας τ' εἰσορόων καλλιξώνους τε γυναικας  
 νῆστις τ' ὠκείας ἥδ' αὐτῶν κτήματα πολλά. 155  
 πρὸς δὲ τόδε μέγα θαῦμα, ὃν κλέος οὕποτ' ὀλεῖται,  
 κοῦραι Δηλιάδες, ἑκατηβελέταο θεράπιναι·  
 αἴ τ' ἐπεὶ ἄρ πρῶτον μὲν 'Απόλλων' ὑμνήσωσιν,  
 αὐτὶς δ' αὖ Λητώ τε καὶ "Αρτεμιν ἰοχέαιραν,  
 μνησάμεναι ἄνδρῶν τε παλαιῶν ἥδὲ γυναικῶν 160  
 ὕμνον ἀείδουσιν, θέλγουσι δὲ φῦλ' ἀνθρώπων.

<sup>1</sup> ll. 136-8 are intrusive, being alternative for l. 139. They are found in Π and the edition of Stephanus (in text), and in the margin of ETL (with the note "in another copy these verses also are extant"). In D they are added by a second hand.

and all the goddesses were amazed at him. Then with gold all Delos [was laden, beholding the child of Zeus and Leto, for joy because the god chose her above the islands and shore to make his dwelling in her: and she loved him yet more in her heart.] blossomed as does a mountain-top with woodland flowers.

And you, O lord Apollo, god of the silver bow, shooting afar, now walked on craggy Cynthus, and now kept wandering about the islands and the people in them. Many are your temples and wooded groves, and all peaks and towering bluffs of lofty mountains and rivers flowing to the sea are dear to you, Phoebus, yet in Delos do you most delight your heart; for there the long robed Ionians gather in your honour with their children and shy wives: mindful, they delight you with boxing and dancing and song, so often as they hold their gathering. A man would say that they were deathless and unageing if he should then come upon the Ionians so met together. For he would see the graces of them all, and would be pleased in heart gazing at the men and well-girded women with their swift ships and great wealth. And there is this great wonder besides—and its renown shall never perish—, the girls of Delos, hand maidens of the Far-shooter; for when they have praised Apollo first, and also Leto and Artemis who delights in arrows, they sing a strain telling of men and women of past days, and charm the tribes of men. Also they can imitate the

## THE HOMERIC HYMNS

πάντων δ' ἀνθρώπων φωνὰς καὶ βαμβαλιαστὸν<sup>1</sup>  
μημεῖσθ' ἵσασιν φαίη δέ κεν αὐτὸς ἔκαστος  
φθέγγεσθ'. οὗτο σφιν καλὴ συνάρητεν ἀοιδή.

'Αλλ' ἄγεθ' ἴλικοι μὲν Ἀπόλλων Ἀρτέμιδη  
ξύν,

165

χαιρετε δ' ὑμεῖς πᾶσαι ἐμεῖο δὲ καὶ μετόπισθει  
μηῆσασθ', ὅππότε κέν τις ἐπιχθοίων ἀνθρώπων  
ἐνθάδ' ἀνείρηται ξεῦπος ταλαπείριος ἐλθών·  
ἢ κοῦραι, τις δ' ὑμαιν ἀνήρ ἥδιστος ἀοιδῶν  
ἐνθάδε πωλεῖται, καὶ τέῳ τέρπεσθε μάλιστα;  
ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθαι ἀφίμως·  
τυφλὸς ἀνήρ, οἰκεῖ δὲ Χίψ ἔνι παιπαλοέσση  
τοῦ πᾶσαι μετόπισθει ἀριστεύσουσιν ἀοιδάι.  
ἡμεῖς δ' ὑμέτερον κλέος οἴσομεν, ὅσσον ἐπ' αἰαν  
ἀνθρώπων στρεφόμεσθα πόλεις εὖ ναιεταώσας·  
οἱ δ' ἐπὶ δὴ πείσονται, ἐπεὶ καὶ ἐτήτυμόν ἐστιν.  
αὐτὰρ ἐγὼν οὐ λίξω ἐκηβόλον Ἀπόλλωνα  
ὑμνέων ἀργυρότοξον, ὃν ἡύκομος τέκε Λητώ.

170

175

180

### [ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΤΘΙΟΝ]

Ὦ ἄνα, καὶ Λυκίην καὶ Μηονίην ἐρατεινὴν  
καὶ Μίλητοις ἔχεις, ἔνιλοις πόλιν ἴμερόεσσαν,  
αὐτὸς δ' αὖ Δήλοιο περικλύστοιο μέγ' ἀγάστεις.

Εἶσι δὲ φορμίζων Λητοῦς ἐρικυδέος υἱὸς  
φόρμιγγι γλαφυρῇ πρὸς Πυθὼ πετρήσσαν,  
ἄμβροτα εἴματ' ἔχων τεθυμένα· τοῦ δὲ φόρμιγξ  
χρυσέον ὑπὸ πλιγτρούς καναχὴν ἔχει ἴμερόεσσαν.  
ἔνθεν δὲ πρὸς "Ολυμποὺς ἀπὸ χθονὸς, ὥστε νόημα,  
εῖσι Διὸς πρὸς δῶμα θεῶν μεθ' ὄμιγγυριν ἄλλων.

<sup>1</sup> ΕΤΕΙ : κρεμβαλιαστὸν, other MSS. The former word is connected with βαμβαίνειν = to chatter with the teeth, and is usually taken to mean "castanet-playing"; but since imita-

### III.—TO PYTHIAN APOLLO, 162–187

tongues of all men and their clattering speech : each would say that he himself were singing, so close to truth is their sweet song.

And now may Apollo be favourable and Artemis : and farewell all you maidens. Remember me in after time whenever any one of men on earth, a stranger who has seen and suffered much, comes here and asks of you : “ Whom think ye, girls, is the sweetest singer that comes here, and in whom do you most delight ? ” Then answer, each and all, with one voice : “ He is a blind man, and dwells in rocky Chios : his lays are evermore supreme.” As for me, I will carry your renown as far as I roam over the earth to the well-placed cities of man, and they will believe also ; for indeed this thing is true. And I will never cease to praise far-shooting Apollo, god of the silver bow, whom rich-haired Leto bare.

### TO PYTHIAN APOLLO

O LORD, Lycia is yours and lovely Maeonia and Miletus, charming city by the sea, but over wave-girt Delos you greatly reign your own self.

Leto's all-glorious son goes to rocky Pytho, playing upon his hollow lyre, clad in divine, perfumed garments ; and at the touch of the golden key his lyre sings sweet. Thence, swift as thought, he speeds from earth to Olympus, to the house of Zeus, to join the gathering of the other gods : then straightway mention of castanet playing would hardly be worthy of mention as a feat of skill, it seems more likely that the tampering or harsh dental pronunciation of foreigners is to be understood.

## THE HOMERIC HYMNS

αὐτίκα δ' ἀθανάτοισι μέλει κίθαρις καὶ ἀοιδή·  
 Μοῦσαι μέν θ' ἄμα πᾶσαι ἀμειβόμεναι ὅπῃ καλῇ  
 ὑμιτεῦσίν Ῥα θεῶν δῶρ' ἄμβροτα ἡδὲ ἀνθρώπων 190  
 τλημοσύνας, ὅσ' ἔχοντες ὑπ' ἀθανάτοισι θεοῖσι  
 ζώουσ' ἀφραδέες καὶ ἀμήχανοι, οὐδὲ δύνανται  
 εὑρέμεναι θανάτοιό τ' ἄκος καὶ γῆραος ἄλκαρ·  
 αὐτὰρ ἐνπλόκαμοι Χάριτες καὶ ἐνφρονες Ὁραι 195  
 'Αρμονίη θ'"Ηβη τε Διὸς θυγάτηρ τ' Ἀφροδίτη  
 ὄρχεῦντ' ἀλλήλων ἐπὶ καρπῷ χέρας ἔχουσαι·  
 τῆσι μὲν οὕτ' αἰσχρὴ μεταμέλπεται οὕτ' ἐλάχεια,  
 ἀλλὰ μάλα μεγάλῃ τε ἰδεῖν καὶ εἶδος ἀγητή,  
 "Ἄρτεμις ιοχέαιρα ὄμώτροφος Ἀπόλλωνι.  
 ἐν δ' αὖ τῆσιν "Ἄρης καὶ ἐύσκοπος Ἀργειφόντης 200  
 παίζουσ· αὐτὰρ ὁ Φοῖβος Ἀπόλλων ἐγκιθαρίζει  
 καλὰ καὶ ὑψι βιβάς· αἴγλη δέ μιν ἀμφιφαίνει  
 μαρμαρυγαί τε ποδῶν καὶ ἐνκλώστοιο χιτῶνος.  
 οἵ δ' ἐπιτέρπονται θυμὸν μέγαν εἰσορόωντες  
 Λητώ τε χρυσοπλόκαμος καὶ μητίετα Ζεὺς 205  
 νῖα φίλον παίζοντα μετ' ἀθανάτοισι θεοῖσι.

Πῶς τ' ἄρ σ' ὑμνήσω πάντως εἴνυμινοι ἔόντα;  
 ηέ σ' ἐνὶ μηνστῆρσιν<sup>1</sup> ἀείδω καὶ φιλότητι,  
 ὅππως μνωόμενος<sup>2</sup> ἔκιες Ἀξαρτίδα κούρην  
 "Ισχύ' ἄμ' ἀντιθέω, Ἐλατιονίδη εὐίππῳ; 210  
 η ἄμα Φόρβαντι Τριοπέῳ<sup>3</sup> γένος, η ἄμ' Ἐρευθεῖ;  
 η ἄμα Λευκίππῳ καὶ Λευκίπποιο δάμαρτι

\* \* \* \*

πεζός, ὃ δ' ἵπποισιν οὐ μὴν Τρίοπός γ' ἐνέλειπεν.  
 η ὡς τὸ πρῶτον χρηστήριον ἀνθρώποισι  
 ζητεύων κατὰ γαῖαν ἔβης, ἐκατηβόλ' Ἀπολλον; 215

<sup>1</sup> Martin: *μηνστῆριν*, MSS.

<sup>2</sup> Martin: *ὅππόταν οἱ μενος*, M: the other MSS. are still more corrupt.

<sup>3</sup> Allen-Sikes: *τριόπω*, *τριοπῶ* and *τριοπδῶ*, MSS.

### III.—TO PYTHIAN APOLLO. 188-215

the undying gods think only of the lyre and song, and all the Muses together, voice sweetly answering voice, hymn the unending gifts the gods enjoy and the sufferings of men, all that they endure at the hands of the deathless gods, and how they live witless and helpless and cannot find healing for death or defence against old age. Meanwhile the rich-tressed Graces and cheerful Seasons dance with Harmonia and Hebe and Aphrodite, daughter of Zeus, holding each other by the wrist. And among them sings one, not mean nor puny, but tall to look upon and enviable in mien, Artemis who delights in arrows, sister of Apollo. Among them sport Ares and the keen-eyed Slayer of Argus, while Apollo plays his lyre stepping high and feathily and a radiance shines around him, the gleaming of his feet and close-woven vest. And they, even gold-tressed Leto and wise Zeus, rejoice in their great hearts as they watch their dear son playing among the undying gods.

How then shall I sing of you—though in all ways you are a worthy theme for song? Shall I sing of you as wooer and in the fields of love, how you went wooing the daughter of Azan along with god-like Ischys the son of well-horsed Elatius, or with Phorbas sprung from Triops, or with Ereutheus, or with Leucippus and the wife of Leucippus . . . you on foot, he with his chariot, yet he fell not short of Triops. Or shall I sing how at the first you went about the earth seeking a place of oracle for men, O far-shooting Apollo? To Pieria

## THE HOMERIC HYMNS

Πιερίην μὲν πρῶτον ἀπ' Οὐλύμποιο κατῆλθες·  
 Λέκτον τ' ἡμαθοέντα παρέστιχες ἥδ' Ἔνιῆνας<sup>1</sup>  
 καὶ διὰ Περραιβούς· τάχα δ' εἰς Ἰαωλκὸν ἵκανες,  
 Κηναίου τ' ἐπέβης ναυσικλειτῆς Εὐβοίης.  
 στῆς δ' ἐπὶ Ληλάντῳ πεδίῳ· τό τοι οὐχ ἄδε θυμῷ  
 τεύξασθαι νηὸν τε καὶ ἄλσεα δειδρήεντα. 220  
 ἔνθεν δ' Εὔριπον διαβάς, ἑκατηβόλ' "Απολλον,  
 βῆς ἄν' ὄρος ζάθεον, χλωρόν· τάχα δ' ἵξες ἀπ' αὐτοῦ  
 ἐς Μυκαληστὸν ἴὸν καὶ Τευμηστὸν λεχεποίην.  
 Θήβης δ' εἰσαφίκανες ἔδος καταειμένον ὕλη· 225  
 οὐ γάρ πώ τις ἔναιε βροτῶν ίερῆ ἐνὶ Θήβῃ,  
 οὐδὲ ἄρα πω τότε γ' ἥσαν ἀταρπιτοὶ οὐδὲ κέλευθοι  
 Θήβης ἀμ πεδίον πυρηφόρον, ἀλλ' ἔχεν ὕλη.  
 "Ενθεν δὲ προτέρῳ ἔκιες, ἑκατηβόλ' "Απολλον,  
 "Ογχηστὸν δ' ἵξες, Ποσιδίητον ἄγλαὸν ἄλσος. 230  
 ἔνθα νεοδμῆς πῶλος ἀναπινέει ἀχθόμενός περ  
 ἔλκων ἄρματα καλά· χαμαὶ δ' ἐλατὴρ ὑγαθός περ  
 ἐκ δίφροι θορῶν ὄδὸν ἔρχεται· οἱ δὲ τέως μὲν  
 κείν' ὅχεα κροτέουσι ἀνακτορίην ἀφιέντες.  
 εὶ δέ κεν ἄρματ' ἀγῆσιν ἐν ἄλσει δειδρήεντι,  
 ἵππους μὲν κομέουσι, τὰ δὲ κλίναντες ἐώσιν· 235  
 ὃς γὰρ τὰ πρώτισθ' ὁσίη γένεθ· οἱ δὲ ἀνακτὶ  
 εύχονται, δίφρον δὲ θεοῦ τότε μοῖρα φυλάσσει.  
 "Ενθεν δὲ προτέρῳ ἔκιες, ἑκατηβόλ' "Απολλον·  
 Κηφισσὸν δ' ἄρ' ἔπειτα κιχήσαο καλλιρέεθρον, 240  
 ὃς τε Λιλαίηθεν προχέει καλλίρροον ὕδωρ.  
 τὸν διαβάς, "Εκάεργε, καὶ "Ωκαλέην πολύπιργον  
 ἔνθεν ἄρ' εἰς "Αλίαρτον ἀφίκεο ποιήεντα.  
 Βῆς δ' ἐπὶ Τελφούσης· τόθι τοι ἄδε χῶρος ἀπήμων  
 τεύξασθαι νηὸν τε καὶ ἄλσεα δειδρήεντα. 245  
 στῆς δὲ μάλ' ἄγχ' αὐτῆς καί μιν πρὸς μῦθον ἔειπες.

<sup>1</sup> Matthiae: 'Αγνιῆνας, M.

### III.—TO PYTHIAN APOLLO, 216-246

first you went down from Olympus and passed by sandy Leetu, and Enienae and through the land of the Perrhaebi. Soon you came to Ioleus and set foot on Cenaeum in Euboea, famed for ships: you stood in the Lelantine plain, but it pleased not your heart to make a temple there and wooded groves. From there you crossed the Euripus, far-shooting Apollo, and went up the green, holy hills, going on to Mycaleus and grassy bedded Teu nessus, and so came to the wood-clad abode of Thebe; for as yet no man lived in holy Thebe, nor were there tracks or ways about Thebe's wheat-bearing plain as yet.

And further still you went, O far-shooting Apollo, and came to Onchestus, Poseidon's bright grove: there the new-broken colt distressed with driving the trim chariot gets spirit again, and the skilled driver springs from his car and goes on his way. Then the horses for a while rattle the empty car, being rid of guidance; and if they break the chariot in the woody grove, men look after the horses, but tilt the chariot and leave it there; for this was the rite from the very first. And the drivers pray to the lord of the shrine; but the chariot falls to the lot of the god.

Further yet you went, O far-shooting Apollo, and reached next Cephissus' sweet stream which pours forth its sweet-flowing water from Lilaea, and crossing over it, O worker from afar, you passed many-towered Oclea and reached grassy Haliartus.

Then you went towards Telphusa: and there the pleasant place seemed fit for making a temple and wooded grove. You came very near and spoke to

## THE HOMERIC HYMNS

Τελφοῦσ', ἐνθάδε δὴ φρονέω περικαλλέα νηὸν  
ἀνθρώπων τεῦξαι χρηστήριον, οἵτε μοι αἱεὶ<sup>9</sup>  
ἐνθάδ' ἀγινήσουσι τεληγέσσας ἑκατόμβας,  
ἥμεν ὅσοι Πελοπόννησον πίειραν ἔχουσιν      250  
ἥδ' ὅσοι Εὐρώπην τε καὶ ἀμφιρύτας κατὰ νήσους,  
χρησύμενοι· τοῖσιν δέ κ' ἐγὼ ημερτέα βουλὴν  
πᾶσι θεμιστεύοιμι χρέων ἐνὶ πίοιν ηῷ.

"Ως εἰπὼν διέθηκε θεμελία Φοῖβος Ἀπόλλων  
εύρεα καὶ μάλα μακρὰ διηνεκές· ἥ δὲ ἵδοῦσα      255  
Τελφοῦσα κραδίην ἔχολώσατο εἰπέ τε μῆθον·

Φοῖβε ἄναξ ἐκάεργε, ἔπος τί τοι ἐν φρεσὶ θήσω.  
ἐνθάδ' ἐπεὶ φρονέεις τεῦξαι περικαλλέα νηὸν  
ἔμμεναι ἀνθρώποις χρηστήριον, οἵτε τοι αἱεὶ<sup>9</sup>  
ἐνθάδ' ἀγινήσουσι τεληγέσσας ἑκατόμβας·      260  
ἄλλ' ἔκ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι,  
πημανέει σ' αἱεὶ κτύπος ἵππων ὁκειάων  
ἀρδόμενοί τ' οὐρῆες ἐμῶν ἱερῶν ἀπὸ πιγμέων.  
ἔνθα τις ἀνθρώπων βουλήσεται εἰσορίασθαι  
ἄρματά τ' εὐποίητα καὶ ὁκυπόδων κτύπον ἵππων      265  
ἥ νηόν τε μέγαν καὶ κτήματα πόλλ' ἐνεόντα.  
ἄλλ' εἴ δή τι πίθοιο, σὺ δὲ κρείσσων καὶ ἀρείων  
ἐσσί, ἄναξ, ἐμέθεν, σεῦ δὲ σθένος ἐστὶ μέγιστον,  
εἰς Κρίσῃ ποίησαι ὑπὸ πτυχὶ Παριησοῖο.  
ἔνθ' οὖθ' ἄρματα καλὰ δονήσεται οὔτε τοι ἵππων      270  
ὁκυπόδων κτύπος ἔσται ἐνδημητον περὶ βωμόν,  
ἄλλα τοι ὡς προσάγοιεν Ἰηπαιήσι δῶρα  
ἀνθρώπων κλυτὰ φῦλα· σὺ δὲ φρένας ἀμφιγε-

γηθῶς  
δέξαι, ἱερὰ καλὰ περικτιόνων ἀνθρώπων.  
ὡς εἰποῦσ' Ἐκάτου πέπιθε φρένας, ὅφρα οἱ αὐτῇ      275  
Τελφούσῃ κλέος εἴη ἐπὶ χθονί, μηδ' Ἐκάτοιο.  
"Ἐγθεν δὲ προτέρω ἔκιες, ἑκατηβόλ' Ἀπολλον·

### III.—TO PYTHIAN APOLLO, 247–277

her: “Telphusa, here I am minded to make a glorious temple, an oracle for men, and hither they will always bring perfect hecatombs, both those who live in rich Peloponnesus and those of Europe and all the wave-washed isles, coming to seek oracles. And I will deliver to them all counsel that cannot fail, giving answer in my rich temple.”

So said Phoebus Apollo, and laid out all the foundations throughout, wide and very long. But when Telphusa saw this, she was angry in heart and spoke, saying: “Lord Phoebus, worker from afar, I will speak a word of counsel to your heart, since you are minded to make here a glorious temple to be an oracle for men who will always bring hither perfect hecatombs for you; yet I will speak out, and do you lay up my words in your heart. The trampling of swift horses and the sound of mules watering at my sacred springs will always irk you, and men will like better to gaze at the well-made chariots and stamping, swift-footed horses than at your great temple and the many treasures that are within. But if you will be moved by me—for you, lord, are stronger and mightier than I, and your strength is very great—build at Crisa below the glades of Parnassus: there no bright chariot will clash, and there will be no noise of swift-footed horses near your well-built altar. But so the glorious tribes of men will bring gifts to you as Iepacon (‘Hail-Healer’), and you will receive with delight rich sacrifices from the people dwelling round about.” So said Telphusa, that she alone, and not the Far-Shooter, should have renown there; and she persuaded the Far-Shooter.

Further yet you went, far-shooting Apollo, until

## THE HOMERIC HYMNS

Ιξες δ' ἐσ Φλεγύων ἀνδρῶν πόλιν ὑβριστάων,  
οὐ Διὸς οὐκ ἀλέγοντες ἐπὶ χθονὶ ταιετάσκουν  
ἐν καλῇ βήσσῃ Κηφισίδος ἐγγύθι λίμνης. 284  
ἔνθεν καρπαλίμως προσέβης πρὸς δειράδα θύσιν  
ἴκεο δ' ἐς Κρίσην ὑπὸ Παριησὸν νιφόειται,  
κυημὸν πρὸς Ζέφυρον τετραμμένον, αὐτὰρ ὑπερθεν  
πέτρη ἐπικρέμαται, κοίλη δ' ὑποδέδρομε βῆσσα,  
τρηχεῖ· ἔνθα ἄναξ τεκμήρατο Φοῖβος Ἀπόλλων 285  
ηγὸν ποιήσασθαι ἐπίρατον εἶπέ τε μῆθων.

'Ενθάδε δὴ φρονέω τεῦξαι περικαλλέα γηὸν  
ἔμμεναι ἀνθρώποις χρηστήριον, οἵτε μοι αἱ τοιαὶ  
ἐνθάδ' ἀγινήσουσι τεληέσσας ἑκατόμβας,  
ἡμὲν ὅσοι Ηελοπόννησον πίειραν ἔχουσιν, 290  
ηδ' ὅσοι Εὐρώπην τε καὶ ἀμφιρύτας κατὰ γῆσους,  
χρησόμενοι τοῖσιν δ' ἄρ' ἐγὼ νημερτέα βουλὴν  
πᾶσι θεμιστεύοιμι χρέων ἐνὶ πίονι τῷδε.

"Ως εἰπὼν διέθηκε θεμείλια Φοῖβος Ἀπόλλων  
εὐρέα καὶ μάλα μακρὰ διηγεκές· αὐτὰρ ἐπ' αὐτοῖς 295  
λάινον οὐδὲν ἔθηκε Τροφώνιος ηδ' Ἀγαμήδης,  
νίέες Ἀργίνου, φίλοι ἀθανάτοισι θεοῖσιν·  
ἀμφὶ δὲ γηὸν ἔνασσαν ἀθέσφατα φῦλ' ἀνθρώπων  
ξεστοῖσιν λάεσσιν, ἀοίδιμον ἔμμεναι αἰελ.

'Αγχοῦ δὲ κρήνη καλλίρροος, ἔνθα δράκαιαν 300  
κτεῦνεν ἄναξ, Διὸς νίος, ἀπὸ κρατεροῦ βιοῦ,  
ζατρεφέα, μεγάλην, τέρας ἄγριον, ἡ κακὰ πολλὰ  
ἀνθρώπους ἔρδεσκεν ἐπὶ χθονί, πολλὰ μὲν αὐτούς,  
πολλὰ δὲ μῆλα ταναύποδ', ἐπεὶ πέλε πῆμα  
δαφοινόν.

καὶ ποτε δεξαμένη χρυσοθρόνου ἔτρεφεν "Ιρης 305  
δειρόν τ' ἀργαλέον τε Τυφάονα, πῆμα βροτοῖσιν·  
ὅν ποτ' ἄρ' "Ιρη ἔτικτε χολωσαμένη Διὺ πατρί,

you came to the town of the presumptuous Phlegyae who dwell on this earth in a lovely glade near the Cephalian lake, caring not for Zeus. And thence you went speeding swiftly to the mountain ridge, and came to Crisa beneath snowy Parnassus, a foothill turned towards the west : a cliff hangs over it from above, and a hollow, rugged glade runs under. There the lord Phoebus Apollo resolved to make his lovely temple, and thus he said :

" In this place I am minded to build a glorious temple to be an oracle for men, and here they will always bring perfect hecatombs, both they who dwell in rich Peloponnesus and the men of Europe and from all the wave-washed isles, coming to question me. And I will deliver to them all counsel that cannot fail, answering them in my rich temple."

When he had said this, Phoebus Apollo laid out all the foundations throughout, wide and very long ; and upon these the sons of Erginus, Trophonius and Agamedes, dear to the deathless gods, laid a footing of stone. And the countless tribes of men built the whole temple of wrought stones, to be sung of for ever.

But near by was a sweet flowing spring, and there with his strong bow the lord, the son of Zeus, killed the bloated, great she-dragon, a fierce monster wont to do great mischief to men upon earth, to men themselves and to their thin-shanked sheep : for she was a very bloody plague. She it was who once received from gold-throned Hera and brought up fell, cruel Typhaon to be a plague to men. Once on a time Hera bare him because she was angry with father

## THE HOMERIC HYMNS

ἥνικ' ἄρα<sup>1</sup> Κρονίδης ἐρικυδέα γείνατ' Ἀθήνην  
ἐν κορυφῇ· ἡ δ' αἰψα χολώσατο πότνια<sup>2</sup> Ἡρη  
ἡδὲ καὶ ἀγρομένοισι μετ' ἀθανάτοισιν ἔειπε. 310

Κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θέαιναι,  
ώς ἔμ' ἀτιμάζειν ἄρχει νεφεληγερέτα Ζεὺς  
πρῶτος, ἐπεί μ' ἄλοχον ποιήσατο κέδρ' εἰδυῖαν·  
καὶ νῦν νόσφιν ἐμεῖο τέκε γλαυκῶπιν Ἀθήνην,  
ἡ πᾶσιν μακάρεσσι μεταπρέπει ἀθανάτοισιν. 315  
αὐτὰρ ὁ γ' ἡπεδανὸς γέγονεν μετὰ πᾶσι θεοῖσι  
παῖς ἐμὸς<sup>3</sup> Ἡφαιστος, ρίκνος πόδας, διν τέκον αὐτῆς.  
[αἰσχος ἐμοὶ καὶ σκειδος ἐν οὐρανῷ σητε καὶ  
αὐτή]<sup>4</sup> 317<sup>a</sup>

ῥῖψ' ἀνὰ χερσὶν ἐλοῦσα καὶ ἔμβαλον εὐρέι πόντῳ.  
ἄλλα ἐ Νηρῆος θυγάτηρ Θέτις ἀργυρόπεζα  
δέξατο καὶ μετὰ ἥσι καστηνήτησι κόμισσεν. 320  
ώς ὅφελ' ἄλλο θεοῖσι χαρίζεσθαι μακάρεσσι.  
σχέτλιε, ποικιλομῆτα, τί νῦν μητίσεαι ἄλλο;  
πῶς ἔτλης οἷος τεκέειν γλαυκῶπιν Ἀθήνην;  
οὐκ ἀν ἐγὼ τεκόμην; καὶ σὴ κεκλημένη ἔμπης  
ἥα ρ'<sup>3</sup> ἐν ἀθανάτοισιν, οὐ οὐρανὸν εὐρὺν ἔχουσι. 325  
φράζεο νῦν μή τοι τι κακὸν μητίσομ' ὀπίσσω. 325<sup>a</sup>  
καὶ νῦν μέντοι ἐγὼ τεχνήσομαι, ὡς κε γένηται  
παῖς ἐμός, ὃς κε θεοῖσι μεταπρέποι ἀθανάτοισιν,  
οὔτε σὸν αἰσχύνασ' ιερὸν λέχος οὐτ' ἐμὸν αὐτῆς.  
οὐδέ τοι εἰς εὐνὴν πωλήσομαι, ἀλλ' ἀπὸ σεῖο  
τηλόθ' ἐοῦσα<sup>4</sup> θεοῖσι μετέσσομαι ἀθανάτοισιν. 330

"Ως εἴποῦσ' ἀπὸ νόσφι θεῶν κίε χωομένη κῆρ.  
αὐτίκ' ἔπειτ' ἡράτο βοῶπις πότνια<sup>2</sup> Ἡρη,  
χειρὶ καταπρηνεῖ δ' ἔλασε χθύνα καὶ φάτο μῦθον.

<sup>1</sup> Allen-Sikes : ἥνεκ' ἄρα, M.

<sup>2</sup> Suggested by Allen-Sikes to fill up the lacuna.

<sup>3</sup> Matthiae : ἡ ρ', MSS.

<sup>4</sup> Hermann : τηλόθεν οὖσα, MSS.

### III.—TO PYTHIAN APOLLO, 308–333

Zeus, when the Son of Cronos bare all-glorious Athena in his head. Thereupon queenly Hera was angry and spoke thus among the assembled gods :

“ Hear from me, all gods and goddesses, how cloud-gathering Zeus begins to dishonour me wantonly, when he has made me his true-hearted wife. See now, apart from me he has given birth to bright-eyed Athena who is foremost among all the blessed gods. But my son Hephaestus whom I bare was weakly among all the blessed gods and shrivelled of foot, a shame and a disgrace to me in heaven, whom I myself took in my hands and cast out so that he fell in the great sea. But silver-shod Thetis the daughter of Nereus took and cared for him with her sisters : would that she had done other service to the blessed gods! O wicked one and crafty! What else will you now devise? How dared you by yourself give birth to bright-eyed Athena? Would not I have borne you a child—I, who was at least called your wife among the undying gods who hold wide heaven. Beware now lest I devise some evil thing for you hereafter : yes, now I will contrive that a son be born me to be foremost among the undying gods — and that without casting shame on the holy bond of wedlock between you and me. And I will not come to your bed, but will consort with the blessed gods far off from you.”

When she had so spoken, she went apart from the gods, being very angry. Then straightway large-eyed queenly Hera prayed, striking the ground flatwise with her hand, and speaking thus :

# THE HOMERIC HYMNS

Κέκλυτε νῦν μεν, Γαῖα καὶ Οὐρανὸς εὐρὺς  
ἴπερθεν

Τιτῆνές τε θεοί, τοὶ ὑπὸ χθονὶ γαιετάοντες 335

Τάρταρον ἀμφὶ μέγαν, τῶν ἐξ ἄνδρες τε θεοί τε·  
αὐτοὶ νῦν μεν πάντες ἀκούσατε καὶ δότε παῖδα  
ιόσφι Διός, μηδέν τι βίην ἀπιδενέα κείνου·  
ἄλλ' ὁ γε φέρτερος ἔστω,<sup>1</sup> ὅστοι Κρόνου εὐρύοπα Ζεύς.  
ώς ἄρα φωνήσασ' ἵμασε χθόνα χειρὶ παχείῃ. 340  
κινήθη δ' ἄρα Γαῖα φερέσβιος· ἢ δὲ ἰδούσα  
τέρπετο ὃν κατὰ θυμόνι ὕετο γὰρ τελέεσθαι.  
ἐκ τούτου δὴ ἔπειτα τελεσφόροι εἰς ἐμαυτὸν  
οὔτε πότ' εἰς εὐίην Διὸς ἥλυθε μητιύεντος,  
οὔτε πότ' ἐς θῶκον πολυδαίδαλον, ώς τὸ πάρος

περ 345

αὐτῷ ἐφεζομένη πυκινὰς φρύξεσκετο βουλάς·  
ἄλλ' ἡ γ' ἐν νηοῖσι πολυλλίστοισι μένουσα  
τέρπετο οἷς ιεροῦντι βοῶπις πότια "Ηρη.  
ἄλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἔξετελεῦντο  
ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι, 350  
ἡ δ' ἔτεκ' οὔτε θεοῖς ἐναλίγκιον οὔτε βροτοῖσι,  
δεινόν τ' ἀργαλέον τε Τυφάονα, πῆμα βροτοῖσιν.  
αὐτίκα τόνδε λιβοῦσα βοῶπις πότια "Ηρη  
δῦκεν ἔπειτα φίρουσα κακῷ κακόν· ἢ δ' ὑπέδεκτο.  
ὅς κακὰ πόλλα ἔρδεσκεν ἀγακλυτὰ φῦλ' ἀνθρώ-

πων". 355

ἴς τῇ γ' ἀντιάσειε, φέρεσκέ μιν αἴσιμον ἥμαρ,  
πρίν γέ οἱ ἵὸν ἐφῆκε ἄναξ ἐκάεργος Ἀπόλλων  
καρτερόν· ἢ δ' ὃ δύνησιν ἐρεχθομένη χαλεπῆσι  
κεῖτο μέγ' ἀσθμαίνουσα κυλινδομένη κατὰ χῶρον.  
θεσπεσίη δ' ἐνοπὴ γένετ' ἀσπετος· ἢ δὲ καθ'

ἄλην 360

<sup>1</sup> Allen-Sikes: ἔστιν, M.

“Hear now, I pray, Earth and wide Heaven above, and you Titan gods who dwell beneath the earth about great Tartarus, and from whom are sprung both gods and men! Harken you now to me, one and all, and grant that I may bear a child apart from Zeus, no wit lesser than him in strength—nay, let him be as much stronger than Zeus as all-seeing Zeus than Cronos.” Thus she cried and lashed the earth with her strong hand. Then the life-giving earth was moved: and when Hera saw it she was glad in heart, for she thought her prayer would be fulfilled. And thereafter she never came to the bed of wise Zeus for a full year, nor to sit in her carved chair as aforetime to plan wise counsel for him, but stayed in her temples where many pray, and delighted in her offerings, large-eyed queenly Hera. But when the months and days were fulfilled and the seasons duly came on as the earth moved round, she bare one neither like the gods nor mortal men, fell, cruel Typhaon, to be a plague to men. Straightway large-eyed queenly Hera took him and bringing one evil thing to another such, gave him to the dragoness; and she received him. And this Typhaon used to work great mischief among the famous tribes of men. Whosoever met the dragoness, the day of doom would sweep him away, until the lord Apollo, who deals death from afar, shot a strong arrow at her. Then she, rent with bitter pangs, lay drawing great gasps for breath and rolling about that place. An awful noise swelled up unspeakable as she writhed

## THE HOMERIC HYMNS

πυκνὰ μάλ' ἔνθα καὶ ἔνθα ἐλίσσετο, λεῦπε δὲ  
 θυμὸν

φοιτὸν ἀποπνείουσ· ὁ δὲ ἐπηγύξατο Φοῖβος Ἀπόλλων·

Ἐνταυθοῖ νῦν πύθευ ἐπὶ χθονὶ βωτιανείρῃ·  
 οὐδὲ σύ γε ζώουσα κακὸν δηλημα βροτοῦσιν  
 ἔσσεαι, οἱ γαῖης πολυφόροις καρπὸν ἔδουτες      365  
 ἐνθάδ' ἀγινήσουσι τεληέσσας ἑκατόμβας·  
 οὐδέ τι τοι θάνατόν γε δυσηλεγέ οὔτε Τυφωεὺς  
 ἀρκέσει οὔτε Χίμαιρα δυσώνυμος, ἀλλά σέ γ'  
 αὐτοῦ

πύσει Γαῖα μέλαινα καὶ ἡλέκτωρ Τπερίων.

“Ως φάτ’ ἐπευχόμενος· τὴν δὲ σκότος ὕσσε  
 κάλυψε.      370

τὴν δὲ αὐτοῦ κατέπυσ· ἵερὸν μένος Ἡελίοιο,  
 ἐξ οὗ νῦν Πυθὼ κικλιήσκεται· οἱ δὲ ἄνακτα  
 Ηύθιον ἀγκαλέουσιν<sup>1</sup> ἐπώτυμον, οὗνεκα κεῖθι  
 αὐτοῦ πῦσε πέλωρ μένος δέξεος Ἡελίοιο.

Καὶ τότ’ ἄρ’ ἔγνω ἥσιν ἐνὶ φρεσὶ Φοῖβος  
 Ἀπόλλων,      375

οὗνεκά μιν κρήνη καλλίρροος ἐξαπάφησε·  
 βῆ δὲ ἐπὶ Τελφούσῃ κεχολωμένος, αἷψα δὲ ἵκαρε·  
 στῇ δὲ μάλ’ ἄγχ’ αὐτῆς καὶ μιν πρὸς μῦθον ἔειπε·  
 Τελφοῦσ·, οὐκ ἄρ’ ἔμελλες ἐμὸν νόσον ἐξαπαφοῦσα  
 χῶρον ἔχουσ· ἔρατὸν προρέειν καλλίρροον ὕδωρ.      380  
 ἐνθάδε δὴ καὶ ἐμὸν κλέος ἔσσεται, οὐδὲ σὸν οἴης.

“Η καὶ ἐπὶ ρίον ὅσε ἄναξ ἐκάεργος Ἀπόλλων  
 πετραίης προχυτῆσιν, ἀπέκρυψεν δὲ ρέεθρα  
 καὶ βωμὸν ποιήσατ’ ἐν ἄλσεῖ δευδρίγεντι,  
 ἄγχι μάλα κρήνης καλλιρρόου· ἔνθαδ’ ἄνακτι      385  
 πάντες ἐπίκλησιν Τελφουσίῳ εὐχετόωνται,  
 οὗνεκα Τελφούσης ἴερῆς ἥσχυνε ρέεθρα.

<sup>1</sup> Hermann: Πύθιον καλέουσιν, MSS.

### III.—TO PYTHIAN APOLLO, 361–387

continually this way and that amid the wood : and so she left her life, breathing it forth in blood. Then Phoebus Apollo boasted over her :

“ Now rot here upon the soil that feeds man ! You at least shall live no more to be a fell bane to men who eat the fruit of the all-nourishing earth, and who will bring hither perfect hecatombs. Against cruel death neither Typhoeus shall avail you nor ill-famed Chimera, but here shall the Earth and shining Hyperion make you rot.”

Thus said Phoebus, exulting over her : and darkness covered her eyes. And the holy strength of Helios made her rot away there ; wherefore the place is now called Pytho, and men call the lord Apollo by another name, Pythian ; because on that spot the power of piercing Helios made the monster rot away.

Then Phoebus Apollo saw that the sweet-flowing spring had beguiled him, and he started out in anger against Telphusa ; and soon coming to her, he stood close by and spoke to her :

“ Telphusa, you were not, after all, to keep to yourself this lovely place by deceiving my mind, and pour forth your clear flowing water : here my renown shall also be and not yours alone ?”

Thus spoke the lord, far-working Apollo, and pushed over upon her a crag with a shower of rocks, hiding her streams : and he made himself an altar in a wooded grove very near the clear-flowing stream. In that place all men pray to the great one by the name Telphusian, because he humbled the stream of holy Telphusa.

## THE HOMERIC HYMNS

Καὶ τότε δὴ κατὰ θυμὸν ἐφράζετο Φοῖβος  
     Απόλλων,  
 οὕστινας ἀνθρώπους ὀργείονας εἰσαγάγοιτο,  
 οὐθεραπεύσονται Πυθοῦ ἔνι πετρήσεσθη.      390  
 ταῦτ' ἄρα ὄρμαίνων ἐνόησ' ἐπὶ οἴνοπι πόντῳ  
 νῆα θοίν· ἐν δὲ ἀνδρεσ τέσσαν πολέες τε καὶ ἐσθλοί,  
 Κρῆτες ἀπὸ Ενωσοῦ Μινωίου, οἵ Ῥά ἀγακτί<sup>1</sup>  
 ιερά τε ἡέζουσι καὶ ἀγγέλουσι θέμιστας  
 Φοῖβον Ἀπόλλωνος χρυσαόρου, ὅττι κεν εἴπη      395  
 χρείων ἐκ δάφνης γυάλων ὑπὸ Παριησοῦ.  
 οἱ μὲν ἐπὶ πρῆξιν καὶ χρήματα νηὶ μελαίνῃ  
 ἐς Πύλον ἡμαθέντα Πυλοιγενέας τὸν ἀνθρώπους  
 ἐπλεον· αὐτὰρ ὁ τοῖσι συνήντετο Φοῖβος Ἀπόλλων  
 ἐν πόντῳ δὲ ἐπύρουσε δέμας δελφῖνι ἐοικῶς      400  
 νηὶ θοῖη καὶ κεῖτο πέλωρ μέγα τε δεινόν τε·  
 τῶν δὲ οὕτις κατὰ θυμὸν ἐπεφράσαθ' ὥστε νοῆσαι<sup>2</sup>  
 [ἐκβάλλειν δὲ ἐθελον δελφῖν']· οὐ δὲ νῆα μέλαιναν<sup>2</sup> 405  
 πάντος ἀναστείσασκε, τίρασσε δὲ νῆα δοῦρα.  
 οἱ δὲ ἀκέων ἐνὶ νηὶ καθίατο δειμαίνοντες·  
 οὐδὲ οἵ γ' ὅπλ' ἔλυον κοίλην ἀνὰ νῆα μέλαιναν,      410  
 οὐδὲ ἔλυον λαῖφος νηὸς κνανοπρώροιο,  
 ἀλλ' ὡς τὰ πρώτιστα κατεστήσαντο βοεῦσιν,  
 ὡς ἐπλεον· κραιπνὸς δὲ Νότος κατόπισθεν ἐπειγε  
 νῆα θοίν· πρῶτον δὲ παρημείθοντο Μάλειαν,  
 πάρ δὲ Λακωνίδα γαῖαν ἀλιστέφανον πτολίεθρον      415  
 ἴξον καὶ χῶρον τερψιμβρότον Ἡελίοιο,  
 Ταίναρον, ἔιθα τε μῆλα βαθύτριχα βόσκεται αἰὲν  
 Ἡελίοιο ἀγακτος, ἔχει δὲ ἐπιτερπέα χῶρον.  
 οἱ μὲν ἄρ' ἐνθ' ἐθελον νῆα σχεῦν ἡδὲ ἀποβάντες

<sup>1</sup> Tr.: ἐπεφράσατο νοῆσαι, M. For the absolute use of ἐπιφράζω cf. Herodotus iv. 200 ὁδες ἐπιφρασθείσ. ὥστε νοῆσαι expresses the natural result of reflection.

<sup>2</sup> Allen-Sikes's supplement.

### III.—TO PYTHIAN APOLLO, 388-414

Then Phoebus Apollo pondered in his heart what men he should bring in to be his ministers in sacrifice and to serve him in rocky Pytho. And while he considered this, he became aware of a swift ship upon the wine-like sea in which were many men and goodly, Cretans from Cnossos,<sup>1</sup> the city of Minos, they who do sacrifice to the prince and announce his decrees, whatsoever Phoebus Apollo, bearer of the golden blade, speaks in answer from his laurel tree below the dells of Parnassus. These men were sailing in their black ship for traffic and for profit to sandy Pylos and to the men of Pylos. But Phoebus Apollo met them : in the open sea he sprang upon their swift ship, like a dolphin in shape, and lay there, a great and awesome monster, and none of them gave heed so as to understand<sup>2</sup>; but they sought to cast the dolphin overboard. But he kept shaking the black ship every way and making the timbers quiver. So they sat silent in their craft for fear, and did not loose the sheets throughout the black, hollow ship, nor lowered the sail of their dark-prowed vessel, but as they had set it first of all with oxhide ropes, so they kept sailing on ; for a rushing south wind hurried on the swift ship from behind. First they passed by Malea, and then along the Laconian coast they came to Taenarum, sea-garlanded town and country of Helios who gladdens men, where the thick-fleeced sheep of the lord Helios feed continually and occupy a glad-some country. There they wished to put their ship

<sup>1</sup> Inscriptions show that there was a temple of Apollo Delphinius (*tcp.* II. 495 6) at Cnossus and a Cretan month bearing the same name.

<sup>2</sup> *sc.* that the dolphin was really Apollo.

## THE HOMERIC HYMNS

φράστασθαι μέγα θαῦμα καὶ ὄφθαλμοῖσιν ἰδέσθαι, 415  
 εἴ μενέει τηὸς γλαφυρῆς δαπέδοισι πέλωρον  
 ἥτις εἰς οὐδὲν ἄλιον πολυίχθυον αὗτις ὄρούσει.  
 ἀλλ' οὐ πηδαλίοισιν ἐπείθετο τηὸς εὐεργῆς,  
 ἀλλὰ παρὲκ Πελοπόννησον πίειραν ἔχουσα  
 ἥτις ὁδὸν πνοιῇ δὲ ἄναξ ἑκάεργος Ἀπόλλων  
 ρηγδίως Ἰθυν· ἥτις δὲ πρήστουσα κέλευθον  
 420  
 Ἀρήιην ἵκανε καὶ Ἀργυφέην ἐρατεινὴν  
 καὶ Θρύον, Ἀλφειοῦ πόρον, καὶ ἐύκτιτον Αἶπον  
 καὶ Πύλον ἡμαθόεντα Πυλοιγενέας τὸν ἀνθρώπους.  
 βῆτις δὲ παρὰ Κροινοὺς καὶ Χαλκίδα καὶ παρὰ

Δύμην

425

ἥδε παρ' Ἡλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοῖς.  
 εῦτε Φερὰς ἐπέβαλλεν, ἀγαλλομένη Διὸς οὔρῳ,  
 καὶ σφιν ύπὲκ νεφέων Ἰθάκης τὸ δρος αἰπὺ πέφαντο  
 Δουλίχιον τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.  
 ἀλλ' ὅτε δὴ Πελοπόννησον παρενίσατο πᾶσαν  
 430 καὶ δὴ ἐπὶ Κρίσης κατεφαίνετο κόλπος ἀπείρων,  
 ὅστε διὲκ Πελοπόννησον πίειραν ἔέργει.  
 ἥλθ' ἄνεμος Ζέφυρος μέγας, αἴθριος, ἐκ Διὸς αἰσης,  
 λάβρος ἐπαιγίζων ἐξ αἰθέρος, ὅφρι τάχιστα  
 τηὸς ὑνύσειε θέουσα θαλάσσης ἀλμυρὸν ὕδωρ. 435  
 ἄψοροι δὴ ἐπειτα πρὸς ἥῶ τὸ ἡέλιον τε  
 ἐπλεον· ἡγεμόνενε δὲ ἄναξ Διὸς νιὸς Ἀπόλλων.  
 ἵξον δὲ εἰς Κρίσην εὐδείελον, ἀμπελόεσσαν,  
 εἰς λιμέν· ἥ δὲ ἀμάθοισιν ἔχριμψατο ποιτοπόρος  
 τηὸς.

"Εινθ' ἐκ τηὸς ὄρουσε ἄναξ ἑκάεργος Ἀπόλλων, 440  
 ἀστέρι εἰδόμενος μέσῳ ἥματι· τοῦ δὲ ἀπὸ πολλαὶ  
 σπινθαρίδες πωτῶντο, σέλας δὲ εἰς οὐρανὸν ἵκεν.  
 εἰς δὲ ἄδυτον κατέδυσε διὰ τριπόδων ἐριτίμων.  
 ἐνθ' ὥρ' ὅ γε φλόγα δαΐε πιφαυσκόμενος τὰ ἂν κῆλα·

### III.—TO PYTHIAN APOLLO, 415-444

to shore, and land and comprehend the great marvel and see with their eyes whether the monster would remain upon the deck of the hollow ship, or spring back into the briny deep where fishes shoal. But the well-built ship would not obey the helm, but went on its way all along Peloponnesus : and the lord, far-working Apollo, guided it easily with the breath of the breeze. So the ship ran on its course and came to Arena and lovely Argyphea and Thryon, the ford of Alpheus, and well-placed Aepy and sandy Pylos and the men of Pylos ; past Cruni it went and Chaleis and past Dyme and fair Elis, where the Epeii rule. And at the time when she was making for Pherae, exulting in the breeze from Zeus, there appeared to them below the clouds the steep mountain of Ithaca, and Dulichium and Same and wooded Zacynthus. But when they were passed by all the coast of Peloponnesus, then, towards Crisa, that vast gulf began to heave in sight which through all its length cuts off the rich isle of Pelops. There came on them a strong, clear west-wind by ordinance of Zeus and blew from heaven vehemently, that with all speed the ship might finish coursing over the briny water of the sea. So they began again to voyage back towards the dawn and the sun : and the lord Apollo, son of Zeus, led them on until they reached far-seen Crisa, land of vines, and into haven : there the sea-coursing ship grounded on the sands.

Then, like a star at noonday, the lord, far-working Apollo, leaped from the ship : flashes of fire flew from him thick and their brightness reached to heaven. He entered into his shrine between priceless tripods, and there made a flame to flare up bright, showing forth the splendour of his shafts, so

## THE HOMERIC HYMNS

πᾶσαν δὲ Κρίσην κάτεχεν σέλας· αἱ δὲ ὄλόλυξαν 445  
 Κρισαίων ἄλοχοι καλλίζωνοι τε θύγατρες  
 Φοίβου ύπὸ ρίπης· μέγα γὰρ δέος ἔμβαλ’ ἐκάστῳ.  
 ἐνθει δὲ αὐτὸν ἐπὶ νῆα νόημ’ ὃς ἀλτο πέτεσθαι,  
 ἀνέρι εἰδόμενος αἰξηῷ τε κρατερῷ τε,  
 πρωθήβῃ, χαίτης εἰλυμένος εὐρέας ὅμους. 450  
 καὶ σφεας φωνήσας ἐπεα πτερόεντα προσηγύδα.

<sup>3</sup>Ω ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ’ ὑγρὰ κέλευθα;  
 ἢ τι κατὰ πρῆξιν ἡ μαψιδίως ἀλάλησθε  
 οἴα τε ληιστῆρες ὑπεὶρ ἄλα, τοί τ’ ἀλόωνται  
 φυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες; 455  
 τίφθ’ οὕτως ἡσθον τετιηότες, οὐδὲ ἐπὶ γαιαν  
 ἐκβῆτ’, οὐδὲ καθ’ ὅπλα μελαίνης νηὸς ἔθεσθε;  
 αὗτι γέρε δίκη πέλει ἀνδρῶν ἀλφηστάων,  
 ὅππότ’ ἀν ἐκ πόντοιο ποτὶ χθονὶ νῇ μελαίνη  
 ἔλθωσιν καμάτῳ ἀδηκότες, αὐτίκα δέ σφεας 460  
 σίτοιο γλυκεροῦ περὶ φρένας ἴμερος αίρει.

“Ως φάτο καὶ σφιν θάρσος ἐνὶ στήθεσσιν ἔθηκε.  
 τὸν καὶ ἀμειβόμενος Κρητῶν ἀγὸς ἀντίον ηὔδα·  
 ξεῖν’, ἐπεὶ οὐ μὲν γάρ τι καταθυητοῖσι ἔοικας,  
 οὐ δέμας οὐδὲ φυῖν, ἀλλ’ ἀθανάτοισι θεοῖσιν, 465  
 οὐλέ τε καὶ μέγα χαῖρε, θεοὶ δέ τοι ὅλβια δοῖεν.  
 καὶ μοι τοῦτ’ ἀγόρευσον ἐτήτυμον, ὅφρ’ εὖ εἰδῶ·  
 τίς δῆμος; τίς γαῖα; τίνες βροτοὶ ἐγγεγάσιν;  
 ἄλλη γὰρ φρονέοντες ἐπεπλέομέν μέγα λαῖτμα  
 ἐς Πύλον ἐκ Κρήτης, ἐνθει γένος εὐχόμεθ’ εἴραι· 470  
 νῦν δὲ ὁδε ξὺν νῇ κατήλθομεν οὐ τι ἐκόντες,  
 νόστου ίέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα·  
 ἄλλα τις ἀθανάτων δεῦρ’ ἥγαγεν οὐκ ἐθέλοντας.

### III.—TO PYTHIAN APOLLO, 445–473

that their radiance filled all Crisa, and the wives and well-girded daughters of the Crisaeans raised a cry at that outburst of Phoebus; for he cast great fear upon them all. From his shrine he sprang forth again, swift as a thought, to speed again to the ship, bearing the form of a man, brisk and sturdy, in the prime of his youth, while his broad shoulders were covered with his hair: and he spoke to the Cretans, uttering winged words:

“Strangers, who are you? Whence come you sailing along the paths of the sea? Are you for traffic, or do you wander at random over the sea as pirates do who put their own lives to hazard and bring mischief to men of foreign parts as they roam? Why rest you so and are afraid, and do not go ashore nor stow the gear of your black ship? For that is the custom of men who live by bread, whenever they come to land in their dark ships from the main, spent with toil: at once desire for sweet food catches them about the heart.”

So speaking, he put courage in their hearts, and the master of the Cretans answered him and said: “Stranger—though you are nothing like mortal men in shape or stature, but are as the deathless gods—hail and all happiness to you, and may the gods give you good. Now tell me truly that I may surely know it: what country is this, and what land, and what men live herein? As for us, with thoughts set otherwards, we were sailing over the great sea to Pylos from Crete (for from there we declare that we are sprung), but now are come on shipboard to this place by no means willingly—another way and other paths—and gladly would we return. But one of the deathless gods brought us here against our will.”

## THE HOMERIC HYMNS

Τοὺς δ' ἀπαμειβόμενος προσέφη ἐκάεργος  
 Ἀπόλλων.

ξεῖνοι, τοὶ Κυωσὸν πολυδένδρεον ἀμφενέμεσθε 475  
 τὸ πρίν, ἀτὰρ τῦν οὐκ ἔθ' ὑπότρόποι αὗτις ἔσεσθε  
 ἐσ τε πόλιν ἐρατὴν καὶ δώματα καλὰ ἔκαστος  
 ἐσ τε φίλας ἀλόχους· ἀλλ' ἐνθάδε πίονα νηὸν  
 ἔξετ' ἐμὸν πολλοῖσι τετιμένον ἀνθρώποισιν.  
 εἰμὶ δ' ἐγὼ Διὸς νύός, Ἀπόλλων δ' εὔχομαι εἶναι· 480  
 ὑμέας δ' ἵγαγον ἐνθάδ' ὑπὲρ μέγα λαῖτμα θαλάσσης,  
 οὐ τι κακὰ φρονέων, ἀλλ' ἐνθάδε πίονα νηὸν  
 ἔξετ' ἐμὸν πᾶσιν μάλα τίμιον ἀνθρώποισι,  
 βουλάς τ' ἀθανάτων εἰδήσετε, τῶν ἴότητι  
 αἱὲ τιμῆσεσθε διαμπερὲς ἥματα πάντα. 485  
 ἀλλ' ἄγεθ', ως ἀν ἐγὼ εἴπω, πείθεσθε τάχιστα.  
 ίστια μὲν πρῶτον κάθετον λύσαιτε βοείας.  
 ιῆτα δ' ἐπειτα θοὴν μὲν ἐπ' ἡπείρου ἐρύσασθε,  
 ἐκ δὲ κτήμαθ' ἐλεσθε καὶ ἔντεα νηὸς ἔίσης  
 καὶ βωμὸν ποιήσατ' ἐπὶ ῥηγμῖνι θαλάσσης· 490  
 πῦρ δ' ἐπικαίοντες ἐπὶ τ' ἄλφιτα λευκὰ θύοντες  
 εὔχεσθαι δὴ ἐπειτα παριστάμενοι περὶ βωμόν.  
 ως μὲν ἐγὼ τὸ πρῶτον ἐν ἡεροειδέι πόντῳ  
 εἰδόμενος δελφῖνι θοῆς ἐπὶ νηὸς ὅρουσσα,  
 ως ἐμοὶ εὔχεσθαι Δελφινίῳ· αὐτὰρ ὁ βωμὸς 495  
 αὐτὸς Δελφίνιος καὶ ἐπόψιος ἔστεται αἱέι.  
 δειπνῆσαι τ' ἄρ' ἐπειτα θοῇ παρὰ νηὶ μελαίνῃ  
 καὶ σπεῖσαι μακάρεσσι θεοῖς, οἵ "Ολυμπον  
 ἔχουσιν.  
 αὐτὰρ ἐπὶ γε σίτοιο μελίφρονος ἐξ ἔρον ἡσθε,  
 ἔρχεσθαι θ' ἄμ' ἐμοὶ καὶ ἱηπαιήον' ἀείδειν, 500  
 εἰς ὅ κε χῶρον ἵκησθον, ἵν' ἔξετε πίονα νηόν.

Then far-working Apollo answered them and said : “Strangers who once dwelt about wooded Cnossos but now shall return no more each to his loved city and fair house and dear wife ; here shall you keep my rich temple that is honoured by many men. I am the son of Zeus ; Apollo is my name : but you I brought here over the wide gulf of the sea, meaning you no hurt ; nay, here you shall keep my rich temple that is greatly honoured among men, and you shall know the plans of the deathless gods, and by their will you shall be honoured continually for all time. And now come, make haste and do as I say. First loose the sheets and lower the sail, and then draw the swift ship up upon the land. Take out your goods and the gear of the straight ship, and make an altar upon the beach of the sea : light fire upon it and make an offering of white meal. Next, stand side by side around the altar and pray : and in as much as at the first on the hazy sea I sprang upon the swift ship in the form of a dolphin, pray to me as Apollo Delphinius ; also the altar itself shall be called Delphinius and overlooking<sup>1</sup> for ever. Afterwards, sup beside your dark ship and pour an offering to the blessed gods who dwell on Olympus. But when you have put away craving for sweet food, come with me singing the hymn Ie Paean (Hail, Healer!), until you come to the place where you shall keep my rich temple.”

<sup>1</sup> The epithets are transferred from the god to his altar. “Overlooking” is especially an epithet of Zeus, as in Apollonius Rhodius ii. 1124.

## THE HOMERIC HYMNS

"Ως ἔφαθ". οὐδὲ δ' ἄρα τοῦ μάλα μὲν κλύον ἥδ' ἐπίθοντο.

ιστία μὲν πρῶτου κάθεσαν, λῦσαν δὲ βοείας,  
ιστὸν δ' ιστοδόκη πέλασαν προτόμοισιν ὑφέντες.  
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ρῆγμῖνι θαλάσσης. 505  
ἐκ δ' ἀλὸς ἥπειρόνδε θοὴν ἀνὰ νῆν ἐρύσαντο  
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάινυσσαν  
καὶ βωμὸν ποίησαν ἐπὶ ρῆγμῖνι θαλάσσης.  
πῦρ δ' ἐπικαίοντες ἐπὶ τ' ἄλφιτα λευκὰ θύοντες  
εὔχονθ', ὡς ἐκέλευε, παριστάμενοι περὶ βωμόν. 510  
δόρπον ἐπειθ' εἴλοντο θοῇ παρὰ νηὶ μελαίνῃ  
καὶ σπεῖσαν μακάρεσσι θεοῖς, οἵ "Ολυμπον  
ἔχουσιν.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔιτο,  
βάν ρ' ἵμεν· ἥρχε δ' ἄρα σφιν ἄναξ Διὸς νιὸς  
'Απόλλων,

φόρμιγγ' ἐν χείρεσσιν ἔχων, ἐρατὸν κιθαρίζων, 515  
καλὰ καὶ ὕψι βιβάσ· οἱ δὲ ρήσσοντες ἐποντο  
Κρῆτες πρὸς Πυθὼν καὶ ἱηπαιήον' ἀειδον,  
οἵοι τε Κρητῶν παιήονες, οἰσί τε Μοῦσα  
ἐν στήθεσσιν ἔθηκε θεὰ μελίγηρυν ἀοιδήν.  
ἄκμητοι δὲ λόφον προσέβαν ποσίν, αἷψα δ' ἵκοντο 520  
Παριησὸν καὶ χῶρον ἐπίγρατον, ἔιθ' ἄρ' ἐμελλον  
οἰκήσειν πολλοῖσι τετιμένοι<sup>1</sup> ἀνθρώποισι·  
δεῖξε δ' ἄγων ἄδυτον ζάθεον καὶ πίονα τηόν.

Τῶν δ' ὧρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι·  
τὸν καὶ ἀνειρόμενος Κρητῶν ἀγὸς ἀντίον ηὔδα. 525  
"Ω ἄνα, εἰ δὴ<sup>2</sup> τῆλε φίλων καὶ πατρίδος αἴης  
ἥγαγες· οὕτω που τῷ σῷ φίλον ἐπλετο θυμῷ·

<sup>1</sup> Pierson: ἐμελλεν . . . τετιμένοι, MSS.

<sup>2</sup> Hermann: ὦ ἄν, ἐπειδή, MSS.

So said Apollo. And they readily harkened to him and obeyed him. First they unfastened the sheets and let down the sail and lowered the mast by the forestays upon the mast-rest. Then, landing upon the beach of the sea, they hauled up the ship from the water to dry land and fixed long stays under it. Also they made an altar upon the beach of the sea, and when they had lit a fire, made an offering of white meal, and prayed standing around the altar as Apollo had bidden them. Then they took their meal by the swift, black ship, and poured an offering to the blessed gods who dwell on Olympus. And when they had put away craving for drink and food, they started out with the lord Apollo, the son of Zeus, to lead them, holding a lyre in his hands, and playing sweetly as he stepped high and feately. So the Cretans followed him to Pytho, marching in time as they chanted the Ie Paean after the manner of the Cretan paean-singers and of those in whose hearts the heavenly Muse has put sweet-voiced song. With tireless feet they approached the ridge and straightway came to Parnassus and the lovely place where they were to dwell honoured by many men. There Apollo brought them and showed them his most holy sanctuary and rich temple.

But their spirit was stirred in their dear breasts, and the master of the Cretans asked him, saying:

"Lord, since you have brought us here far from our dear ones and our fatherland, for so it seemed

## THE HOMERIC HYMNS

πῶς καὶ τῦν βιόμεσθα; τό σε φράζεσθαι ἄνωγμεν.  
οὕτε τρυγηφόρος ἥδε γ' ἐπήρατος οὗτ' εὐλείμων,  
ὡστ' ἀπό τ' εὖ ζώειν καὶ ἄμ' ἀνθρώποισιν  
διπάζειν. . .

530

Τοὺς δ' ἐπιμειδήσας προσέφη Διὸς νίὸς Ἀπόλλων.

Νήπιοι ἀνθρωποι, δυστλήμονες, οἱ μελεδῶνας  
βούλεσθ' ἀργαλέους τε πόνους καὶ στείνεα θυμῷ.  
ῥήδιον ἔπος ὅμμι' ἐρέω καὶ ἐπὶ φρεσὶ θήσω,  
δεξιτερῇ μάλ' ἔκαστος ἔχων ἐν χειρὶ μάχαιραν, 535  
σφάζειν αἰὲν μῆλα· τὰ δ' ἄφθονα πάντα παρέσται,  
ὅσσα τ' ἐμοί κ' ἀγάγωσι περικλυντὰ φῦλ' ἀνθρώπων.  
νηὸν δὲ προφύλαχθε, δέδεχθε δὲ φῦλ' ἀνθρώπων  
ἐνθάδ' ἀγειρομένων καὶ ἐμὴν ἰθύν τε μάλιστα.

[δείκνυσθε θητοῖσι· σὺ δὲ φρεσὶ δέξο θέμιστα. 539<sup>a</sup>  
εἰ δέ τις ἀφραδίης οὐ πείσεται, ἀλλ' ἀλογήσει<sup>1</sup>] 539<sup>b</sup>  
ἡέ τι τηῦσιον ἔπος ἔσσεται ἡέ τι ἔργον 540  
ὑβρις θ', ἦ θέμις ἔστι καταθιητῶν ἀνθρώπων,  
ἄλλοι ἔπειθ' ὑμῖν σημάντορες ἄνδρες ἔσονται,  
τῶν ὑπ' ἀναγκαίη δεδμήσεσθ' ἥματα πάντα.  
εἴρηται τοι πάντα· σὺ δὲ φρεσὶ σῆσι φύλαξαι.

Καὶ σὺ μὲν οὗτῳ χαῖρε, Διὸς καὶ Λητοῦς νίέ· 545  
ἀντὶρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδῆς.

## IV

### ΕΙΣ ΕΡΜΗΝ

Ἐρμῆν ὅμινει, Μοῦσα, Διὸς καὶ Μαιάδος νίόν,  
Κυλλήνης μεδέοντα καὶ Ἀρκαδίης πολυμήλου,  
ἄγγελον ἀθανάτων ἐριούνιον, δν τέκε Μαῖα,

<sup>1</sup> Allen suggests these two lines to fill the lacuna.

#### IV.—TO HERMES, 1-3

good to your heart,—tell us now how we shall live. That we would know of you. This land is not to be desired either for vineyards or for pastures so that we can live well thereon and also minister to men."

Then Apollo, the son of Zeus, smiled upon them and said: "Foolish mortals and poor drudges are you, that you seek cares and hard toils and straits! Easily will I tell you a word and set it in your hearts. Though each one of you with knife in hand should slaughter sheep continually, yet would you always have abundant store, even all that the glorious tribes of men bring here for me. But guard you my temple and receive the tribes of men that gather to this place, and especially show mortal men my will, and do you keep righteousness in your heart. But if any shall be disobedient and pay no heed to my warning, or if there shall be any idle word or deed and outrage as is common among mortal men, then other men shall be your masters and with a strong hand shall make you subject for ever. All has been told you: do you keep it in your heart."

And so, farewell, son of Zeus and Leto; but I will remember you and another hymn also.

#### IV

#### TO HERMES

MUSE, sing of Hermes, the son of Zeus and Maia, lord of Cyllene and Arcadia rich in flocks, the luck-bringing messenger of the immortals whom Maia bare, the rich-tressed nymph, when she was joined in

# THE HOMERIC HYMNS

τύμφη ἐυπλόκαμος, Διὸς ἐν φιλότητι μιγεῖσα,  
 αἰδοίη· μακύρων δὲ θεῶν ἡλεύαθ' ὄμιλον,  
 ἄντρον ἔσω ναίουσα παλισκίον, ἐνθα Κρονίων  
 τύμφη ἐυπλοκάμῳ μισγέσκετο νυκτὸς ἀμολγῷ,  
 ὅφρα κατὰ γλυκὺς ὑπνος ἔχοι λευκώλενον<sup>"</sup> Ήρην,  
 λήθων ἀθανάτους τε θεοὺς θυητούς τ' ἀρθρώπους.  
 ἀλλ' ὅτε δὴ μεγάλοιο Διὸς νόος ἐξετελεῦτο,  
 τῇ δ' ἥδη δέκατος μεὶς οὐρανῷ ἐστήρικτο,  
 εἴς τε φόως ἀγαγεῖ ἀρίσημά τε ἔργα τέτυκτο·  
 καὶ τότ' ἐγείνατο παῖδα πολύτροπον, αίμυλομίτην,  
 λημστῆρ', ἐλατῆρα βοῶν, ἵγιάτορ' ὀνείρων  
 νυκτὸς ὄπωπητῆρα, πυληδόκον, ὃς τάχ' ἔμελλεν  
 ἀμφανέειν κλυτὰ ἔργα μετ' ἀθανάτοισι θεοῖσιν.  
 ἥψος γεγονὼς μέσῳ ἵματι ἐγκιθάριζεν,  
 ἐσπέριος βοῦς κλέψει ἐκηβόλου Λπόλλωνος  
 τετράδι τῇ προτέρῃ, τῇ μιν τέκε πότια Μαῖα.  
 ὃς καί, ἐπειδὴ μητρὸς ἀπ' ἀθανάτων θόρε γυίων,  
 οὐκέτι δηρὸν ἔκειτο μέρων ιερῷ ἐνὶ λίκνῳ,  
 ἀλλ' ὅ γ' ἀναιξας ζήτει βόας Λπόλλωνος  
 οὐδὸν ὑπερβαίνων ὑψηρεφέος ἄντροιο.  
 ἐνθα χέλυν εύρων ἐκτήσατο μυρίον ὄλβου·  
 Ἐρμῆς τοι πρώτιστα χέλυν τεκτήνατ' ἀοιδόν·  
 ἥ ρά οἱ ἀντεβόλησεν ἐπ' αὐλείησι θύρησι  
 βοσκομένη προπάροιθε δόμων ἐριθηλέα ποίην,  
 σαῦλα ποσὶν βαίνουσα· Διὸς δ' ἐριούμος νίος  
 ἀθρίσας ἐγέλασσε καὶ αὐτίκα μῦθον ἔειπε·  
 Σύμβολον ἥδη μοι μέγ' ὄνιήσιμον· οὐκ ὀνοτάξω.  
 χαῖρε, φυὴν ἐρόεσσα, χοροίτυπε, δαιτὸς ἐταίρη,  
 ἀσπασίη προφανεῖσα· πόθεν τόδε καλὸν ἄθυρμα  
 αἰόλον ὅστρακον ἔσσο<sup>1</sup> χέλυς ὅρεσι ζώουσα;  
 ἀλλ' οἴσω σ' ἐς δῶμα λαβών· ὅφελός τι μοι ἔσσῃ,  
 οὐδ' ἀποτιμήσω· σὺ δέ με πρώτιστον ὄνιήσεις

<sup>1</sup> Tyrrell: ἔσσοι, MSS.

#### IV.—TO HERMES, 4-35

love with Zeus,—a shy goddess, for she avoided the company of the blessed gods, and lived within a deep, shady cave. There the son of Cronos used to lie with the rich-tressed nymph, unseen by deathless gods and mortal men, at dead of night that sweet sleep might hold white-armed Hera fast. And when the purpose of great Zeus was fulfilled, and the tenth moon with her was fixed in heaven, she was delivered and a notable thing was come to pass. For then she bare a son, of many shifts, blandly cunning, a robber, a cattle driver, a bringer of dreams, a watcher by night, a thief at the gates, one who was soon to show forth wonderful deeds among the deathless gods. Born with the dawning, at mid-day he played on the lyre, and in the evening he stole the cattle of far-shooting Apollo on the fourth day of the month; for on that day queenly Maia bare him. So soon as he had leaped from his mother's heavenly womb, he lay not long waiting in his holy cradle, but he sprang up and sought the oxen of Apollo. But as he stepped over the threshold of the high-roofed cave, he found a tortoise there and gained endless delight. For it was Hermes who first made the tortoise a singer. The creature fell in his way at the courtyard gate, where it was feeding on the rich grass before the dwelling, waddling along. When he saw it, the luck-bringing son of Zeus laughed and said:

“An omen of great luck for me so soon! I do not slight it. Hail, comrade of the feast, lovely in shape, sounding at the dance! With joy I meet you! Where got you that rich gaud for covering, that spangled shell—a tortoise living in the mountains? But I will take and carry you within: you shall help me and I will do you no disgrace, though first

# THE HOMERIC HYMNS

οῖκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφιν.  
 ἦ γὰρ ἐπηλυσίης πολυπήμονος ἔσσεαι ἔχμα  
 ζώουσ· ἦν δὲ θάνης, τότε κεν μάλα καλὸν ἀείδοις.

“Ως ἂρ ἔφη· καὶ χερσὶν ἄμ’ ἀμφοτέρησιν ἀείρας  
 ἄψ εἴσω κίε δῶμα φέρων ἐρατεινὸν ἄθυρμα. 40  
 ἔιθ’ ἀναπηρώσας<sup>1</sup> γλυφάνῳ πολιοῦ σιδήρου  
 αἰῶν’ ἔξετόρησεν δρεσκῷοιο χελώνης.

ώς δ’ ὅπό; ὡκὺ νόημα διὰ στέρνοιο περήσῃ  
 ἀνέρος, ὃν τε θαμειαὶ ἐπιστρωφῶσι μέριμναι,  
 ἥ ὅτε διηθῶσιν ἀπ’ ὁφθαλμῶν ἀμαρυγαί, 45  
 ὡς ἄμ’ ἔπος τε καὶ ἔργον ἐμήδετο κύδιμος Ἐρμῆς.  
 πῆξε δ’ ἂρ ἐν μέτροισι ταμῶν δόνακας καλάμοιο  
 πειρήνας διὰ τῶντα διὰ ρίνοιο χελώνης.

ἀμφὶ δὲ δέρμα τάνυσσε βοὸς πραπίδεσσιν ἔησι  
 καὶ πήχεις ἐνέθηκ<sup>2</sup>, ἐπὶ δὲ ξυγὸν ἥραρεν ἀμφοῦν,  
 ἐπτὰ δὲ θηλυτέρων<sup>3</sup> δίων ἐτανύσσατο χορδάς. 50  
 αὐτὰρ ἐπεὶ δὴ τεῦξε, φέρων,<sup>3</sup> ἐρατεινὸν ἄθυρμα,  
 πλήκτρῳ ἐπειρήτιζε κατὰ μέρος· ἥ δ’ ὑπὸ χειρὸς  
 σμερδαλέον κονάβησε· θεὸς δ’ ὑπὸ καλὸν ἀειδεν  
 ἔξ αὐτοσχεδίης πειρώμενος, ἥντε κοῦροι 55  
 ἥβηται θαλίησι παραιβόλα κερτομέουσιν,  
 ἀμφὶ Δία Κρονίδην καὶ Μαιάδα καλλιπέδιλον,  
 ώς πάρος ὠρίζεσκον ἐταιρείη φιλότητι,  
 ἥν τ’ αὐτοῦ γενέὴν δινομακλυτὸν ἔξονομάζων·  
 ἀμφιπόλους τε γέραιρε καὶ ἀγλαὰ δώματα νύμφης 60  
 καὶ τρίποδας κατὰ οἴκον ἐπηετανούς τε λέβητας.

Καὶ τὰ μὲν οὖν ἥειδε, τὰ δὲ φρεσὶν ἄλλα μενιάνα.  
 καὶ τὴν μὲν κατέθηκε φέρων ἴερῳ ἐνὶ λίκνῳ,

<sup>1</sup> Tr.: ἀναπηλήσας, MSS.

<sup>2</sup> Antigonus Carystius: συμφάνους, MSS.

<sup>3</sup> Guttman: φέρων, MSS.

#### IV.—TO HERMES, 36-63

of all you must profit me. It is better to be at home : harm may come out of doors. Living, you shall be a spell against mischievous witchcraft<sup>1</sup>; but if you die, then you shall make sweetest song."

Thus speaking, he took up the tortoise in both hands and went back into the house carrying his charming toy. Then he cut off its limbs and scooped out the marrow of the mountain-tortoise with a scoop of grey iron. As a swift thought darts through the heart of a man when thronging cares haunt him, or as bright glances flash from the eye, so glorious Hermes planned both thought and deed at once. He cut stalks of reed to measure and fixed them, fastening their ends across the back and through the shell of the tortoise, and then stretched ox hide all over it by his skill. Also he put in the horns and fitted a cross-piece upon the two of them, and stretched seven strings of sheep-gut. But when he had made it he proved each string in turn with the key, as he held the lovely thing. At the touch of his hand it sounded marvellously; and, as he tried it, the god sang sweet random snatches, even as youths bandy taunts at festivals. He sang of Zeus the son of Cronos and neat-shod Maia, the converse which they had before in the comradeship of love, telling all the glorious tale of his own begetting. He celebrated, too, the handmaids of the nymph, and her bright home, and the tripods all about the house, and the abundant cauldrons.

But while he was singing of all these, his heart was bent on other matters. And he took the hollow

<sup>1</sup> Pliny notices the efficacy of the flesh of a tortoise against witchcraft. In *Geoponica* i. 14. 8 the living tortoise is prescribed as a charm to preserve vineyards from hail.

## THE HOMERIC HYMNS

φόρμιγγα γλαφυρίην δ' ἄρα κρειῶν ἐρατίζων  
ἀλτο κατὰ σκοπιὴν εὐώδεος ἐκ μεγάρου  
όρμαίνων δόλον αἰπὺν ἐνὶ φρεσὶν, οἵᾳ τε φῶτες  
φηληταὶ διέπουσι μελαίνης νυκτὸς ἐν ὥρῃ.

'Ηέλιος μὲν ἔδυνε κατὰ χθονὸς Ὀκεανόνδε  
ἀντοῖσίν θ' ἵπποισι καὶ ἄρμασιν αὐτὰρ ἄρ' Ἔρμῆς  
Πιερίης ἀφίκανε θέων ὅρεα σκιοεντα, 70  
ἔνθα θεῶν μακάρων βόες ἄμβροτοι αὖλιν ἔχεσκον  
βοσκόμεναι λειμῶνας ἀκηρασίους, ἐρατειηούς.  
τῶν τότε Μαιάδος νίός, ἐύσκοπος Ἀργειφόντης,  
πειτήκοντ' ἀγέλης ἀπετάμνετο βοῦς ἐριμύκους.  
πλανοδίας δ' ἥλαυνε διὰ ψαμμάθωδεα χῶρον 75  
ἴχνι ἀποστρέψας· δολίης δ' οὐ λιήθετο τέχνης  
ἀντία ποιήσας ὁπλάς, τὰς πρόσθεν ὅπισθεν,  
τὰς δ' ὅπιθεν πρόσθεν· κατὰ δ' ἔμπαλιν αὐτὸς  
ἔβαινε.

σάνδαλα δ' αὐτίκα ριψὶν<sup>1</sup> ἐπὶ ψαμάθοις ἀλίγσιν,  
ἄφραστ' οὐδ' ἀνόητα διέπλεκε, θαυματὰ ἔργα, 80  
συμμίσγων μυρίκας καὶ μυρσινοειδέας ὅξους.  
τῶν τότε συνδήσας τεοθηλέος ἄγκαλον ὕλης  
ἀβλαβέως ὑπὸ ποσσὶν ἐδήσατο σάνδαλα κοῦφα  
αὐτοῖσιν πετάλοισι τὰ κύδιμος Ἀργειφόντης  
ἔσπασε Πιερίθεν ὁδοιπορίην ἀλεγύνιον,<sup>2</sup> 85  
οἵᾳ τ' ἐπειγόμενος δολιχὴν ὁδόν, αὐτοτροπήσας.†

Τὸν δὲ γέρων ἐνόησε δέμων ἀνθοῦσαν ἀλωὴν  
ἰέμενον πεδίονδε δι' Ὁγχηστὸν λεχεποίην

<sup>1</sup> Postgate: ἔριψεν, MSS.

<sup>2</sup> Windisch: ἀλεείνων, MSS.

#### IV.—TO HERMES, 64–88

lyre and laid it in his sacred cradle, and sprang from the sweet-smelling hall to a watch-place, pondering sheer trickery in his heart—deeds such as knavish folk pursue in the dark night-time; for he longed to taste flesh.

The Sun was going down beneath the earth towards Ocean with his horses and chariot when Hermes came hurrying to the shadowy mountains of Pieria, where the divine cattle of the blessed gods had their steads and grazed the pleasant, unmown meadows. Of these the Son of Maia, the sharp-eyed slayer of Argus then cut off from the herd fifty loud-lowing kine, and drove them straggling-wise across a sandy place, turning their hoof-prints aside. Also, he bethought him of a crafty ruse and reversed the marks of their hoofs, making the front behind and the hind before, while he himself walked the other way.<sup>1</sup> Then he wove sandals with wicker-work by the sand of the sea, wonderful things, unthought of, unimagined; for he mixed together tamarisk and myrtle-twigs, fastening together an armful of their fresh, young wood, and tied them, leaves and all securely under his feet as light sandals. That brushwood the glorious Slayer of Argus plucked in Pieria as he was preparing for his journey, making shift<sup>2</sup> as one making haste for a long journey.

But an old man tilling his flowering vineyard saw him as he was hurrying down the plain through

<sup>1</sup> Hermes makes the cattle walk backwards way, so that they seem to be going towards the meadow instead of leaving it (*ep. 1. 345*); he himself walks in the normal manner, relying on his sandals as a disguise.

<sup>2</sup> Such seems to be the meaning indicated by the context, though the verb is taken by Allen and Sikes to mean, “to be like oneself,” and so “to be original.”

# THE HOMERIC HYMNS

τὸν πρότερος προσέφη Μαίης ἐρικυδέος νίός·

὾Ω γέρον, ὅστε φυτὰ σκάπτεις ἐπικαμπύλος  
ώμους,

ἥ πολυοινήσεις, εὐτ' ἀν τάδε πάντα φέρησι,  
[εἴ κε πίθη, μάλα περ μεμιημένος ἐν φρεσὶ σῆσι<sup>1]</sup>] 91<sup>a</sup>  
καὶ τε ἴδων μὴ ἴδων εἶναι καὶ κωφὸς ἄκούσας,  
καὶ σιγᾶν ὅτε μή τι καταβλάπτη τὸ σὸν αὐτοῦ.

Τόσσον φὰς συνέσενε<sup>2</sup> βοῶν ἵφθιμα κάρηνα.  
πολλὰ δ' ὅρη σκιόεντα καὶ αὐλῶνας κελαδεινοὺς 95  
καὶ πεδῖ ἀνθεμόεντα διήλασε κύδιμος Ἐρμῆς.  
ὅρφναίη δ' ἐπίκουρος ἐπαύετο δαιμονίη νύξ,  
ἥ πλείων, τάχα δ' ὅρθρος ἐγίγνετο δημιοεργύς.  
ἥ δὲ νέον σκοπιὴν προσεβίσατο δῖα Σελήνη,  
Πάλλαντος θυγάτηρ Μεγαμηδείδαο ἄνακτος. 100  
τῆμος ἐπ' Ἀλφειὸν ποταμὸν Διὸς ἄλκιμος νίὸς  
Φοίβου Ἀπόλλωνος βοῦς ἥλασεν εὐρυμετώπους.  
ἀκμῆτες δ' ἵκανον ἐπ' αὐλιον ὑψιμέλαθρον  
καὶ ληνοὺς προπάροιθεν ἀριπρεπέος λειμῶνος.  
ἐνθ' ἐπεὶ εὖ βοτάνης ἐπεφόρβει βοῦς ἐριμύκους 105  
καὶ τὰς μὲν συνέλασσεν ἐς αὐλιον ἀθρόας οὔσας,  
λωτὸν ἐρεπτομένας ἡδ' ἐρσήεντα κύπειρον.  
σὺν δ' ἐφόρει ξύλα πολλά, πυρὸς δ' ἐπεμαίετο  
τέχνην.

δάφνης ἀγλαὸν ὅξον ἐλῶν ἀπέλεψε σιδήρῳ

\* \* \* \*

ἄρμενον ἐν παλάμῃ ἄμπινυτο δὲ θερμὸς ἀντμῆ. 110  
Ἐρμῆς τοι πρώτιστα πυρίμα πῦρ τ' ἀνέδωκε.  
πολλὰ δὲ κάγκανα κᾶλα κατουδαίῳ ἐνὶ βόθρῳ  
οὐλα λαβὼν ἐπέθηκεν ἐπιγετανά· λάμπετο δὲ  
φλὸξ  
τηλόσε φῦσαν ιεῖσα πυρὸς μέγα δαιομένοιο.

<sup>1</sup> Translator.

<sup>2</sup> Demetrius: φασλν ἔσενε, MSS.

#### IV.—TO HERMES, 89–114

grassy Onchestus. So the Son of Maia began and said to him :

“ Old man, digging about your vines with bowed shoulders, surely you shall have much wine when all these bear fruit, if you obey me and strictly remember not to have seen what you have seen, and not to have heard what you have heard, and to keep silent when nothing of your own is harmed.”

When he had said this much, he hurried the strong cattle on together : through many shadowy mountains and echoing gorges and flowery plains glorious Hermes drove them. And now the divine night, his dark ally, was mostly passed, and dawn that sets folk to work was quickly coming on, while bright Selene, daughter of the lord Pallas, Megamedes' son, had just climbed her watch-post, when the strong Son of Zeus drove the wide-browed cattle of Phoebus Apollo to the river Alpheus. And they came unwearied to the high-roofed byres and the drinking-troughs that were before the noble meadow. Then, after he had well-fed the loud-bellowing cattle with fodder and driven them into the byre, close-packed and chewing lotus and dewy galangal, he gathered a pile of wood and began to seek the art of fire. He chose a stout laurel branch and trimmed it with the knife . . .<sup>1</sup> held firmly in his hand : and the hot smoke rose up. For it was Hermes who first invented fire-sticks and fire. Next he took many dried sticks and piled them thick and plenty in a sunken trench : and flame began to glow, spreading afar the blast of fierce-burning fire.

<sup>1</sup> Kuhn points out that there is a lacuna here. In L. 109 the borer is described, but the friction of this upon the fire-block (to which the phrase “held firmly” clearly belongs) must also have been mentioned.

## THE HOMERIC HYMNS

"Οφρα δὲ πῦρ ἀνέκαιε βίη κλυτοῦ Ἡφαίστου, 115  
 τόφρα δ' ὑποβρύχους ἔλικας βοῦς εἰλκε θύραζε  
 δοιὰς ἄγχι πυρός· δύναμις δέ οἱ ἔσπετο πολλή.  
 ἀμφοτέρας δ' ἐπὶ νῶτα χαμαὶ βάλε φυσιοώσας·  
 ἀγκλίνων<sup>1</sup> δ' ἐκύλινδε δι' αἰῶνας τετορήσας.

ἔργῳ δ' ἔργον ὅπαζε ταμὼν κρέα πίονα δημῳ. 120  
 ὥπτα δ' ἀμφ' ὁβελοῖσι πεπαρμένα δουρατέοισι  
 σύρκας ὄμον καὶ νῶτα γεράσμια καὶ μέλαιναί  
 ἐργμένον ἐν χολάδεσσι· τὰ δ' αὐτοῦ κεῖτ' ἐπὶ

χώρης.

ρίνοὺς δ' ἔξετάννυσσε καταστυφέλῳ ἐνὶ πέτρῃ,  
 ὡς ἔτι νῦν τὰ μέτασσα πολυχρόνοι πεφύασι, 125  
 δηρὸν δὴ μετὰ ταῦτα καὶ ἄκριτον· αὐτὰρ ἔπειτα  
 Ἐρμῆς χαρμόφρων εἰρύσατο πίονα ἔργα  
 λειώ ἐπὶ πλαταμῶνι καὶ ἔσχισε δώδεκα μοίρας  
 κληροπαλεῖς· τέλεον δὲ γέρας προσέθηκεν  
 ἔκαστη.

ἐνθ' ὁσίης κρεάων ἡράσσατο κύδιμος Ἐρμῆς. 130  
 ὁδμὴ γάρ μιν ἔτειρε καὶ ἀθάνατον περ ἔόντα  
 ἥδεῖ· ἀλλ' οὐδ' ὡς οἱ ἐπείθετο θυμὸς ἀγήγωρ,  
 καὶ τε μάλ' ἴμείροντι, περῆντ̄ ἱερῆς κατὰ δειρῆς.  
 ἀλλὰ τὰ μὲν κατέθηκεν ἐς αὖλιον ὑψιμέλαθρον,  
 δημὸν καὶ κρέα πολλά, μετήορα δ' αἴψ' ἀνάειρε, 135  
 σῆμα νέης φωρῆς· ἐπὶ δὲ ἔνδια κάγκαν' ἀγείρας<sup>2</sup>  
 οὐλόποδ', οὐλοκάρηνα πυρὸς κατεδάμνατ' ἀντμῆ.

<sup>1</sup> Gemoll: ἀγκλίνων, MSS.

<sup>2</sup> Ilgen: ἀελπας, MSS.

<sup>1</sup> The cows being on their sides on the ground, Hermes bends their heads back towards their flanks and so can reach their backbones.

<sup>2</sup> O. Müller thinks the "hides" were a stalactite formation in the "Cave of Nestor" near Messenian Pylos,—though the cave of Hermes is near the Alpheus (l. 139). Others

#### IV.—TO HERMES, 115–137

And while the strength of glorious Hephaestus was beginning to kindle the fire, he dragged out two lowing, horned cows close to the fire; for great strength was with him. He threw them both panting upon their backs on the ground, and rolled them on their sides, bending their necks over,<sup>1</sup> and pierced their vital chord. Then he went on from task to task: first he cut up the rich, fatted meat, and pierced it with wooden spits, and roasted flesh and the honourable chine and the paunch full of dark blood all together. He laid them there upon the ground, and spread out the hides on a rugged rock: and so they are still there many ages afterwards, a long, long time after all this, and are continually.<sup>2</sup> Next glad-hearted Hermes dragged the rich meats he had prepared and put them on a smooth, flat stone, and divided them into twelve portions distributed by lot, making each portion wholly honourable. Then glorious Hermes longed for the sacrificial meat, for the sweet savour wearied him, god though he was; nevertheless his proud heart was not prevailed upon to devour the flesh, although he greatly desired.<sup>3</sup> But he put away the fat and all the flesh in the high-roofed byre, placing them high up to be a token of his youthful theft. And after that he gathered dry sticks and utterly destroyed with fire all the hoofs and all the heads.

suggest that actual skins were shown as reliques before some cave near Triphylian Pylos.

<sup>2</sup> Gemoll explains that Hermes, having offered all the meat as sacrifice to the Twelve Gods, remembers that he himself as one of them must be content with the savour instead of the substance of the sacrifice. Can it be that by eating he would have forfeited the position he claimed as one of the Twelve Gods?

## THE HOMERIC HYMNS

Λύταρος ἐπεί τοι πάντα κατὰ χρέος ἥνυστε  
 δάιμων,  
 σάνδαλα μὲν προέηκεν ἐς Ἀλφείὸν βαθυδίπην·  
 ἀνθρακιὴν δ' ἐμάρανε, κόνιν δ' ἀμάθυνε μέλαιναν 140  
 παννύχιος· καλὸν δὲ φόως κατέλαμπε Σελήνης.  
 Κυλλήνης δ' αἰψύς αὐτὶς ἀφίκετο δῖα κάρηνα  
 ὅρθριος, οὐδέ τί οἱ δολιχῆς ὄδοῦ ἀντεβόλησεν  
 οὔτε θεῶν μακάρων οὔτε θυητῶν ἀνθρώπων,  
 οὐδὲ κύνες λελάκοντο. Διὸς δ' ἐριούνιος Ἐρμῆς 145  
 δοχμωθεὶς μεγάροιο διὰ κλήιθρον ἔδυνεν  
 αὔρη ὀπωρινῆ ἐναλίγκιος, ἡύτ' ὁμίχλη.  
 ἴθύσας δ' ἄντρου ἐξίκετο πίονα νηὸν  
 ἥκα ποσὶ προβιβῶν· οὐ γάρ κτύπεν, ὕσπερ ἐπ'  
 οὔδει.  
 ἐστυμένως δ' ἄρα λίκνου ἐπώχετο κύδιμος Ἐρμῆς· 150  
 σπάργανον ἀμφ' ὕμεις εἶλυμένος, ἡύτε τέκνουν  
 νήπιον, ἐν παλάμησι περὶ ἵγνυσι λαῖφος ἀθύρων  
 κεῖτο, χέλυν ἐρατὴν ἐπ' ἀριστερὰ χειρὸς ἐέργων.  
 μητέρα δ' οὐκ ἄρ' ἔληθε θεὰν θεὸς εἰπέ τε μῦθον·  
 Τίπτε σύ, ποικιλομῆτα, πόθεν τόδε νυκτὸς ἐν  
 ὥρῃ 155  
 ἔρχῃ, ἀναιδείην ἐπιειμένε; οὐν σε μάλ' οἴω  
 ἢ τάχ' ἀμήχανα δεσμὰ περὶ πλευρῆσιν ἔχοντα  
 Λητοΐδου ὑπὸ χερσὶ διὲκ προθύροιο περήσειν  
 ἢ σὲ φέροντα μεταξὺ κατ' ἄγκεα φηλητεύσειν.  
 ἔρρε πάλιν μεγάλην σε πατὴρ ἐφύτευσε μέριμναν 160  
 θυητοῖς ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι.  
 Τὴν δ' Ἐρμῆς μύθοισιν ἀμείβετο κερδαλέοισι·  
 μῆτερ ἐμή, τί με ταῦτα δεδίσκεαι,<sup>1</sup> ἡύτε τέκνουν  
 νήπιον, ὃς μάλα παῦρα μετὰ φρεσὶν αἴσυλα οἶδε,

<sup>1</sup> Pierson : τιτύσκεαι, MSS.

#### IV.—TO HERMES, 138-164

And when the god had duly finished all, he threw his sandals into deep-eddying Alpheus, and quenched the embers, covering the black ashes with sand, and so spent the night while Selene's soft light shone down. Then the god went straight back again at dawn to the bright crests of Cyllene, and no one met him on the long journey either of the blessed gods or mortal men, nor did any dog bark. And luck-bringing Hermes, the son of Zeus, passed edgeways through the key-hole of the hall like the autumn breeze, even as mist : straight through the cave he went and came to the rich inner chamber, walking softly, and making no noise as one might upon the floor. Then glorious Hermes went hurriedly to his cradle, wrapping his swaddling clothes about his shoulders as though he were a feeble babe, and lay playing with the covering about his knees ; but at his left hand he kept close his sweet lyre.

But the god did not pass unseen by the goddess his mother ; but she said to him : " How now, you rogue ! Whence come you back so at night-time, you that wear shamelessness as a garment ? And now I surely believe the son of Leto will soon have you forth out of doors with unbreakable cords about your ribs, or you will live a rogue's life in the glens robbing by whiles. Go to, then ; your father got you to be a great worry to mortal men and deathless gods."

Then Hermes answered her with crafty words : " Mother, why do you seek to frighten me like a feeble child whose heart knows few words of blame,

## THE HOMERIC HYMNS

ταρβαλέον, καὶ μητρὸς ὑπαιδείδοικεν ἐνιπάς; 165  
 αὐτὰρ ἐγὼ τέχνης ἐπιβήσομαι, η̄ τις ἀρίστη,  
 βουκολέων<sup>1</sup> ἐμὲ καὶ σὲ διαμπερές· οὐδὲ θεοῖσι  
 νῶι μετ' ἀθανάτοισιν ἀδώρητοι καὶ ἄλιστοι  
 αὐτοῦ τῇδε μένοντες ἀνεξόμεθ', ώς σὺ κελεύεις.  
 βέλτερον ἥματα πάντα μετ' ἀθανάτοις ὀφείζειν, 170  
 πλούσιον, ἀφνειόν, πόλυνλήμον, η̄ κατὰ δῶμα  
 ἄντρῳ ἐν ἡερόεντι θασσέμεν· ἀμφὶ δὲ τιμῆς,  
 κάγὼ τῆς ὄσίης ἐπιβήσομαι, η̄ς περ Ἀπόλλων.  
 εὶ δέ κε μὴ δώῃσι πατὴρ ἐμός, η̄ τοι ἔγωγε  
 πειρήσω, δύναμαι, φηλιγτέων ὅρχαμος εἶναι. 175  
 εὶ δέ μ' ἐρευνήσει Λητοῦς ἐρικυδέος νίός,  
 ἄλλο τί οἱ καὶ μεῖζον δύομαι ἀντιβολήσειν.  
 εἴμι γὰρ ἐς Πυθῶνα μέγαν δόμον ἀντιτορήσων.  
 ἔνθεν ἄλις τρίποδας περικαλλέας ἡδὲ λέβητας  
 πορθήσω καὶ χρυσόν, ἄλις τ' αἰθωνα σίδηρον 180  
 καὶ πολλὴν ἐσθῆτα· σὺ δ' ὅψεαι, αἴ κ' ἐθέλησθα.  
 “Ως οὖ μέν ᾧ ἐπέεσσι πρὸς ἄλλήλους ἀγόρευον,  
 νίός τ' αἰγιύχοιο Διὸς καὶ πότινα Μαῖα.  
 Ήώς δ' ἡριγένεια φόως θητοῖσι φέρουσα  
 ὕρνυτ' ἀπ' Ὁκεανοῦ βαθυρρόου· αὐτὰρ Ἀπόλλων  
 Ὄγχηστόνδ' ἀφίκαιε κιών, πολυνήρατον ἄλσος 186  
 ἀγνὸν ἐρισφαράγου Γαιηόχου· ἔνθα γέροντα  
 κιώδαλον εὑρε νέμοντα παρ' ἔξοδον ἔρκεος αὐλῆς.<sup>2</sup>  
 τὸν πρότερος προσέφη Λητοῦς ἐρικυδέος νίός·  
 “Ω γέρον, Ὄγχηστοῦ βατοδρόπε ποιήεντος, 190  
 βοῦς ἀπὸ Πιερίης διζήμενος ἐιθαύδ' ίκάνω,  
 πάσας θηλείας, πάσας κεράεσσιν ἐλικτάς,  
 ἐξ ἀγέλης· ὁ δὲ ταῦρος ἐβόσκετο μοῦνος ἀπ' ἄλλων

<sup>1</sup> Ludwich: βουλεύων, MSS.

<sup>2</sup> Tr.: παρέξ δδοῦ ἔρκος ἀλωῆς, MSS.

#### IV.—TO HERMES, 165–193

a fearful babe that fears its mother's scolding? Nay, but I will try whatever plan is best, and so feed myself and you continually. We will not be content to remain here, as you bid, alone of all the gods unfeed with offerings and prayers. Better to live in fellowship with the deathless gods continually, rich, wealthy, and enjoying stores of grain, than to sit always in a gloomy cave : and, as regards honour, I too will enter upon the rite that Apollo has. If my father will not give it me, I will seek—and I am able—to be a prince of robbers. And if Leto's most glorious son shall seek me out, I think another and a greater loss will befall him. For I will go to Pytho to break into his great house, and will plunder therefrom splendid tripods, and cauldrons, and gold, and plenty of bright iron, and much apparel ; and you shall see it if you will."

With such words they spoke together, the son of Zeus who holds the aegis, and the lady Maia. Now Eros the early born was rising from deep flowing Ocean, bringing light to men, when Apollo, as he went, came to Onchestus, the lovely grove and sacred place of the loud-roaring Holder of the Earth. There he found an old man grazing his beast along the pathway from his court-yard fence, and the all-glorious Son of Leto began and said to him,

"Old man, hedger<sup>1</sup> of grassy Onchestus, I am come here from Pieria seeking cattle, cows all of them, all with curving horns, from my herd. The black bull was grazing alone away from the rest,

<sup>1</sup> *Lit.* "thorn-plucker."

## THE HOMERIC HYMNS

κυάνεος· χαροποὶ δὲ κύνες κατόπισθεν ἔποντο  
τέσσαρες, ἡύτε φῶτες, ὄμόφρονες· οἱ μὲν ἔλειφθεν, 195  
οἱ τε κύνες ὅ τε ταῦρος· ὁ δὴ περὶ θαῦμα τέτυκται·  
ταὶ δὲ ἔβαν ἡελίοιο νέον καταδυομένοιο  
ἐκ μαλακοῦ λειμῶνος ἀπὸ γλυκεροῦ νομοῖο.  
ταῦτά μοι εἰπέ, γεραιὲ παλαιγενές, εἴ που ὅπωπας  
ἀνέρα ταῖσδ' ἐπὶ βουσὶ διαπρήσσοντα κέλευθον. 200

Τὸν δὲ ὁ γέρων μύθοισιν ἀμειβόμενος προσέειπεν·  
ὦ φίλος, ἀργαλέον μέν, ὅσ' ὄφθαλμοῖσιν ἴδοιτο,  
πάντα λέγειν· πολλοὶ γὰρ ὁδὸν πρίσσουσιν ὁδῖται,  
τῶν οἱ μὲν κακὰ πολλὰ μεμαότες, οἱ δὲ μάλ' ἐσθλὰ  
φοιτῶσιν· χαλεπὸν δὲ δαήμεναί ἔστιν ἔκαστον. 205  
αὐτὰρ ἐγὼ πρόπαν ἥμαρ ἐς ἡέλιον καταδύντα  
ἔσκαπτον περὶ γουνὸν ἀλωῆς οἰνοπέδοιο·  
παῖδα δὲ ἔδοξα, φέριστε, σαφὲς δ' οὐκ οἰδα, νοῆσαι,  
ὅς τις ὁ παῖς, ἅμα βουσὶν ἐνκραίρησιν ὅπήδει  
νιήπιος, εἶχε δὲ ράβδον· ἐπιστροφάδην δὲ ἐβάδιζεν. 210  
ἔξοπίσω δὲ ἀνέεργε, κάρη δὲ ἔχεν ἀντίον αὐτῷ.

Φῇ ρ' ὁ γέρων· ὁ δὲ θᾶσσον ὁδὸν κίε μῦθον  
ἀκούσας·  
οἰωνὸν δὲ ἐνόει τανυσίπτερον, αὐτίκα δὲ ἔγνω  
φηλητὴν γεγαῶτα Διὸς παῖδα Κρονίωνος.  
ἔσσυμένως δὲ ἦτεν ἄναξ Διὸς υἱὸς Ἀπόλλων 215  
ἐς Πύλον ἡγαθέην διξήμενος εἰλίποδας βοῦς,  
πορφυρέη νεφέλῃ κεκαλυμμένος εὐρέας ὕμους·  
ἴχνιά τ' εἰσενόησεν· Ἐκηβόλος εἶπέ τε μῦθον·

Ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὄφθαλμοῖσιν  
όρῶματ·  
ἴχνια μὲν τάδε γ' ἔστι βοῶν ὄρθοκραιράων, 220  
ἄλλὰ πάλιν τέτραπται ἐς ἀσφοδελὸν λειμῶνα·  
βίγματα δὲ οὔτ' ἀνδρὸς τάδε γίγνεται οὔτε γυναικὸς

#### IV.—TO HERMES, 194-222

but fierce-eyed hounds followed the cows, four of them, all of one mind, like men. These were left behind, the dogs and the bull—which is a great marvel; but the cows strayed out of the soft meadow, away from the pasture when the sun was just going down. Now tell me this, old man born long ago: have you seen one passing along behind those cows?"

Then the old man answered him and said: "My son, it is hard to tell all that one's eyes see; for many wayfarers pass to and fro this way, some bent on much evil, and some on good: it is difficult to know each one. However, I was digging about my plot of vineyard all day long until the sun went down, and I thought, good sir, but I do not know for certain, that I marked a child, whoever the child was, that followed long-horned cattle—an infant who had a staff and kept walking from side to side: he was driving them backwards way, with their heads towards him."

So said the old man. And when Apollo heard this report, he went yet more quickly on his way, and presently, seeing a long-winged bird, he knew at once by that omen that the thief was the child of Zeus the son of Cronos. So the lord Apollo, son of Zeus, hurried on to goodly Pylos seeking his shambling oxen, and he had his broad shoulders covered with a dark cloud. But when the Far-Shooter perceived the tracks, he cried:

"Oh, oh! Truly this is a great marvel that my eyes behold! These are indeed the tracks of straight-horned oxen, but they are turned backwards towards the flowery meadow. But these others are not the footprints of man or woman or grey wolves or bears

## THE HOMERIC HYMNS

- οῦτε λύκων πολιῶν οὔτ' ἄρκτων οὗτε λεόντων·  
οὗτε τι Κενταύρου λασιαύχερος ἔλπομαι εἶναι,  
ὅς τις τοῖα πέλωρα βιβᾶ ποσὶ καρπαλίμοισιν· 225  
αὐνὰ μὲν ἔνθεν ὄδοιο, τὰ δ' αἰνότερ' ἔνθεν ὄδοιο.  
 "Ως εἰπὼν ἦτεν ἄναξ Διὸς νίὸς Ἀπόλλων·  
Κυλλήνης δ' ἀφίκανεν ὄρος καταείμενον ὕλῃ,  
πέτρης ἐς κευθυτῶνα βαθύσκιον, ἔνθα τε νύμφη  
ἀμβροσίη ἐλόχευσε Διὸς παῖδα Κρονίωνος. 230  
ὁδῷ δ' ἴμερόεσσα δι' οὐρεος ἡγαθέοιο  
κίδρατο, πολλὰ δὲ μῆλα ταναύποδα βόσκετο ποίην.  
ἔνθα τότε σπεύδων κατεβίσατο λάινον οὐδὸν  
ἄντρον ἐς ἡερόν εἴκατηβόλος αὐτὸς Ἀπόλλων.  
 Τὸν δ' ως οὖν ἐνόησε Διὸς καὶ Μαιάδος νίὸς 235  
χωόμενον περὶ βουσὶν ἑκηβόλον Ἀπόλλωνα,  
σπάργαν' ἔσω κατέδυνε θυίεντ· ἥντε πολλὴν  
πρέμνων ἀνθρακιὴν ὕλης σποδὸς ἀμφικαλύπτει,  
ὡς Ἐρμῆς Ἐκάεργον ἰδὼν ἀνέειλεν<sup>1</sup> ἑαυτόν.  
 ἐν δ' ὀλίγῳ συνέλασσε κάρη χεῖράς τε πόδας τε, 240  
φῇ ρά νεόλλουτος, προκαλεύμενος ἥδυμον ὕπνον,  
ἐγρήγορσσων ἐτεόν γε. χέλυν δ' ὑπὸ μασχάλη εἶχε.  
γιγῶ δ' οὐδ' ἡγνοίησε Διὸς καὶ Λητοῦς νίὸς  
νύμφην τ' οὐρείην περικαλλέα καὶ φίλοιν νίόν,  
παῖδ' ὀλίγον, δολίης εἰλυμένον ἐντροπίησι. 245  
 παπτήνας δ' ἀνὰ πάντα μυχὸν μεγάλοιο δόμοιο  
τρεῖς ἀδύτους ἀνέψωγε λαβὼν κληῆδα φαεινήν  
νέκταρος ἐμπλείους ἥδ' ἀμβροσίης ἐρατεινῆς.  
 πολλὸς δὲ χρυσός τε καὶ ἄργυρος ἔνδον ἔκειτο,  
πολλὰ δὲ φοινικόεντα καὶ ἄργυρα εῖματα νύμφης, 250  
οἷα θεῶν μακάρων ἱεροὶ δόμοι έντὸς ἔχουσιν.  
ἔνθ' ἐπεὶ ἐξερέεινε μυχοὺς μεγάλοιο δόμοιο  
Λητοΐδης, μύθοισι προσηγόριστος Ερμῆς.

<sup>1</sup> Lohsee : ἀλέεινεν, MSS.

#### IV.—TO HERMES, 223-253

or lions, nor do I think they are the tracks of a rough-maned Centaur—whatever it be that with swift feet makes such monstrous footprints: wonderful are the tracks on this side of the way, but yet more wonderful are those on that."

When he had so said, the lord Apollo, the Son of Zeus hastened on and came to the forest-clad mountain of Cyllene and the deep-shadowed cave in the rock where the divine nymph brought forth the child of Zeus who is the son of Cronos. A sweet odour spread over the lovely hill, and many thin-shanked sheep were grazing on the grass. Then far-shooting Apollo himself stepped down in haste over the stone threshold into the dusky cave.

Now when the Son of Zeus and Maia saw Apollo in a rage about his cattle, he snuggled down in his fragrant swaddling-clothes; and as wood-ash covers over the deep embers of tree-stumps, so Hermes cuddled himself up when he saw the Far Shooter. He squeezed head and hands and feet together in a small space, like a new born child seeking sweet sleep, though in truth he was wide awake, and he kept his lyre under his armpit. But the Son of Leto was aware and failed not to perceive the beautiful mountain-nymph and her dear son, albeit a little child and swathed so craftily. He peered in every corner of the great dwelling and, taking a bright key, he opened three closets full of nectar and lovely ambrosia. And much gold and silver was stored in them, and many garments of the nymph, some purple and some silvery white, such as are kept in the sacred houses of the blessed gods. Then, after the Son of Leto had searched out the recesses of the great house, he spake to glorious Hermes :

## THE HOMERIC HYMNS

<sup>7</sup>Ω παῦ, δος ἐν λίκνῳ κατάκειαι, μήνυνέ μοι βοῦς  
θᾶσσον· ἐπεὶ τάχα νῶι διοισόμεθ' οὐ κατὰ κόσμον. 255  
ρίψω γάρ σε λαβὼν ἐς Τάρταρον ἡερόεντα,  
ἐς ζόφον αἰνόμορον καὶ ἀμήχανον· οὐδέ σε μῆτηρ  
ἐς φάος οὐδὲ πατὴρ ἀναλύσεται, ἀλλ' ὑπὸ γαίη  
ἔρριγσεις δλίγοισι μετ' ἄνδρασιν ἴγεμονεύων.

Τὸν δ' Ἐρμῆς μύθοισιν ἀμείβετο κερδαλέοισιν 260  
Λητοΐδη, τίνα τοῦτον ἀπηνέα μῦθον ἔειπας;  
καὶ βοῦς ἀγραύλους διξήμενος ἐνθάδ' ἵκανεις;  
οὐκ ἵδον, οὐ πυθόμην, οὐκ ἄλλου μῦθον ἄκουσα.  
οὐκ ἀν μηνύσαιμ', οὐκ ἀν μῆνυτρον ἀροίμην·  
οὐδὲ βοῶν ἐλατῆρι, κραταιῷ φωτί, ἔοικα. 265  
οὐκ ἐμὸν ἔργον τοῦτο, πάρος δέ μοι ἄλλα μέμηλεν.  
Ὕπνος ἐμοί γε μέμηλε καὶ ἡμετέρης γάλα μητρὸς  
σπάργανά τ' ἀμφ' ὅμοισιν ἔχειν καὶ θερμὰ λοετρά.  
μή τις τοῦτο πύθοιτο, πόθεν τόδε νεῖκος ἐτύχθη·  
καί κεν δὴ μέγα θαῦμα μετ' ἀθανάτοισι γένοιτο, 270  
παῖδα νέον γεγαῶτα διὲκ προθύρου περῆσαι  
βουσὶν ἐπ'<sup>1</sup> ἀγραύλοισιν τὸ δ' ἀπρεπέως ἀγορεύεις.  
χθὲς γενόμην, ἀπαλοὶ δὲ πόδες, τρηχεῖα δ' ὑπὸ<sup>2</sup>  
χθών.

εὶ δ' ἐθέλεις, πατρὸς κεφαλὴν μέγαν ὕρκον  
ὅμοιῦμαι. 275  
μὴ μὲν ἐγὼ μήτ' αὐτὸς ὑπίσχομαι αἴτιος εἶναι,  
μήτε τιν' ἄλλον ὕπωπτα βοῶν κλοπὸν ὑμετεράων,  
αἴ τινες αἱ βόες εἰσί· τὸ δὲ κλέος οἵον ἀκούω.

"Ως ἄρ' ἔφη καὶ πυκνὸν ἀπὸ βλεφάρων ἀμα-  
ρύσσων  
δόφρυς ριπτάζεσκεν ὄρώμενος ἔνθα καὶ ἔνθα,

<sup>1</sup> Schneidewin: μετ', MSS.

#### IV.—TO HERMES, 254–279

“Child, lying in the cradle, make haste and tell me of my cattle, or we two will soon fall out angrily. For I will take and cast you into dusky Tartarus and awful hopeless darkness, and neither your mother nor your father shall free you or bring you up again to the light, but you will wander under the earth and be the leader amongst little folk.”<sup>1</sup>

Then Hermes answered him with crafty words : “Son of Leto, what harsh words are these you have spoken ? And is it cattle of the field you are come here to seek ? I have not seen them : I have not heard of them : no one has told me of them. I cannot give news of them, nor win the reward for news. Am I like a cattle-lifter, a stalwart person ? This is no task for me : rather I care for other things : I care for sleep, and milk of my mother’s breast, and wrappings round my shoulders, and warm baths. Let no one hear the cause of this dispute ; for this would be a great marvel indeed among the deathless gods, that a child newly born should pass in through the forepart of the house with cattle of the field : herein you speak extravagantly. I was born yesterday, and my feet are soft and the ground beneath is rough ; nevertheless, if you will have it so, I will swear a great oath by my father’s head and vow that neither am I guilty myself, neither have I seen any other who stole your cows—whatever cows may be ; for I know them only by hearsay.”

So, then, said Hermes, shooting quick glances from his eyes : and he kept raising his brows and looking

<sup>1</sup> Hermes is ambitious (l. 175), but if he is cast into Hades he will have to be content with the leadership of mere babies like himself, since those in Hades retain the state of growth—whether childhood or manhood—in which they are at the moment of leaving the upper world.

## THE HOMERIC HYMNS

μάκρ' ἀποσυρίζων, ἄλιον τὸν μῦθοιν ἀκούων. 280

Τὸν δὲ ἀπαλὸν γελάσας προσέφη ἔκάεργος  
Ἄπόλλων·

ὅτε πέπον, ἡπεροπευτά, δολοφραδές, οὐ σε μάλ' οἴω  
πολλάκις ἀντιτοροῦντα δόμους εὖ ναιετάοντας  
ἔινυχον οὐχ ἔνα μοῦγον ἐπ' οὔδει φῶτα καθίσσαι,  
σκευάζοιτα κατ' οἰκον ἄτερ ψόφου, οἶν' ἀγορεύεις. 285  
πολλοὺς δὲ ἀγραύλους ἀκαχήσεις μηλοβοτῆρας  
οὔρεος ἐν βήσσης, ὅπότε ἀν κρειῶν ἐρατίζων  
ἀντᾶς βουκολίοισι καὶ εἰροπόκοις δίεσσιν.

ἄλλ' ἄγε, μὴ πύματόν τε καὶ ὑστατον ὑπνον ἰαύσης,  
ἐκ λίκνου κατάβαινε, μελαίνης νυκτὸς ἔταιρε. 290  
τοῦτο γὰρ οὖν καὶ ἔπειτα μετ' ἀθανάτοις γέρας  
ἔξεις.

ἀρχὸς φηλητέων κεκλήσεαι ἵματα πάντα.

“Ως ἄρ’ ἔφη καὶ παιδα λαβὼν φέρε Φοῖβος  
Ἄπόλλων.

σὺν δὲ ἄρα φρασσάμενος τότε δὴ κρατὺς Ἀργει-  
φόντης  
οἰωνὸν προέηκεν ἀειρόμενος μετὰ χερσί, 295  
τλίμονα γαστρὸς ἔριθον, ἀτάσθαλον ἀγγελιώτην.  
ἔστυμένως δὲ μετ' αὐτὸν ἐπέπταρε τοῦ δὲ Ἀπόλλων  
ἔκλυεν, ἐκ χειρῶν δὲ χαμαὶ βάλε κύδιμον Ἐρμῆν.  
ἔζετο δὲ προπάροιθε καὶ ἔστυμενός περ ὄδοιο

Ἐρμῆν κερτομέων καὶ μιν πρὸς μῦθοιν ἔειπε. 300

Θάρσει, σπαργανιῶτα, Διὸς καὶ Μαιάδος νίέ·  
εὐρήσω καὶ ἔπειτα βοῶν ἴφθιμα κάρηγα  
τούτοις οἰωνοῦσι· σὺ δὲ αὐτὸν ὄδὸν ἤγεμονεύσεις.

“Ως φάθ· ὁ δὲ αὐτὸν ἀγόρουσε θοῶς Κυλλήνιος  
Ἐρμῆς,

#### IV.—TO HERMES, 280-304

this way and that, whistling long and listening to Apollo's story as to an idle tale.

But far-working Apollo laughed softly and said to him : "O rogue, deceiver, crafty in heart, you talk so innocently that I most surely believe that you have broken into many a well-built house and stripped more than one poor wretch bare this night.<sup>1</sup> gathering his goods together all over the house without noise. You will plague many a lonely herdsman in mountain glades, when you come on herds and thick-fleeced sheep, and have a hankering after flesh. But come now, if you would not sleep your last and latest sleep, get out of your cradle, you comrade of dark night. Surely hereafter this shall be your title amongst the deathless gods, to be called the prince of robbers continually."

So said Phoebus Apollo, and took the child and began to carry him. But at that moment the strong Slayer of Argus had his plan, and, while Apollo held him in his hands, sent forth an omen, a hard-worked belly-serf, a rude messenger, and sneezed directly after. And when Apollo heard it, he dropped glorious Hermes out of his hands on the ground : then sitting down before him, though he was eager to go on his way, he spoke mockingly to Hermes :

"Fear not, little swaddling baby, son of Zeus and Maia. I shall find the strong cattle presently by these omens, and you shall lead the way."

When Apollo had so said, Cyllenian Hermes

<sup>1</sup> Literally, "you have made him sit on the floor," i.e. "you have taken everything down to his last chair."

# THE HOMERIC HYMNS

σπουδῆς ἵων· ἄμφω δὲ παρ' οὐατα χερσὶν ἐώθει 305  
σπάργανον ἄμφ' ὥμοισιν ἐελμένος, εἰπε δὲ μῦθον·

Πὴ με φέρεις, Ἐκάεργε, θεῶν ζαμειέστατε πάντων;  
ἢ με βοῶν ἔνεχ' ὡδε χολούμενος ὀρσοληπεύεις;  
ῳ πόποι, εἴθ' ἀπόλοιτο βοῶν γένος· οὐ γὰρ ἐγώ γε  
ὑμετέρας ἔκλεψα βόας οὐδὲ ἄλλον ὅπωπα, 310  
αἴτινες αἱ βόες εἰσί· τὸ δὲ κλέος οἶον ἀκούω.  
δὸς δὲ δίκην καὶ δέξο παρὰ Ζηνὶ Κρονίωνι.

Αὐτὰρ ἐπεὶ τὰ ἔκαστα διαρρήδην ἐρίδαινον  
Ἐρμῆς τ' οἰοπόλος καὶ Λητοῦς ἀγλαὸς νίος,  
ἄμφις θυμὸν ἔχοντες. ὃ μὲν νημερτέα φωνὴν 315

\*                     \*                     \*                     \*

οὐκ ἀδίκως ἐπὶ βουσὶν ἐλάζυτο κύδιμον Ἐρμῆν,  
αὐτὰρ ὁ τέχνησίν τε καὶ αίμυλίοισι λόγοισιν  
ιῆθελεν ἔξαπατᾶν Κυλλήνιος Ἀργυρότοξον.  
αὐτὰρ ἐπεὶ πολύμητις ἐὼν πολυμήχανον εὔρεν,  
ἐστυμένως δὴ ἐπειτα διὰ φαμάθοιο βάδιζε 320  
πρόσθεν, ἀτὰρ κατόπισθε Διὸς καὶ Λητοῦς νίος.  
αἷψα δὲ τέρθρον ἵκοντο θυώδεος Οὐλύμποιο  
ἐς πατέρα Κρονίωνα Διὸς περικαλλέα τέκνα.  
κεῖθι γὰρ ἄμφοτέροισι δίκης κατέκειτο τάλαντα.  
οὐμιλίη<sup>1</sup> δ' ἔχ<sup>2</sup> "Ολυμπον ἀγάντιφον, ἀθάνατοι δὲ 325  
ἄφθιτοι ἡγερέθοντο μετὰ χριστόθρονον Ἡῶ."<sup>2</sup>

"Ἐστησαν δ' Ἐρμῆς τε καὶ ἀργυρότοξος Ἀπύλλων  
πρόσθε Διὸς γαύρων· ὃ δ' ἀνείρετο φαίδιμον νίον  
Ζεὺς ὑψιβρεμέτης καὶ μιν πρὸς μῦθον ἔειπε·

Φοῖβε, πόθεν ταύτην μενοεικέα ληίδ' ἐλαύνεις, 330  
παῖδα νέον γεγαῶτα, φυὴν κήρυκος ἔχοντα;  
σπουδᾶιον τόδε χρῆμα θεῶν μεθ' ὄμήγυριν ἥλθε.

<sup>1</sup> Allen's (Oxf. Text) suggestion: εὐμιλη, M: εὐμυλη, other MSS.

<sup>2</sup> E and L (in margin): ποτὶ πτύχας Οὐλύμποιο, other MSS.

#### IV.—TO HERMES, 305–332

sprang up quickly, starting in haste. With both hands he pushed up to his ears the covering that he had wrapped about his shoulders, and said :

“ Where are you carrying me, Far-Worker, hastiest of all the gods? Is it because of your cattle that you are so angry and harass me? O dear, would that all the sort of oxen might perish; for it is not I who stole your cows, nor did I see another steal them—whatever cows may be, and of that I have only heard report. Nay, give right and take it before Zeus, the Son of Cronos.”

So Hermes the shepherd and Leto’s glorious son kept stubbornly disputing each article of their quarrel: Apollo, speaking truly . . . . . not unfairly sought to seize glorious Hermes because of the cows; but he, the Cyllennian, tried to deceive the God of the Silver Bow with tricks and cunning words. But when, though he had many wiles, he found the other had as many shifts, he began to walk across the sand, himself in front, while the Son of Zeus and Leto came behind. Soon they came, these lovely children of Zeus, to the top of fragrant Olympus, to their father, the Son of Cronos; for there were the scales of judgement set for them both. There was an assembly on snowy Olympus, and the immortals who perish not were gathering after the hour of gold-throned Dawn.

Then Hermes and Apollo of the Silver Bow stood at the knees of Zeus: and Zeus who thunders on high spoke to his glorious son and asked him :

“ Phoebus, whence come you driving this great spoil, a child new born that has the look of a herald? This is a weighty matter that is come before the council of the gods.”

## THE HOMERIC HYMNS

Τὸν δ' αῦτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·  
 ὁ πάτερ, ἡ τάχα μῦθον ἀκούσεαι οὐκ ἀλαπαδνόν,  
 κερτομέων ως οἷος ἐγὼ φιλολήιός εἰμι. 335  
 παῖδά τιν' εὑρον τόνδε διαπρύσιον κεραϊστὴν  
 Κυλλήνης ἐν δρεσσῃ, πολὺν διὰ χῶρον ἀνύσσας,  
 κέρτομον, οἷον ἐγώ γε θεῶν οὐκ ἄλλον ὅπωπα  
 οὐδ' ἀνδρῶν, ὅπόσοι λησίμβροτοί εἰσ' ἐπὶ γαίῃ.  
 κλέψας δ' ἐκ λειμῶνος ἐμὰς βοῦς ὥχετ' ἐλαύνων 340  
 ἑσπέριος παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,  
 εὐθὺν Πύλονδ' ἐλάων· τὰ δ' ἄρ' ἵχνα δοῖα πέλωρα,  
 οἵα τ' ἀγάσσασθαι, καὶ ἀγανοῦ δαίμονος ἔργα.  
 τῆσιν μὲν γὰρ βουσὶν ἐς ἀσφοδελὸν λειμῶνα  
 ἀντία βήματ' ἔχουσα κόνις ἀνέφαινε μέλαινα. 345  
 αὐτὸς δ' ἐκτὸς ὁδοῦ, τις<sup>1</sup> ἀμίχανος, οὔτ' ἄρα ποσσὸν  
 οὔτ' ἄρα χερσὶν ἔβαινε διὰ ψαμαθώδεα χῶρον.  
 ἄλλ' ἄλλην τινὰ μῆτιν ἔχων διέτριβε κέλευθα  
 τοῖα πέλωρ' ως εἴ τις ἀραιῆσι δρυσὶ βαίνοι.  
 ὅφρα μὲν οὖν ἐδίωκε διὰ ψαμαθώδεα χῶρον, 350  
 ῥεῖα μάλ' ἵχνα πάντα διέπρεπεν ἐν κονίησιν.  
 αὐτὰρ ἐπεὶ ψαμάθοιο μέγαν στίβον ἐξεπέρησεν,  
 ἄφραστος γένετ' ὅκα βοῶν στίβος ἡδὲ καὶ αὐτοῦ  
 χῶρον ἀνὰ κρατερόν· τὸν δ' ἐφράσατο βροτὸς ἀνὴρ  
 ἐς Πύλον εὐθὺς ἐλῶντα βοῶν γένος εὐρυμετώπων. 355  
 αὐτὰρ ἐπεὶ δὴ τὰς μὲν ἐν ἡσυχίῃ κατέερξε  
 καὶ διαπυρπαλάμησεν ὁδοῦ τὸ μὲν ἔνθα, τὸ δ' ἔνθα,  
 ἐν λίκνῳ κατέκειτο μελαίνῃ νυκτὶ ἐοικώς,  
 ἄντρῳ ἐν ἡερόεντι κατὰ ζύφον· οὐδέ κεν αὐτὸν  
 αἴετὸς δεξὺ λάων ἐσκέψατο· πολλὰ δὲ χερσὶν 360  
 αὐγὰς ὡμόργαζε δολοφροσύνην ἀλεγύνων.  
 αὐτὸς δ' αὐτίκα μῦθον ἀπηλεγέως ἀγόρευεν·

<sup>1</sup> Translator: οὗτος δ' ἐκτὸς, MSS.

#### IV.—TO HERMES, 333–362

Then the lord, far-working Apollo, answered him: “O my father, you shall soon hear no trifling tale though you reproach me that I alone am fond of spoil. Here is a child, a burgling robber, whom I found after a long journey in the hills of Cyllene: for my part I have never seen one so pert either among the gods or all men that catch folk unawares throughout the world. He stole away my cows from their meadow and drove them off in the evening along the shore of the loud-roaring sea, making straight for Pylos. There were double tracks, and wonderful they were, such as one might marvel at, the doing of a clever sprite: for as for the cows, the dark dust kept and showed their footprints leading towards the flowery meadow; but he himself—bewildering creature—crossed the sandy ground outside the path, not on his feet nor yet on his hands; but, furnished with some other means he trudged his way—wonder of wonders!—as though one walked on slender oak-trees. Now while he followed the cattle across sandy ground, all the tracks showed quite clearly in the dust; but when he had finished the long way across the sand, presently the cows’ track and his own could not be traced over the hard ground. But a mortal man noticed him as he drove the wide-browed kine straight towards Pylos. And as soon as he had shut them up quietly, and had gone home by crafty turns and twists, he lay down in his cradle in the gloom of a dim cave, as still as dark night, so that not even an eagle keenly gazing would have spied him. Much he rubbed his eyes with his hands as he prepared falsehood, and himself straightway said roundly: ‘I have not seen them; I have not

## THE HOMERIC HYMNS

οὐκ ἴδοιν, οὐ πυθόμην, οὐκ ἄλλου μῦθον ἀκουστα  
οὐδέ κε μημύσαιμ', οὐδ' ἂν μήνυτρον ἀροίμην.

<sup>2</sup> Η τοι ἄρ' ὡς εἰπὼν κατ' ἄρ' ἔζετο Φοῖβος  
<sup>3</sup> Απόλλων.

365

Ἐρμῆς δ' αὐθ' ἐτέρωθεν ἀμειβομένος ἔπος ηὔδα,<sup>1</sup>  
δείξατο δ' ἐς Κρονίωνα, θεῶν σημάντορα πάντων.

Ζεῦ πάτερ, ἢ τοι ἐγώ σοι ἀληθείην καταλέξω·  
νημερτής τε γάρ είμι καὶ οὐκ οἶδα ψεύδεσθαι.

ἡλθεν ἐς ἡμετέρου διζήμενος εἰλίποδας βοῦς  
σήμερον ἡελίοιο νέον ἐπιτελλομένοιο.

οὐδὲ θεῶν μακάρων ἄγε μάρτυρας οὐδὲ κατόπτας,  
μηνύειν δ' ἐκέλευεν ἀναγκαίης ὑπὸ πολλῆς,  
πολλὰ δέ μ' ἡπείλησε βαλεῖν ἐς Τάρταρον εὐρύν,  
οῦνεχ' δὲ μὲν τέρεν ἄνθος ἔχει φιλοκυδέος ἥβης,  
αὐτὰρ ἐγὼ χθιζὸς γενόμην, τὰ δέ τ' οἶδε καὶ αὐτός,  
οὗτι βοῶν ἐλατῆρι, κραταιῷ φωτί, ἐοικώς.

πείθεο· καὶ γάρ ἐμεῖο πατὴρ φίλος εὑχεῖαι εἶναι,  
ώς οὐκ οἴκαδ' ἔλασσα βόας, ως ὅλβιος εἴην,  
οὐδὲ ὑπὲρ οὐδὸν ἔβην· τὸ δέ τ' ἀτρεκέως ἀγορεύω.  
Ἡλιον δὲ μάλ' αἰδέομαι καὶ δαίμονας ἄλλους,  
καὶ σε φιλῶ καὶ τοῦτον ὀπίζομαι· οἰσθα καὶ αὐτός,  
ώς οὐκ αἴτιός είμι· μέγαν δ' ἐπιδώσομαι<sup>2</sup> ὄρκον·  
οὐ μὰ τάδ' ἀθανάτων εὐκόσμητα προθύραια.

καὶ που<sup>3</sup> ἐγὼ τούτῳ τίσω ποτὲ νηλέα φώρην,  
καὶ κρατερῷ περ ἔοντι· σὺ δὲ ὀπλοτέροισιν ἄρηγε.

"Ως φάτ'" ἐπιλλίζων Κυλλήνιος Ἀργειφόντης·  
καὶ τὸ σπάργανον εἶχεν ἐπ' ὠλένη οὐδὲ ἀπέβαλλε.  
Ζεὺς δὲ μέγ' ἔξεγέλασσεν ἰδὼν κακομηδέα παῖδα

<sup>1</sup> Most MSS.: ἄλλον μῦθον ἐν ἀθανάτοισιν ἔειπεν ("told another story among the immortals"), E and L (in margin).

<sup>2</sup> Barnes: ἐπιδεύομαι, M: ἐπιδαλομαι, other MSS.

<sup>3</sup> Hermann: ποτ', MSS.

#### IV.—TO HERMES, 363–389

heard of them : no man has told me of them. I could not tell you of them, nor win the reward of telling.’”

When he had so spoken, Phoebus Apollo sat down. But Hermes on his part answered and said, pointing at the Son of Cronos, the lord of all the gods :

“Zeus, my father, indeed I will speak truth to you ; for I am truthful and I cannot tell a lie. He came to our house to-day looking for his shambling cows, as the sun was newly rising. He brought no witnesses with him nor any of the blessed gods who had seen the theft, but with great violence ordered me to confess, threatening much to throw me into wide Tartarus. For he has the rich bloom of glorious youth, while I was born but yesterday—as he too knows—, nor am I like a cattle-lifter, a sturdy fellow. Believe my tale (for you claim to be my own father), that I did not drive his cows to my house—so may I prosper—nor crossed the threshold : this I say truly. I reverence Helios greatly and the other gods, and you I love and him I dread. You yourself know that I am not guilty : and I will swear a great oath upon it :—No ! by these rich-decked porticoes of the gods. And some day I will punish him, strong as he is, for this pitiless inquisition ; but now do you help the younger.”

So spake the Cyllenian, the Slayer of Argus, while he kept shooting sidelong glances and kept his swaddling-clothes upon his arm, and did not cast them away. But Zeus laughed out loud to see his

## THE HOMERIC HYMNS

εῦ καὶ ἐπισταμένως ἀρνεύμενον ἀμφὶ βόεσσιν. 390  
 ἀμφοτέρους δὲ ἐκέλευσεν ὅμόφρονα θυμὸν ἔχοντας  
 ζητεύειν, Ἐρμῆν δὲ διάκτορον ἡγεμονεύειν  
 καὶ δεῖξαι τὸν χῶρον ἐπ' ἀβλαβίησι νόοιο,  
 ὅππῃ δὴ αὐτὸν ἀπέκρυψε βοῶν ἴφθιμα κάρηνα.  
 πεῦσεν δὲ Κρονίδης, ἐπεπείθετο δὲ ἀγλαὸς Ἐρμῆς· 395  
 ἥγιδίως γάρ ἔπειθε Διὸς νόος αἰγιόχοιο.

Τὸ δὲ ἄμφω σπεύδοντε Διὸς περικαλλέα τέκνα  
 ἐς Ηύλουν ἡμαθόεντα ἐπ' Ἀλφειοῦ πόρον ἵξον·  
 ἀγροὺς δὲ ἔξικοντο καὶ αὐλιον ὑψιμέλαθρον,  
 ἥχον<sup>1</sup> δὴ τὰ χρίματ' ἀτάλλετο νυκτὸς ἐν ὕρῃ. 400  
 ἐνθ' Ἐρμῆς μὲν ἔπειτα κιών παρὰ λάινον ἄντρον  
 ἐς φῶς ἔξηλανε βοῶν ἴφθιμα κάρηνα·

Λητοΐδης δὲ ἀπάτερθεν ἰδὼν ἐνόησε βοείας  
 πέτρην ἐπ' ἡλιβάτῳ, τάχα δὲ ἐρέτο κύδιμον Ἐρμῆν·

Πῶς ἐδύνω, δολομῆτα, δύω βόες δειροτομῆσαι, 405  
 ὅδε νεογνὸς ἐὼν καὶ νήπιος: αὐτὸς ἐγώ γε  
 θαυμαίνω κατόπισθε τὸ σὸν κράτος· οὐδέ τί σε χρὴ  
 μακρὸν ἀέξεσθαι, Κυλλήμε, Μαιάδος νίέ.

“Ως ἂρ’ ἔφη καὶ χερσὶ περίστρεφε καρτερὰ δεσμὰ  
 [ἐνδῆσαι μεμαῶς Ἐρμῆν κρατεραῖσι λύγοισι.” 409<sup>a</sup>  
 τὸν δὲ οὐκ ἵσχανε δεσμά, λύγοι δὲ ἀπὸ τηλόσε  
 πῆπτον<sup>3]</sup> 409<sup>b</sup>

ἄγνουν ταὶ δὲ ὑπὸ ποστὶ κατὰ χθονὸς αἰψα φύοντο  
 αὐτόθεν, ἐμβολάδην ἐστραμμέναι ἀλλιγῆσι, 411  
 ῥεῦά τε καὶ πάσησιν ἐπ' ἀγραύλοισι βόεσσιν,  
 Ἐρμέω βουλῆσι κλεψίφρονος· αὐτὰρ Ἀπόλλων  
 θαύμασεν ἀθρήσας. τότε δὴ κρατὺς Ἀργειφόντης  
 χῶρον ὑποβλήδην ἐσκέψατο, πῦρ ἀμαρύσσων, 415

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<sup>1</sup> Fick: ἦχ' οὐ and ἦχ' οὖ, MSS: ὅχον, M.

<sup>2</sup> Allen.

<sup>3</sup> Hymn to Dionysus, I3.

#### IV.—TO HERMES, 390-415

evil-plotting child well and cunningly denying guilt about the cattle. And he bade them both to be of one mind and search for the cattle, and guiding Hermes to lead the way and, without mischievousness of heart, to show the place where now he had hidden the strong cattle. Then the Son of Cronos bowed his head; and goodly Hermes obeyed him; for the will of Zeus who holds the aegis easily prevailed with him.

Then the two all-glorious children of Zeus hastened both to sandy Pylos, and reached the ford of Alpheus, and came to the fields and the high-roofed byre where the beasts were cherished at night-time. Now while Hermes went to the cave in the rock and began to drive out the strong cattle, the son of Leto, looking aside, saw the cowhides on the sheer rock. And he asked glorious Hermes at once :

“ How were you able, you crafty rogue, to flay two cows, new-born and babyish as you are? For my part, I dread the strength that will be yours: there is no need you should keep growing long, Cyllenian, son of Maia! ”

So saying, Apollo twisted strong withes with his hands meaning to bind Hermes with firm bands; but the bands would not hold him, and the withes of osier fell far from him and began to grow at once from the ground beneath their feet in that very place. And intertwining with one another, they quickly grew and covered all the wild-roving cattle by the will of thievish Hermes, so that Apollo was astonished as he gazed.

Then the strong slayer of Argus looked furtively upon the ground with eyes flashing fire . . . desiring to hide . . . Very easily he softened the

## THE HOMERIC HYMNS

ἐγκρύψαι μεμαώς· Λητοῦς δ' ἐρικυδέος νίὸν  
ἡεῖα μάλ' ἐπρήννεν ἐκηβόλον, ὡς ἔθελ' αὐτός,  
καὶ κρατερόν περ ἔόντα· λαβὼν δ' ἐπ' ἀριστερὰ  
χειρὸς

πλήκτρῳ ἐπειρήτιζε κατὰ μέρος· ἦ δ' ὑπὸ χειρὸς  
σμερδαλέον κονύβησε· γέλασσε δὲ Φοῖβος Ἀπόλλων  
γηθήσας, ἐρατὴ δὲ διὰ φρένας ἥλυθ' ἵωὴ 421  
θεσπεσίης ἐνοπῆς καὶ μιν γλυκὺς ἴμερος ἥρει  
θυμῷ ἀκουάζοντα· λύρῃ δ' ἐρατὸν κιθαρίζων  
στῆ ρ' ὅ γε θαρσήσας ἐπ' ἀριστερὰ Μαιάδος νίὸς  
Φοίβου Ἀπόλλωνος· τάχα δὲ λιγέως κιθαρίζων 425  
γηρύετ' ἀμβολάδην—ἐρατὴ δέ οἱ ἔσπετο φωνή—  
κραίνων ἀθανάτους τε θεοὺς καὶ γαῖαν ἐρεμνήν,  
ὡς τὰ πρῶτα γένοντο καὶ ὡς λάχε μοῖραν ἔκαστος.  
Μιημοσύνην μὲν πρῶτα θεῶν ἐγέραιρεν ἀοιδῆ,  
μητέρα Μουσάων· ἦ γὰρ λάχε Μαιάδος νίόν· 430  
τοὺς δὲ κατὰ πρέσβιν τε καὶ ὡς γεγάσιν ἔκαστος  
ἀθανάτους ἐγέραιρε θεοὺς Διὸς ἀγλαὸς νίός,  
πάντ' ἐνέπων κατὰ κόσμον, ἐπωλέμιον κιθαρίζων.  
τὸν δ' ἔρος ἐν στήθεσσιν ἀμήχανος αἴνυτο θυμόν,  
καὶ μιν φωνήσας ἐπεα πτερόεντα προσηύδα. 435

Βουφόνε, μηχανῶτα, ποιεύμενε, δαιτὸς ἔταιρε,  
πεντήκοντα βοῶν ἀντάξια ταῦτα μέμηλας.  
ἵσυχίως καὶ ἐπειτα διακρινέεσθαι δίω·  
νῦν δ' ἄγε μοι τόδε εἰπέ, πολύτροπε Μαιάδος νίέ,  
ἥ σοί γ' ἐκ γενετῆς τάδ' ἄμ' ἔσπετο θαυματὰ ἔργα 440  
ἥε τις ἀθανάτων ἡὲ θυητῶν ἀνθρώπων  
δῶρον ἀγανὸν ἔδωκε καὶ ἐφρασε θέσπιν ἀοιδήν;  
θαυμασίην γὰρ τήνδε νεήφατον ὅσσαν ἀκούω,  
ἥν οὐ πώ ποτέ φημι δা�ήμεναι οὔτε τιν' ἀνδρῶν  
οὔτε τιν' ἀθανάτων, οἱ Ὀλύμπια δώματ' ἔχουσι, 445  
νόσφι σέθεν, φηλῆτα, Διὸς καὶ Μαιάδος νίέ.

#### IV.—TO HERMES, 416–446

son of all-glorious Leto as he would, stern though the Far-shooter was. He took the lyre upon his left arm and tried each string in turn with the key, so that it sounded awesomely at his touch. And Phoebus Apollo laughed for joy; for the sweet throb of the marvellous music went to his heart, and a soft longing took hold on his soul as he listened. Then the son of Maia, harping sweetly upon his lyre, took courage and stood at the left hand of Phoebus Apollo; and soon, while he played shrilly on his lyre, he lifted up his voice and sang, and lovely was the sound of his voice that followed. He sang the story of the deathless gods and of the dark earth, how at the first they came to be, and how each one received his portion. First among the gods he honoured Mnemosyne, mother of the Muses, in his song; for the son of Maia was of her following. And next the goodly son of Zeus hymned the rest of the immortals according to their order in age, and told how each was born, mentioning all in order as he struck the lyre upon his arm. But Apollo was seized with a longing not to be allayed, and he opened his mouth and spoke winged words to Hermes:

“Slayer of oxen, trickster, busy one, comrade of the feast, this song of yours is worth fifty cows, and I believe that presently we shall settle our quarrel peacefully. But come now, tell me this, resourceful son of Maia: has this marvellous thing been with you from your birth, or did some god or mortal man give it you—a noble gift—and teach you heavenly song? For wonderful is this new uttered sound I hear, the like of which I vow that no man nor god dwelling on Olympus ever yet has known but you, O thievish son of Maia. What skill is this? What

## THE HOMERIC HYMNS

τίς τέχνη, τίς μοῦσα ἀμηχανέων μελεδώνων,  
 τίς τρίβος; ἀτρεκέως γὰρ ἄμα τρία πάντα πάρ-  
     εστιν,  
 εὐφροσύνην καὶ ἔρωτα καὶ ἥδυμον ὑπνον ἐλέσθαι.  
 καὶ γὰρ ἐγὼ Μούσησιν Ὀλυμπιάδεσσιν δπηδός, 450  
 τῆσι χοροί τε μέλουσι καὶ ἀγλαὸς οἶμος<sup>1</sup> ἀοιδῆς  
 καὶ μολπὴ τεθαλνῖα καὶ ἴμερόεις βρόμος αὐλῶν·  
 ἀλλ’ οὐ πω τί μοι ὡδε μετὰ φρεσὶν ἄλλο μέλησεν,  
 οἷα νέων θαλίης ἐνδέξια ἔργα πέλονται. 455  
 θαυμάζω, Διὸς νίέ, τάδ’, ὡς ἐρατὸν κιθαρίζεις.  
 νῦν δ’ ἐπεὶ οὖν δλίγος περ ἐὼν κλυτὰ μήδεα οἶδας,  
 ἕζε, πέπον, καὶ μῆθον<sup>2</sup> ἐπαίνει πρεσβυτέροισι·  
 νῦν γάρ τοι κλέος ἔσται ἐν ἀθανάτοισι θεοῖσι  
 σοί τ’ αὐτῷ καὶ μητρί· τὸ δ’ ἀτρεκέως ἀγορεύσω·  
 ταὶ μὰ τόδε κρανέινον ἀκόντιον, ἢ μὲν ἐγώ σε 460  
 κυδρὸν ἐν ἀθανάτοισι καὶ δλβιον ἡγεμόν’ εἴσω<sup>3</sup>  
 δώσω τ’ ἀγλαὰ δῶρα καὶ ἐς τέλος οὐκ ἀπατήσω.  
 Τὸν δ’ Ἐρμῆς μύθοισιν ἀμείβετο κερδαλέοισιν·  
 εἰρωτᾶς μ’, Ἐκάεργε, περιφραδές· αὐτὰρ ἐγώ σοι  
 τέχνης ἡμετέρης ἐπιβήμεναι οὐ τι μεγαίρω. 465  
 σήμερον εἰδήσεις· ἐθέλω δέ τοι ἥπιος εἶναι  
 βουλῇ καὶ μύθοισι. σὺ δὲ φρεσὶ πάντ’ εῦ οἶδας·  
 πρῶτος γάρ, Διὸς νίέ, μετ’ ἀθανάτοισι θαύσσεις,  
 ἡύς τε κρατερός τε· φιλεῖ δέ σε μητίετα Ζεὺς  
 ἐκ πάσης ὄσίης, ἐπορευ δέ τοι ἀγλαὰ δῶρα. 470  
 καὶ τιμάς σέ γέ φασι δαήμεναι ἐκ Διὸς ὄμφῆς  
 μαντείας θ’ Ἐκάεργε, Διὸς παρά, θέσφατα πάντα·  
 τῶν νῦν αὐτὸς ἐγώ σε μαλ’ ἀφνειὸν<sup>4</sup> δεδάηκα·  
 σοὶ δ’ αὐτάγρετόν ἔστι δαήμεναι, ὅπτι μενοινᾶς.

<sup>1</sup> Most MSS: *ὕμνος*, M with E and L (margin).

<sup>2</sup> Ruhnken: *θυμὸν*, M.      <sup>3</sup> Tyrrell: *ἡγεμονεύσω*, MSS.

<sup>4</sup> Translator: *ἔγαγε παῖδ’ ἀφνειόν*, MSS.

#### IV.—TO HERMES, 447-474

song for desperate cares? What way of song? For verily here are three things to hand all at once from which to choose,—mirth, and love, and sweet sleep. And though I am a follower of the Olympian Muses who love dances and the bright path of song—the full-toned chant and ravishing thrill of flutes—yet I never cared for any of those feats of skill at young men's revels, as I do now for this: I am filled with wonder, O son of Zeus, at your sweet playing. But now, since you, though little, have such glorious skill, sit down, dear boy, and respect the words of your elders. For now you shall have renown among the deathless gods, you and your mother also. This I will declare to you exactly: by this shaft of cornel wood I will surely make you a leader renowned among the deathless gods, and fortunate, and will give you glorious gifts and will not deceive you from first to last."

Then Hermes answered him with artful words: "You question me carefully, O Far-worker; yet I am not jealous that you should enter upon my art: this day you shall know it. For I seek to be friendly with you both in thought and word. Now you well know all things in your heart, since you sit foremost among the deathless gods, O son of Zeus, and are goodly and strong. And wise Zeus loves you as all right is, and has given you splendid gifts. And they say that from the utterance of Zeus you have learned both the honours due to the gods, O Far-worker, and oracles from Zeus, even all his ordinances. Of all these I myself have already learned that you have great wealth. Now, you are free to learn whatever

## THE HOMERIC HYMNS

ἀλλ' ἐπεὶ οὖν τοι θυμὸς ἐπιθύει κιθαρίζειν, 475  
μέλπει καὶ κιθάριζε καὶ ἀγλαίας ἀλέγυνε  
δέγμενος ἐξ ἐμέθεν· σὺ δέ μοι, φίλε, κῦδος ὅπαξ,  
εὐμόλπει μετὰ χερσὶν ἔχων λιγύφιωνον ἑταίρην,  
καλὰ καὶ εὖ κατὰ κόσμον ἐπιστάμενος ἀγορεύειν.  
εὔκηλος μὲν ἔπειτα φέρειν ἐσ δαῖτα θάλειαν 480  
καὶ χορὸν ἴμερόεντα καὶ ἐσ φιλοκυδέα κῶμον  
εὐφροσύνην νυκτός τε καὶ ἥματος. ὃς τις ἂν αὐτὴν  
τέχνη καὶ σοφίη δεδαημένος ἐξερεείνῃ,  
φθεγγομένη παντοῖα νόῳ χαρίεντα διδάσκει  
ῥεῖα συνηθείγσιν ἀθυρομένη μαλακῆσιν, 485  
ἐργασίην φεύγουσα δυήπαθοι· ὃς δέ κειν αὐτὴν  
ἥμις ἐὼν τὸ πρῶτον ἐπιζαφελῶς ἐρεείνῃ,  
μᾶλψ αὔτως κειν ἔπειτα μετήορά τε θρυλλίζοι.  
σοὶ δὲ αὐτάγρετόν ἐστι δαήμεναι, ὅττι μενοιῆς.  
καὶ τοι ἐγὼ δώσω ταύτην, Διὸς ἀγλαὲ κοῦρε· 490  
ἥμενις δὲ αὐτὸν ὄρεός τε καὶ ἵπποβότου πεδίοιο  
βουσὶν νομούς, Ἐκάεργε, νομεύσομεν ἀγραύλοισιν.  
ἔνθεν ἄλις τέξουσι βόες ταύροισι μιγεῖσαι  
μίγδην θηλείας τε καὶ ἄρσενας· οὐδέ τί σε χρὴ  
κερδαλέον περ ἔοντα περιζαμενῶς κεχολῶσθαι. 495  
“Ως εἰπὼν ὥρεξ· ὃ δέ ἐδέξατο Φοῖβος Ἀπόλλων,  
Ἐρμῆ δὲ ἐγγυάλιξεν ἕκὼν<sup>1</sup> μάστιγα φαευνήν,  
βουκολίας τὸν ἐπέτελλειν ἐδεκτὸ δὲ Μαιάδος νίὸς  
γηθήσας· κίθαριν δὲ λαβὼν ἐπ' ἀριστερὰ χειρὸς  
Λητοῦς ἀγλαὸς νίός, ἄναξ ἐκάεργος Ἀπόλλων,  
πλήκτρῳ ἐπειρήτιζε κατὰ μέρος· ἡ δὲ ὑπένερθε  
σμερδαλέον<sup>2</sup> κονάβησε· θεὸς δὲ ὑπὸ καλὸν ἄεισεν.  
“Ενθα βόας μὲν ἔπειτα ποτὶ ζύθεον λειμῶνα  
ἐτραπέτην· αὐτοὶ δέ, Διὸς περικαλλέα τέκνα,

<sup>1</sup> Martin: ἔχων, MSS.      <sup>2</sup> M: ἴμερόεν; other MSS.

#### IV.—TO HERMES, 475-504

you please; but since, as it seems, your heart is so strongly set on playing the lyre, chant, and play upon it, and give yourself to merriment, taking this as a gift from me, and do you, my friend, bestow glory on me. Sing well with this clear-voiced companion in your hands; for you are skilled in good, well-ordered utterance. From now on bring it confidently to the rich feast and lovely dance and glorious revel, a joy by night and by day. Whoso with wit and wisdom enquires of it cunningly, him it teaches through its sound all manner of things that delight the mind, being easily played with gentle familiarities, for it abhors toilsome drudgery; but whoso in ignorance enquires of it violently, to him it chatters mere vanity and foolishness. But you are able to learn whatever you please. So then, I will give you this lyre, glorious son of Zeus, while I for my part will graze down with wild-roving cattle the pastures on hill and horse-feeding plain: so shall the cows covered by the bulls calve abundantly both males and females. And now there is no need for you, bargainer though you are, to be furiously angry."

When Hermes had said this, he held out the lyre; and Phoebus Apollo took it, and readily put his shining whip in Hermes' hand, and ordained him keeper of herds. The son of Maia received it joyfully, while the glorious son of Leto, the lord far-working Apollo, took the lyre upon his left arm and tried each string with the key. Awesomely it sounded at the touch of the god, while he sang sweetly to its note.

Afterwards they two, the all-glorious sons of Zeus turned the cows back towards the sacred meadow.

## THE HOMERIC HYMNS

Ἄγορροι πρὸς Ὀλυμπον ἀγάννιφον ἐρρώσαντο 505  
 τερπόμενοι φόρμιγγι· χάρη δ' ἄρα μητιέτα Ζεύς,  
 ἅμφω δ' ἐς φιλότητα συνήγαγε· καὶ τὰ μὲν Ἐρμῆς  
 Λητοῖδην ἐφίλησε διαμπερὲς ὡς ἔτι καὶ νῦν,  
 σήματ' ἐπεὶ κίθαριν μὲν Ἐκηβόλῳ ἐγγυάλιξεν  
 ἴμερτίν, δεδαώς, ὃ δ' ἐπωλένιον κιθάριζεν· 510  
 αὐτὸς δ' αὐθ' ἐτέρης σοφίης ἐκμάσσατο τέχνην  
 συρίγγων ἐνοπὴν ποιήσατο τηλόθ" ἀκουστιήν.

Καὶ τότε Λητοῖδης Ἐρμῆν πρὸς μῦθον ἔειπε·  
 δεῖδια, Μαιάδος νιέ, διάκτορε, ποικιλομῆτα,  
 μή μοι ἄμα κλέψῃς κίθαριν καὶ καμπύλα τόξα· 515  
 τιμὴν γὰρ πάρ Σηνὸς ἔχεις ἐπαμοίβια ἔργα  
 θήσειν ἀγθρώποισι κατὰ χθόνα πουλυβότειραν.  
 ἄλλ' εἴ μοι τλαίης γε θεῶν μέγαν ὅρκον ὅμοσσαι,  
 ἢ κεφαλῇ νεύσας ἢ ἐπὶ Στυγὸς ὅβριμον ὕδωρ,  
 πάντ' ἀν ἐμῷ θυμῷ κεχαρισμένα καὶ φίλα ἔρδοις. 520

Καὶ τότε Μαιάδος νίὸς ὑποσχόμενος κατένευσε,  
 μή ποτ' ἀποκλέψειν, ὅσ' Ἐκηβόλος ἐκτεάτισται,  
 μῆδέ ποτ' ἐμπελάσειν πυκινῷ δόμῳ· αὐτὰρ  
 Ἀπόλλων

Λητοῖδης κατένευσεν ἐπ' ἀρθμῷ καὶ φιλότητι,  
 μή τινα φίλτερον ἄλλον ἐν ἀθανάτοισιν ἔσεσθαι, 525  
 μῆτε θεὸν μῆτ' ἄγδρα Διὸς γόνον· ἐκ δὲ τέλειον  
 [αἰετὸν ἥκε πατήρ· ὃ δ' ἐπώμοσεν· ἢ σεμάλ' οἶον<sup>1</sup>] 526<sup>a</sup>  
 σύμβολον ἀθανάτων ποιήσομαι ἵδ' ἄμα πάντων,  
 πιστὸν ἐμῷ θυμῷ καὶ τίμιον· αὐτὰρ ἔπειτα  
 ὅλβου καὶ πλούτου δώσω περικαλλέα ράβδον,  
 χρυσείην, τριπέτηλον, ἀκήριον ἢ σε φυλάξει· 530  
 πάντας ἐπικραίνουσ' ἄθλοις<sup>2</sup> ἐπέων τε καὶ ἔργων  
 τῶν ἀγαθῶν, ὅσα φημὶ δαήμεναι ἐκ Διὸς ὅμφῆς.

<sup>1</sup> Allen's supplement.    <sup>2</sup> Sikes: θεούς, MSS.

#### IV.—TO HERMES, 505–532

but themselves hastened back to snowy Olympus, delighting in the lyre. Then wise Zeus was glad and made them both friends. And Hermes loved the son of Leto continually, even as he does now, when he had given the lyre as token to the Far-shooter, who played it skilfully, holding it upon his arm. But for himself Hermes found out another cunning art and made himself the pipes whose sound is heard afar.

Then the son of Leto said to Hermes: “Son of Maia, guide and cunning one, I fear you may steal from me the lyre and my curved bow together; for you have an office from Zeus, to establish deeds of barter amongst men throughout the fruitful earth. Now if you would only swear me the great oath of the gods, either by nodding your head, or by the potent water of Styx, you would do all that can please and ease my heart.”

Then Maia’s son nodded his head and promised that he would never steal anything of all the Far-shooter possessed, and would never go near his strong house; but Apollo, son of Leto, swore to be fellow and friend to Hermes, vowing that he would love no other among the immortals, neither god nor man sprung from Zeus, better than Hermes; and the Father sent forth an eagle in confirmation. And Apollo swore also: “Verily I will make you only to be an omen for the immortals and all alike, trusted and honoured by my heart. Moreover, I will give you a splendid staff of riches and wealth: it is of gold, with three branches, and will keep you seatless, accomplishing every task, whether of words or deeds that are good, which I claim to know through the utterance of Zeus. But as for

## THE HOMERIC HYMNS

μαντείην δέ, φέριστε, διοτρεφές, ἵν τέ ερεείνεις,  
 οὕτε σὲ θέσφατόν ἔστι δαήμεναι οὔτε τιν' ἄλλον  
 ἀθανάτων τὸ γάρ οἶδε Διὸς νόος· αὐτὰρ ἐγώ γε 535  
 πιστωθεὶς κατένευσα καὶ ὅμοσα καρτερὸν ὄρκον,  
 μή τινα νόσφιν ἐμεῖο θεῶν αἰειγενετάων  
 ἄλλον γ' εἴσεσθαι Ζηνὸς πυκινόφρονα βουλήν.  
 καὶ σύ, κασίγνητε χρυσόρραπι, μή με κέλευε  
 θέσφατα πιφαύσκειν, ὅσα μήδεται εὐρύοπα Ζεύς. 510  
 ἀνθρώπων δ' ἄλλον δηλίσομαι, ἄλλον ὀνήσω,  
 πολλὰ περιτροπέων ἀμεγάρτων φῦλ' ἀνθρώπων.  
 καὶ μὲν ἐμῆς ὁμοφῆς ἀπονήσεται, ὃς τις ἂν ἔλθῃ  
 φωνῇ καὶ πτερύγεσσι τεληέντων οἰωνῶν.  
 οὗτος ἐμῆς ὁμοφῆς ἀπονήσεται, οὐδὲ ἀπατήσω. 545  
 ὃς δέ κε μαψιλόγοισι πιθήσας οἰωνοῖσι  
 μαντείην ἐθέλησι παρὲκ νόον ἐξερεείνειν  
 ἡμετέρην, νοέειν δὲ θεῶν πλέον αἰὲν ἐοντων,  
 φήμ', ἀλίην ὄδὸν εἶσιν. ἐγὼ δέ κε δῶρα δεχοιμην. 550  
 "Αλλο δέ τοι ἐρέω, Μαίης ἐρικυδέος νίè  
 καὶ Διὸς αἰγιόχοιο, θεῶν ἐριούνιε δαῖμον·  
 σεμραὶ γάρ τινες εἰσί, κασίγνηται γεγανῖαι,  
 παρθένοι, ὡκείησιν ἀγαλλόμεναι πτερύγεσσι,  
 τρεῖς· κατὰ δὲ κρατὸς πεπαλαγμέναι ἄλφιτα  
 λευκά,  
 οἰκία ναιετάουσιν ὑπὸ πτυχὶ Παριησοῖο, 555  
 μαντείης ἀπάνευθε διδάσκαλοι, ἵν ἐπὶ βουσὶ  
 παῖς ἔτ' ἐὼν μελέτησα· πατὴρ δ' ἐμὸς οὐκ ἀλέγιζεν,  
 ἐντεῦθεν δὴ ἐπειτα ποτῷμεναι ἄλλοτε ἄλλη  
 κηρία βόσκονται καὶ τε κραίνουσιν ἔκαστα.

#### IV.—TO HERMES, 533–559

sooth-saying, noble, heaven-born child, of which you ask, it is not lawful for you to learn it, nor for any other of the deathless gods: only the mind of Zeus knows that. I am pledged and have vowed and sworn a strong oath that no other of the eternal gods save I should know the wise-hearted counsel of Zeus. And do not you, my brother, bearer of the golden wand, bid me tell those decrees which all seeing Zeus intends. As for men, I will harm one and profit another, sorely perplexing the tribes of unenviable men. Whosoever shall come guided by the call and flight of birds of sure omen, that man shall have advantage through my voice, and I will not deceive him. But whoso shall trust to idly chattering birds and shall seek to invoke my prophetic art contrary to my will, and to understand more than the eternal gods, I declare that he shall come on an idle journey: yet his gifts I would take.

But I will tell you another thing, Son of all glorious Maia and Zeus who holds the aegis, luck-bringing genius of the gods. There are certain holy ones, sisters born—three virgins<sup>1</sup> gifted with wings: their heads are besprinkled with white meal, and they dwell under a ridge of Parnassus. These are teachers of divination apart from me, the art which I practised while yet a boy following herds, though my father paid no heed to it. From their home they fly now here, now there, feeding on honey comb

<sup>1</sup> The Thriæ, who practised divination by means of pebbles (also called *θροῖ*). In this hymn they are represented as aged maidens (ll. 553–4), but are closely associated with bees (ll. 559–563) and possibly are here conceived as having human heads and breasts with the bodies and wings of bees. See the edition of Allen and Sikes, Appendix III.

## THE HOMERIC HYMNS

αῖ δ' ὅτε μὲν θυίωσιν ἐδηδυῖαι μέλι χλωρόν,      560  
 προφρονέως ἐθέλουσιν ἀληθείην ἀγορεύειν·  
 ἦν δ' ἀπονοσφισθῶσι θεῶν ἡδεῖαν ἐδωδίην,  
 ψεύδονται δὴ ἔπειτα δὶ' ἀλλήλων δονέουσαι.<sup>1</sup>  
 τὰς τοι ἔπειτα δίδωμι· σὺ δ' ἀτρεκεώς ἐρεείνων  
 σὴν αὐτοῦ φρένα τέρπε, καὶ εἰ βροτὸν ἄνδρα  
 δαείης,      565

πολλάκι σῆς ὁμφῆς ἐπακούσεται, αἴ κε τύχῃσι.  
 ταῦτ' ἔχε, Μαιάδος νίέ, καὶ ἀγραίλους ἔλικας βοῦς  
 ἵππους τ' ἀμφιπόλευε καὶ ἥμιόνους ταλαεργούς.  
 [ώς ἔφατ· οὐρανόθεν δὲ πατὴρ Ζεὺς αὐτὸς ἔπεσσι 568<sup>a</sup>  
 θῆκε τέλος· πᾶσιν δ' ἄρ' ὅ γ' οἰωνοῖσι κέλευσεν <sup>2</sup>] 568<sup>b</sup>  
 καὶ χαροποῖσι λέουσι καὶ ἀργιόδουσι σύεσσι  
 καὶ κυσὶ καὶ μήλοισιν, ὅσα τρέφει εὐρεῖα χθών, 570  
 πᾶσι δ' ἐπὶ προβάτοισιν ἀνάσσειν κύδιμον Ἐρμῆν,  
 οἷον δ' εἰς Ἀΐδην τετελεσμένον ἄγγελον εἶναι,  
 ὃς τ' ἄδοτός περ ἐὼν δώσει γέρας οὐκ ἐλάχιστον.

Οὕτω Μαιάδος νίὸν ἄναξ ἐφίλησεν Ἀπόλλων  
 παντοίη φιλότητι χάριν δ' ἐπέθηκε Κρονίων.      575  
 πᾶσι δ' ὅ γε θυητοῖσι καὶ ἀθανάτοισιν ὄμιλεῖ.  
 παῦρα μὲν οὖν ὀνίηνησι, τὸ δ' ἄκριτον ἡπεροπτεύει  
 μύκτα δι' ὄρφναίην φῦλα θυητῶν ἀνθρώπων.

Καὶ σὺ μὲν οὕτω χαῖρε, Διὸς καὶ Μαιάδος νίέ·  
 αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδῆς.      580

<sup>1</sup> E and L: *πειρῶνται δὴ ἔπειτα παρὲξ ὅδὸν ἡγεμονεύειν* ("Then they try to lead men aside out of the way"), other MSS.

<sup>2</sup> Allen's supplement.

#### IV.—TO HERMES, 560-580

and bringing all things to pass. And when they are inspired through eating yellow honey, they are willing to speak truth; but if they be deprived of the gods' sweet food, then they speak falsely, as they swarm in and out together. These, then, I give you; enquire of them strictly and delight your heart: and if you should teach any mortal so to do, often will he hear your response—if he have good fortune. Take these, Son of Maia, and tend the wild roving, horned oxen and horses and patient mules."

So he spake. And from heaven father Zeus himself gave confirmation to his words, and commanded that glorious Hermes should be lord over all birds of omen and grim-eyed lions, and boars with gleaming tusks, and over dogs and all flocks that the wide earth nourishes, and over all sheep; also that he only should be the appointed messenger to Hades, who, though he takes no gift, shall give him no mean prize.

Thus the lord Apollo showed his kindness for the Son of Maia by all manner of friendship; and the Son of Cronos gave him grace besides. He consorts with all mortals and immortals: a little he profits, but continually throughout the dark night he cozens the tribes of mortal men.

And so, farewell, Son of Zeus and Maia; but I will remember you and another song also.

# THE HOMERIC HYMNS

## V

### ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Μοῦσά μοι ἐνιέπε ἔργα πολυχρύσου 'Αφροδίτης,  
Κύπριδος, ἵτε θεοῖσιν ἐπὶ γλυκὺν ὕμερον ὥρσε  
καὶ τ' ἐδαμάσσατο φῦλα καταθητῶν ἀνθρώπων  
οἰωνούς τε διπετέας καὶ θηρία πάντα,  
ἡμὲν ὅσ' ἡπειρος πολλὰ τρέφει ἡδὸς πόντος. 5  
πᾶσιν δ' ἔργα μέμηλεν ἐνστεφάνου Κυθερεής.

Τρισσὰς δ' οὐ δύναται πεπιθεῖν φρένας οὐδ'  
ἀπατῆσαι·

κούρην τ' αἰγιόχοιο Διός, γλαυκῶπιν 'Αθήνην  
οὐ γάρ οἱ εὖαδεν ἔργα πολυχρύσου 'Αφροδίτης,  
ἄλλ' ἄρα οἱ πόλεμοί τε ἄδον καὶ ἔργον 'Αρηος 10  
ὑσμῖναι τε μάχαι τε καὶ ἀγλαὰ ἔργ' ἀλεγύνειν.  
πρώτη τέκτονις ἄνδρας ἐπιχθονίους ἐδίδαξε  
ποιῆσαι σατίνας τε καὶ ἄρματα ποικίλα χαλκῷ.  
ἡ δέ τε παρθενικὰς ἀπαλόχροας ἐν μεγάροισιν  
ἀγλαὰ ἔργ' ἐδίδαξεν ἐπὶ φρεσὶ θεῖσα ἑκάστῃ. 15  
οὐδέ ποτ' 'Αρτέμιδα χρυσηλάκατον, κελαδεινὴν  
δάμναται ἐν φιλότητι φιλομειδῆς 'Αφροδίτη.  
καὶ γὰρ τῇ ἄδε τόξα καὶ οὔρεσι θῆρας ἐναίρειν,  
φόρμιγγές τε χοροί τε διαπρύσιοι τ' ὀλολυγαὶ  
ἄλσεά τε σκιόεντα δικαίων τε πτόλις ἀνδρῶν. 20  
οὐδὲ μὲν αἰδούη κούρη ἄδε ἔργ' 'Αφροδίτης,  
'Ιστίη, ἷν πρώτην τέκετο Κρόνος ἀγκυλομήτης,  
αὐτὶς δ' ὄπλοτάτην, βουλῇ Διὸς αἰγιόχοιο,

## V

## TO APHRODITE

Muse, tell me the deeds of golden Aphrodite the Cyprian, who stirs up sweet passion in the gods and subdues the tribes of mortal men and birds that fly in air and all the many creatures that the dry land rears, and all that the sea : all these love the deeds of rich-crowned Cytherea.

Yet there are three hearts that she cannot bend nor yet ensnare. First is the daughter of Zeus who holds the aegis, bright-eyed Athene ; for she has no pleasure in the deeds of golden Aphrodite, but delights in wars and in the work of Ares, in strifes and battles and in preparing famous crafts. She first taught earthly craftsmen to make chariots of war and cars variously wrought with bronze, and she, too, teaches tender maidens in the house and puts knowledge of goodly arts in each one's mind. Nor does laughter-loving Aphrodite ever tame in love Artemis, the huntress with shafts of gold ; for she loves archery and the slaying of wild beasts in the mountains, the lyre also and dancing and thrilling cries and shady woods and the cities of upright men. Nor yet does the pure maiden Hestia love Aphrodite's works. She was the first-born child of wily Cronos and youngest too,<sup>1</sup> by will of Zeus who holds the aegis,—a queenly maid whom both

<sup>1</sup> Cronos swallowed each of his children the moment that they were born, but ultimately was forced to disgorge them. Hestia, being the first to be swallowed, was the last to be disgorged, and so was at once the first and latest born of the children of Cronos. Cp. Hesiod *Theogony*, ll. 495-7.

## THE HOMERIC HYMNS

πότνιαν, ἦν ἐμιῶντο Ποσειδάων καὶ Ἀπόλλων·  
 ἦ δὲ μαλ’ οὐκ ἔθελεν, ἀλλὰ στερεῶς ἀπέειπεν·      25  
 ὥμοσε δὲ μέγαν ὄρκον, ὃ δὴ τετελεσμένος ἔστιν,  
 ἀφαμένη κεφαλῆς πατρὸς Διὸς αἰγιόχοιο,  
 παρθένος ἔσσεσθαι πάντ’ ἥματα, δία θεάων.  
 τῇ δὲ πατὴρ Ζεὺς δῶκε καλὸν γέρας ἀντὶ γάμοιο  
 καὶ τε μέσῳ οἴκῳ κατ’ ἄρ’ ἔξετο πᾶντας ἐλοῦσα.      30  
 πᾶσιν δὲ ἐν υησί τιμάοχός ἔστι  
 καὶ παρὰ πᾶσι βροτοῖσι θεῶν τιμάοχος τέτυκται.

Τάων οὐ δύναται πεπιθεῖν φρένας οὐδὲ ἀπατῆσαι·  
 τῶν δὲ ἄλλων οὐ πέρ τι πεφυγμένοι ἔστ’ Ἀφροδίτην  
 οὔτε θεῶν μακάρων οὔτε θυητῶν ἀνθρώπων.      35  
 καὶ τε παρὲκ Ήηνὸς νόου ἥγαγε τερπικεραύνου,  
 ὅστε μέγιστος τ’ ἔστι μεγίστης τ’ ἔμμορε τιμῆς.  
 καὶ τε τοῦ, εὗτ’ ἔθέλοι, πυκινὰς φρένας ἔξαπαφοῦσα  
 ῥηδίως συνέμιξε καταθυητῆσι γυναιξίν,  
 “Ηρῆς ἐκλελαθοῦσα, κασιγνήτης ἀλόχου τε,      40  
 ἷ μέγα εἶδος ἀρίστη ἐν ἀθανάτησι θεῆσι.  
 κυδίστην δὲ ἄρα μιν τέκετο Κρόνος ἀγκυλομήτης  
 μήτηρ τε Ρείη· Ζεὺς δὲ ἄφθιτα μήδεα εἰδὼς  
 αἰδοίην ἄλοχοι ποιήσατο κέδιν’ εἰδυῖαι.

Τῇ δὲ καὶ αὐτῇ Ζεὺς γλυκὺν ἴμερον ἔμβαλε θυμῷ  
 ἀνδρὶ καταθυητῷ μιχθήμεναι, ὅφρα τάχιστα      45  
 μηδ’ αὐτὴ βροτέης εὐνῆς ἀποεργμένη εἴη,  
 καὶ ποτ’ ἐπευξαμένη εἴπη μετὰ πᾶσι θεοῖσιν  
 ἥδὺ γελοιήσασι, φιλομμειδῆς Ἀφροδίτη,  
 ὡς ἡ θεὸς συνέμιξε καταθυητῆσι γυναιξί,  
 καὶ τε καταθυητοὺς σίεῖς τέκον ἀθανάτοισιν,      50  
 ὡς τε θεὰς ἀνέμιξε καταθυητοῖς ἀνθρώποις.

## V.—TO APHRODITE, 24–52

Peleidon and Apollo sought to wed. But she was wholly unwilling, nay, stubbornly refused; and touching the head of father Zeus who holds the aegis, she, that fair goddess, sware a great oath which has in truth been fulfilled, that she would be a maiden all her days. So Zeus the Father gave her an high honour instead of marriage, and she has her place in the midst of the house and has the richest portion. In all the temples of the gods she has a share of honour, and among all mortal men she is chief of the goddesses.

Of these three Aphrodite cannot bend or ensnare the hearts. But of all others there is nothing among the blessed gods or among mortal men that has escaped Aphrodite. Even the heart of Zeus, who delights in thunder, is led astray by her: though he is greatest of all and has the lot of highest majesty, she beguiles even his wise heart whensoever she pleases, and mates him with mortal women, unknown to Hera, his sister and his wife, the grandest far in beauty among the deathless goddesses—most glorious is she whom wily Cronos with her mother Rhea did beget: and Zeus, whose wisdom is everlasting, made her his chaste and careful wife.

But upon Aphrodite herself Zeus cast sweet desire to be joined in love with a mortal man, to the end that, very soon, not even she should be innocent of a mortal's love; lest laughter-loving Aphrodite should one day softly smile and say mockingly among all the gods that she had joined the gods in love with mortal women who bare sons of death to the deathless gods, and had mated the goddesses with mortal men.

## THE HOMERIC HYMNS

Ἀγχίσεω δ' ἄρα οἱ γλυκὺν ἵμερον ἔμβαλε θυμῷ,  
 δὸς τότ' ἐν ἀκροπόλοις ὅρεσιν πολυπιδάκουν Ἱδης  
 βουκολέεσκεν βοῦς δέμας ἀθανάτοισιν ἐοικώς.      55  
 τὸν δὴ ἔπειτα ἰδοῦσα φιλομμειδῆς Ἀφροδίτη  
 ἥρασατ', ἔκπαγλος δὲ κατὰ φρένας ἵμερος εἶλεν.  
 ἐς Κύπρον δ' ἐλθοῦσα θυώδεα νηὸν ἔδυνεν,  
 ἐς Πάφον· ἐνθα δέ οἱ τέμενος βωμός τε θυώδης.  
 ἐνθ' ἦ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινάς.      60  
 ἐνθα δέ μιν Χάριτες λοῦσαν καὶ χρῖσαν ἐλαίῳ  
 ἀμβρότῳ, οἷα θεοὺς ἐπενήρυθεν αἰὲν ἐόντας,  
 ἀμβροσίῳ ἑδαῖῳ,<sup>1</sup> τό ρά οἱ τεθυωμένον ἴεν.  
 ἐσταμένη δ' εὖ πάντα περὶ χροῦ εἴματα καλὰ  
 χρυσῷ κοσμηθεῖσα φιλομμειδῆς Ἀφροδίτη      65  
 σεύατ', ἐπὶ Τροίης προλιποῦσ' εὐώδεα Κύπρον,  
 ὕψι μετὰ νέφεσιν ρίμφα πρήσσουσα κέλευθον.  
 Ἱδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν,  
 βῆ δ' ίθὺς σταθμοῖο δὶς οὔρεος· οἱ δὲ μετ' αὐτὴν  
 σαίγοντες πολιού τε λύκοι· χαροποί τε λέοντες,      70  
 ἄρκτοι παρδάλιες τε θοαὶ προκάδων ἀκόρυτοι  
 ἥισαν· ἦ δ' ὄρόωσα μετὰ φρεσὶ τέρπετο θυμὸν  
 καὶ τοῖς ἐν στήθεσσι βάλ· ἵμερον· οἱ δ' ἄμα πάντες  
 σύνδυο κοιμήσαντο κατὰ σκιύεντας ἐναύλους.  
 Αὐτὴ δ' ἐς κλισίας εὐποιήτους ἀφίκανε.      75  
 τὸν δ' εὑρε σταθμοῖσι λελειμμένον οἷον ἀπ' ἄλλων  
 Ἀγχίσην ἥρωα, θεῶν ἄπο κάλλος ἔχοντα.  
 οἱ δ' ἄμα βουσὶν ἐποιτο νομοὺς κατὰ ποιήεντας  
 πάντες· ὃ δὲ σταθμοῖσι λελειμμένος οἷος ἀπ' ἄλλων  
 πωλεῖτ· ἐνθα καὶ ἐνθα διαπρύσιοι κιθαρίζων.      80  
 στῇ δ' αὐτοῦ προπάροιθε Διὸς θυγάτηρ Ἀφροδίτη  
 παρθένῳ ἀδμήτῃ μέγεθος καὶ εἶδος ὄμοίη,

<sup>1</sup> Clarke; ἔανῳ, MSS.

## V.—TO APHRODITE, 53–82

And so he put in her heart sweet desire for Anchises who was tending cattle at that time among the steep hills of many-fountained Ida, and in shape was like the immortal gods. Therefore, when laughter-loving Aphrodite saw him, she loved him, and terribly desire seized her in her heart. She went to Cyprus, to Paphos, where her precinct is and fragrant altar, and passed into her sweet-smelling temple. There she went in and put to the glittering doors, and there the Graces bathed her with heavenly oil such as blooms upon the bodies of the eternal gods—oil divinely sweet, which she had by her, filled with fragrance. And laughter-loving Aphrodite put on all her rich clothes, and when she had decked herself with gold, she left sweet-smelling Cyprus and went in haste towards Troy, swiftly travelling high up among the clouds. So she came to many-fountained Ida, the mother of wild creatures and went straight to the homestead across the mountains. After her came grey wolves, fawning on her, and grim-eyed lions, and bears, and fleet leopards, ravenous for deer: and she was glad in heart to see them, and put desire in their breasts, so that they all mated, two together, about the shadowy coombes.

But she herself came to the neat-built shelters, and him she found left quite alone in the homestead—the hero Anchises who was comely as the gods. All the others were following the herds over the grassy pastures, and he, left quite alone in the homestead, was roaming hither and thither and playing thrillingly upon the lyre. And Aphrodite, the daughter of Zeus stood before him, being like a pure maiden in height and mien, that he should not

## THE HOMERIC HYMNS

- μή μιν ταρβίσειεν ἐν ὁφθαλμοῖσι νοήσας.  
 'Αγχίσης δ' ὄρόων ἐφράζετο θαύμαινέν τε  
 εἰδός τε μέγεθός τε καὶ εἴματα σιγαλόεντα. 85
- πέπλον μὲν γὰρ ἔεστο φαεινότερον πυρὸς αὐγῆς,  
 καλόν,<sup>1</sup> χρύσειον, παμποίκιλον· ώς δὲ σελήνη 89  
 στιήθεσιν ἀμφ' ἀπαλοῦσιν ἐλάμπετο, θαῦμα ἰδέσθαι· 90  
 εἶχε δ' ἐπιγναμπτὰς ἔλικας κάλυκάς τε φαεινάς· 87  
 ὅρμοι δ' ἀμφ' ἀπαλῇ δειρῇ περικαλλέες ἥσαν. 88
- 'Αγχίσην δ' ἔρος εἶλει, ἔπος δέ μιν ἀντίον ηὔδα· 91  
 χαῖρε, ἄνασσ', ἦ τις μακάρων τάδε δώμαθ' ἵκανεις,  
 'Αρτεμις ἦ Λητὴ ἡὲ χρυσέη 'Αφροδίτη  
 ἦ Θέμις ἡγενῆς ἡὲ γλαυκῶπις 'Αθήνη,  
 ἦ πού τις Χαρίτων δεῦρ' ἥλυθεις, αἴτε θεοῖσι 95  
 πᾶσιν ἑταιρίζουσι καὶ ἀθάνατοι καλέονται,  
 ἦ τις Νυμφάων, αἴτ' ἄλσεα καλὰ νέμονται  
 ἦ Νυμφῶν, αὖ καλὸν ὄρος τόδε ναιετάουσι  
 καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.  
 σοὶ δ' ἐγὼ ἐν σκοπιῇ, περιφαινομένῳ ἐνὶ χώρῳ, 100  
 βωμὸν ποιήσω, ρέξω δέ τοι ἱερὰ καλὰ  
 ὕρησιν πάσησι. σὺ δ' εὑφρογα θυμὸν ἔχουσα  
 δός με μετὰ Τρώεσσιν ἀριπρεπέ' ἔμμεναι ἄνδρα,  
 ποίει δ' ἔξοπίσω θαλερὸν γόνον, αὐτὰρ ἔμ' αὐτὸν  
 δηρὸν ἐù ζώειν καὶ ὄραν φάος ἡελίοιο, 105  
 ὅλβιον ἐν λαοῖς, καὶ γήραος οὐδὸν ἵκεσθαι.
- Τὸν δ' ἡμείβετ' ἔπειτα Διὸς θυγάτηρ 'Αφροδίτη·  
 'Αγχίση, κύδιστε χαμαιγενέων ἀνθρώπων,  
 οὐ τίς τοι θεός εἴμι· τί μ' ἀθανάτησιν ἔσκεις;  
 ἀλλὰ καταθητή τε, γυνὴ δέ με γείνατο μήτηρ. 110  
 'Οτρεὺς δ' ἐστὶ πατὴρ ὄνομακλυτός, εἴ πον ἀκούεις,

<sup>1</sup> Wakefield, καλοί etc., MSS.

## V.—TO APHRODITE, 83-111

be frightened when he took heed of her with his eyes. Now when Anchises saw her, he marked her well and wondered at her mien and height and shining garments. For she was clad in a robe out-shining the brightness of fire, a splendid robe of gold, enriched with all manner of needlework, which shimmered like the moon over her tender breasts, a marvel to see. Also she wore twisted brooches and shining earrings in the form of flowers; and round her soft throat were lovely necklaces.

And Anchises was seized with love, and said to her: "Hail, lady, whoever of the blessed ones you are that are come to this house, whether Artemis, or Leto, or golden Aphrodite, or high born Themis, or bright-eyed Athene. Or, maybe, you are one of the Graces come hither, who bear the gods company and are called immortal, or else one of the Nymphs who haunt the pleasant woods, or of those who inhabit this lovely mountain and the springs of rivers and grassy meads. I will make you an altar upon a high peak in a far seen place, and will sacrifice rich offerings to you at all seasons. And do you feel kindly towards me and grant that I may become a man very eminent among the Trojans, and give me strong offspring for the time to come. As for my own self, let me live long and happily, seeing the light of the sun, and come to the threshold of old age, a man prosperous among the people."

Thereupon Aphrodite the daughter of Zeus answered him: "Anchises, most glorious of all men born on earth, know that I am no goddess: why do you liken me to the deathless ones? Nay, I am but a mortal, and a woman was the mother that bare me. Otreus of famous name is my father, if so be you

## THE HOMERIC HYMNS

ὅς πάσης Φρυγίης εὐτειχήτοιο ἀνάσσει.

γλῶσσαν δ' ὑμετέρην τε καὶ ὑμετέρην σάφα οἶδα.

Τρῳὰς γὰρ μεγάρῳ με τροφὸς τρέφεν· ή δὲ διαπρὸ  
σμικρὴν παῖδ' ἀτίταλλε, φίλης παρὰ μητρὸς  
ἔλοῦσα.

115

ὅς δή τοι γλῶσσάν γε καὶ ὑμετέρην εὖ οἶδα.

νῦν δέ μ' ἀνήρπαξε χρυσόρραπις Ἀργειφόντης

ἐκ χοροῦ Ἀρτέμιδος χρυσηλακάτου, κελαδεινῆς.

πολλὰ δὲ τούμφαι καὶ παρθένοι ἀλφεσίβοιαι

παίζομεν, ἀμφὶ δ' ὄμιλος ἀπείριτος ἐστεφάνωτο. 120

ἔνθεν μ' ἥρπαξε χρυσόρραπις Ἀργειφόντης·

πολλὰ δ' ἔπ' ἥγαγεν ἔργα καταθνητῶν ἀνθρώπων,

πολλὴν δ' ἄκληρον τε καὶ ἄκτιτον, ἣν διὰ θῆρες

ῷμοφάγοι φοιτῶσι κατὰ σκιόεντας ἐναύλους·

οὐδὲ ποσὶ φαύσειν ἔδύκουν φυσιζόντων αἴης.

125

Ἄγχίσεω δέ με φάσκε παρὰ λέχεσιν καλέεσθαι

κουριδίην ἄλοχον, σοὶ δ' ἀγλαὰ τέκνα τεκεῖσθαι.

ἀντὸρ ἐπεὶ δὴ δεῖξε καὶ ἔφρασεν, ἢ τοι ὅ γ' αὗτις

ἀθανάτων μετὰ φῦλ' ἀπέβη κρατὺς Ἀργειφόντης·

ἀντὸρ ἐγώ σ' ἵκόμιην, κρατερὴ δέ μοι ἔπλετ',  
ἀνάγκη.

130

ἄλλαί σε πρὸς Ζηνὸς γουνάζομαι ἡδὲ τοκήων

ἐσθλῶν οὐ μὲν γάρ κε κακοὶ τοιόνδε τέκοιεν·

ἀδμήτην μ' ἀγαγὼν καὶ ἀπειρήτην φιλότητος

πατρί τε σῷ δεῖξον καὶ μητέρι κέδν' εἰδυνή

σοῖς τε κασιγνήτοις, οἵ τοι ὁμόθεν γεγάσιν.

135

οὐ σφιν ἀεικελίη νυὸς ἔσσομαι, ἀλλ' εἰκυῖα.<sup>1</sup>

πέμψαι δ' ἄγγελον ὅκα μετὰ Φρύγας αἰολοπάλους  
εἰπεῖν πατρί τ' ἐμῷ καὶ μητέρι κηδομέη περ·

<sup>1</sup> MELPTE give the alternative verse :

εἴ τοι ἀεικελίη γυνὴ ἔσσομαι ἡὲ καὶ οὐκί.

("to see whether I shall be an ill-liking wife for you or no.")

## V.—TO APHRODITE, 112–138

have heard of him, and he reigns over all Phrygia rich in fortresses. But I know your speech well beside my own, for a Trojan nurse brought me up at home: she took me from my dear mother and reared me thenceforth when I was a little child. So comes it, then, that I well know your tongue also. And now the Slayer of Argus with the golden wand has caught me up from the dance of huntress Artemis, her with the golden arrows. For there were many of us, nymphs and marriageable<sup>1</sup> maidens, playing together; and an innumerable company encircled us: from these the Slayer of Argus with the golden wand rapt me away. He carried me over many fields of mortal men and over much land untilled and unpossessed, where savage wild-beasts roam through shady coombes, until I thought never again to touch the life-giving earth with my feet. And he said that I should be called the wedded wife of Anchises, and should bear you goodly children. But when he had told and advised me, he, the strong Slayer of Argos, went back to the families of the deathless gods, while I am now come to you: for unbending necessity is upon me. But I beseech you by Zeus and by your noble parents—for no base folk could get such a son as you—take me now, stainless and unproved in love, and show me to your father and careful mother and to your brothers sprung from the same stock. I shall be no ill-liking daughter for them, but a likely. Moreover, send a messenger quickly to the swift-horsed Phrygians, to tell my father and my sorrowing mother; and they will send

<sup>1</sup> “Cattle-earning,” because an accepted suitor paid for his bride in cattle.

## THE HOMERIC HYMNS

οὶ δέ κέ τοι χρυσόν τε ἄλις ἐσθῆτά θ' ὑφαντὴν  
πέμψουσιν σὺ δὲ πολλὰ καὶ ἀγλαὰ δέχθαι ἄποινα.  
ταῦτα δὲ ποιήσας δαίνη γάμον ἴμερόεντα, 141  
τίμιον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσιν.

“Ως εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ.  
’Λγχίσην δ’ ἔρος εἶλεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὄνόμαζεν.  
Εἰ μὲν θυητή τ’ ἐσσί, γυνὴ δέ σε γείνατο μήτηρ, 145  
’Οτρεὺς δ’ ἐστὶ πατὴρ ὄνομακλυτός, ως ἀγορεύεις,  
ἀθανάτου δὲ ἔκητι διακτόρου ἐνθάδ’ ίκάνεις  
’Ερμέω, ἐμὴ δ’ ἄλοχος κεκλήσεαι ἵματα πάντα  
οὖ τις ἔπειτα θεῶν οὔτε θυητῶν ἀνθρώπων  
ἐνθάδε με σχήσει, πρὶν σῇ φιλότητι μιγῆγαι 150  
ἀντίκα τῦν· οὐδ’ εἴ κεν ἔκηβόλος αὐτὸς ’Απόλλων  
τόξου ἀπ’ ἀργυρέου προΐη βέλεα στοιχεύετα.  
Βουλούμην κεν ἔπειτα, γύναι ἐικῦνα θεῆσι,  
σῆς εὐηῆς ἐπιβὰς δῦναι δόμον ”Λιδος εἴσω.

“Ως εἰπὼν λύβε χεῖρα φιλομυειδῆς δ’ ’Αφροδίτη  
ἔρπε μεταστρεφθεῖσα κατ’ ὅμιματα καλὰ βαλοῦσα 156  
ἐς λέχος εὔστρωτον, ὅθι περ πάρος ἔσκειν ἄνακτι  
χλαιίησιν μαλακῆς ἐστρωμένον· αὐτὰρ ὑπερθεν  
ἄρκτων δέρματ’ ἔκειτο βαρυφθύγγων τε λεόντων,  
τοὺς αὐτὸς κατέπεφνεν ἐν οὔρεσιν ὑψηλοῖσιν. 160  
οἱ δ’ ἔπει οὖν λεχέων εὐποιήτων ἐπέβησαν,  
κόσμον μέν οἱ πρῶτον ἀπὸ χροὸς εἶλε φαεινόν,  
πόρπας τε γναμπτάς θ’ ἔλικας κάλυκάς τε καὶ  
ὅρμους.

λῦσε δέ οἱ ζώνην ἵδε εἴματα σιγαλόεντα  
ἔκδυε καὶ κατέθηκεν ἐπὶ θρόνου ἀργυροίλου 165  
’Λγχίσης· ὃ δ’ ἔπειτα θεῶν ἰότητι καὶ αἴσῃ  
ἀθανάτη παρέλεκτο θεᾶ βροτός, οὐ σάφα εἰδώς.

”Ημος δ’ ἀψ εἰς αὐλιν ἀποκλίνωνσι νομῆες  
βοῦς τε καὶ ἵφια μῆλα νομῶν ἐξ ἀνθεμοέντων.

- V.—TO APHRODITE, 139–169

you gold in plenty and woven stuffs, many splendid gifts; take these as bride-piecee. So do, and then prepare the sweet marriage that is honourable in the eyes of men and deathless gods."

When she had so spoken, the goddess put sweet desire in his heart. And Anchises was seized with love, so that he opened his mouth and said:

"If you are a mortal and a woman was the mother who bare you, and Otreus of famous name is your father as you say, and if you are come here by the will of Hermes the immortal Guide, and are to be called my wife always, then neither god nor mortal man shall here restrain me till I have lain with you in love right now; no, not even if far-shooting Apollo himself should launch grievous shafts from his silver bow. Willingly would I go down into the house of Hades. O lady, beautiful as the goddesses, once I had gone up to your bed."

So speaking, he caught her by the hand. And laughter-loving Aphrodite, with face turned away and lovely eyes downcast, crept to the well-spread couch which was already laid with soft coverings for the hero; and upon it lay skins of bears and deep-roaring lions which he himself had slain in the high mountains. And when they had gone up upon the well-fitted bed, first Anchises took off her bright jewelry of pins and twisted brooches and earrings and necklaces, and loosed her girdle and stripped off her bright garments and laid them down upon a silver-studded seat. Then by the will of the gods and destiny he lay with her, a mortal man with an immortal goddess, not clearly knowing what he did.

But at the time when the herdsmen drive their oxen and hardy sheep back to the fold from the

# THE HOMERIC HYMNS

τῆμος ἄρ' Ἀγχίση μὲν ἐπὶ γλυκὺν ὑπνον ἔχενε 170  
 τῆδυμοιν, αὐτὴ δὲ χροῦ ἔννυτο εἶματα καλά.  
 ἐσσαμένη δὲν πάντα περὶ χροῦ δῖα θεάων  
 ἔστη πὰρ<sup>1</sup> κλισίη, κεύποιήτοιο<sup>2</sup> μελάθρου  
 κῦρε κάρη· κάλλος δὲ παρειάων ἀπέλαμπεν  
 ἄμβροτον, οἵν τ' ἔστιν ἐντεφάνου Κυθερείης, 175  
 ἔξ ὑπνον τ' ἀνέγειρεν ἐπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.

"Ορσεο, Δαρδαίδη· τί νυν νήγρετον ὑπνον ἴανεις;  
 καὶ φράσαι, εἴ τοι δμοίη ἐγὼν ἵδαλλομαι εἶναι,  
 οἵην δή με τὸ πρῶτον ἐν ὁφθαλμοῖσι νόησας;

"Ως φάθ· ὃ δέν ἔξ ὑπνοιο μάλ' ἐμμαπέως ὑπάκουσεν.  
 ως δὲ τίδεν δειρήν τε καὶ δματα κάλ' Ἀφροδίτης, 181  
 τάρβησέν τε καὶ δσσε παρακλιδὸν ἔτραπεν ἄλλη·  
 ἄψ δ' αὗτις χλαίνη τε καλύψατο καλὰ πρόσωπα  
 καὶ μιν λισσόμενος ἐπεα πτερόεντα προσηγύδα.

Αὔτικα σ' ώς τὰ πρῶτα, θεά, ἴδον ὁφθαλμοῖσιν, 185  
 ἔγνων ώς θεὸς ἥσθα· σὺ δὲ οὐ νημερτὲς ἔειπες.  
 ἄλλα σε πρὸς Ζηνὸς γουνάζομαι αἰγιόχοιο,  
 μή με ζῶντ' ἀμενηνὸν ἐν ἀνθρώποισιν ἔάσης  
 ναίειν, ἄλλ' ἐλέαιρ· ἐπεὶ οὐ βιοθάλμιος ἀνὴρ  
 γίγνεται, ὃς τε θεαῖς εύνάζεται ἀθανάτησι. 190

Τὸν δέ ήμείβετ' ἐπειτα Διὸς θυγάτηρ Ἀφροδίτη·  
 Ἀγχίση, κύδιστε καταθιητῶν ἀνθρώπων,  
 θάρσει, μηδέ τι σῆσι μετὰ φρεσὶ δείδιθι λίην·  
 οὐ γάρ τοί τι δέος παθέειν κακὸν ἔξ ἐμέθεν γε,  
 οὐδέ ἄλλων μακάρων· ἐπεὶ ἦ φίλος ἐστὶ θεοῖσι. 195  
 σοὶ δέ ἔσται φίλος νίός, δις ἐν Τρώεσσιν ἀνάξει  
 καὶ παῖδες παίδεσσι διαμπερὲς ἐκγεγάοντες.<sup>3</sup>  
 τῷ δὲ καὶ Λίνείας ὅνομ' ἔσσεται, οὕνεκά μ' αἰνὸν

<sup>1</sup> Stephanus: ἄρα, MSS.      <sup>2</sup> Sikes.

<sup>3</sup> Baumeister: ἐγγεγάονται, MSS.

## V.—TO APHRODITE, 170–198

flowery pastures, even then Aphrodite poured soft sleep upon Anchises, but herself put on her rich raiment. And when the bright goddess had fully clothed herself, she stood by the couch, and her head reached to the well-hewn roof-tree; from her cheeks shone unearthly beauty such as belongs to rich-crowned Cytherea. Then she aroused him from sleep and opened her mouth and said :

“ Up, son of Dardanus!—why sleep you so heavily?—and consider whether I look as I did when first you saw me with your eyes.”

So she spake. And he awoke in a moment and obeyed her. But when he saw the neck and lovely eyes of Aphrodite, he was afraid and turned his eyes aside another way, hiding his comely face with his cloak. Then he uttered winged words and entreated her :

“ So soon as ever I saw you with my eyes, goddess, I knew that you were divine; but you did not tell me truly. Yet by Zeus who holds the aegis I beseech you, leave me not to lead a palsied life among men, but have pity on me; for he who lies with a deathless goddess is no hale man afterwards.”

Then Aphrodite the daughter of Zeus answered him : “ Anchises, most glorious of mortal men, take courage and be not too fearful in your heart. You need fear no harm from me nor from the other blessed ones, for you are dear to the gods: and you shall have a dear son who shall reign among the Trojans, and children’s children after him, springing up continually. His name shall be Aeneas,<sup>1</sup> because

<sup>1</sup> The name Aeneas is here connected with the epithet *aīnos* (awful): similarly the name Odysseus is derived (in *Od.* i. 62) from *οδύσσομαι* (I grieve).

## THE HOMERIC HYMNS

- ἴσχεν ἄχος, ἔνεκα βροτοῦ ἀνέρος ἔμπεσον εὐνῆ·  
ἀγχίθεοι δὲ μάλιστα καταθυητῶν ἀνθρώπων      200  
αἰεὶ ἀφ' ὑμετέρης γενεῆς εἰδός τε φυήν τε.
- Ὕποτι μὲν ξανθὸν Γαννυμήδεα μητιέτα Ζεὺς  
ἥρπασε δὲν διὰ κάλλος, ἵν' ἀθανάτοισι μετείη  
καὶ τε Διὸς κατὰ δῶμα θεοῖς ἐπιοινοχοεύοι,  
θαῦμα ἰδεῖν, πάντεσσι τετιμένος ἀθανάτοισι,      205  
χρυσέον ἐκ κρητῆρος ἀφύσσων νέκταρ ἐρυθρόν.  
Τρῶα δὲ πένθος ἄλαστον ἔχε φρένας, οὐδέ τι ἥδει,  
ὅππη οἱ φίλον νίδον ἀνήρπασε θέσπις ἄελλα·  
τὸν δὴ ἐπειτα γόασκε διαμπερὲς ἥματα πάντα  
καὶ μιν Ζεὺς ἐλέησε, δίδου δέ οἱ νῖος ἅποινα,      210  
ἴππους ἀρσίποδας, τοί τ' ἀθανάτους φορέοντι.  
τούς οἱ δῶρον ἔδωκεν ἔχειν εἶπεν δὲ ἔκαστα  
Ζηνὸς ἐφημοσύνησι διάκτορος Ἀργειφόντης,  
ώς ἔοι ἀθάνατος καὶ ἀγήρως ἵσα θεοῖσιν.  
αὐτὰρ ἐπειδὴ Ζηνὸς ὅ γ' ἔκλυεν ἀγγελιάων,      215  
οὐκέτ' ἐπειτα γόασκε, γεγήθει δὲ φρένας ἔνδον,  
γηθόσυνος δ' ἵπποισιν ἀελλοπόδεσσιν ὀχεῖτο.
- “Ως δ’ αὖ Τιθωνὸν χρυσόθρονος ἥρπασεν Ἡώς,  
ὑμετέρης γενεῆς, ἐπιείκελον ἀθανάτοισι.  
βῆ δ’ ἵμεν αἰτήσουσα κελαινεφέα Κρονίωνα,      220  
ἀθάνατόν τ’ εἶναι καὶ ζώειν ἥματα πάντα·  
τῇ δὲ Ζεὺς ἐπένευσε καὶ ἐκρήγηνεν ἐέλδωρ.  
νηπίη, οὐδ’ ἐνόησε μετὰ φρεσὶ πότνια Ἡώς  
ἥβην αἰτήσαι ξύσαι τ’ ἄπο γῆρας ὀλοιόν.  
τὸν δ’ ἦ τοι εἴως μὲν ἔχεν πολυήρατος ἥβη,  
Ἡοῦ τερπόμενος χρυσοθρόνῳ, ἥριγενείη      225

## V.—TO APHRODITE, 199–226

I felt awful grief in that I laid me in the bed of a mortal man: yet are those of your race always the most like to gods of all mortal men in beauty and in stature.<sup>1</sup>

Verily wise Zeus carried off golden-haired Ganymedes because of his beauty, to be amongst the Deathless Ones and pour drink for the gods in the house of Zeus a wonder to see—, honoured by all the immortals as he draws the red nectar from the golden bowl. But grief that could not be soothed filled the heart of Tros; for he knew not whither the heaven-sent whirlwind had caught up his dear son, so that he mourned him always, unceasingly, until Zeus pitied him and gave him high-stepping horses such as carry the immortals as recompense for his son. These he gave him as a gift. And at the command of Zeus, the Guide, the slayer of Argus, told him all, and how his son would be deathless and unageing, even as the gods. So when Tros heard these tidings from Zeus, he no longer kept mourning but rejoiced in his heart and rode joyfully with his storm-footed horses.

So also golden-throned Eos rapt away Tithonus who was of your race and like the deathless gods. And she went to ask the dark-clouded Son of Cronos that he should be deathless and live eternally; and Zeus bowed his head to her prayer and fulfilled her desire. Too simple was queenly Eos: she thought not in her heart to ask youth for him and to strip him of the slough of deadly age. So while he enjoyed the sweet flower of life he lived rapturously with golden-throned Eos, the early born, by the streams

<sup>1</sup> Aphrodite extenuates her disgrace by claiming that the race of Anchises is almost divine, as is shown in the persons of Ganymedes and Tithonus.

## THE HOMERIC HYMNS

ναῖε παρ' Ὄκεανοῦ ῥοῆς ἐπὶ πείρασι γαῖης·  
αὐτὰρ ἐπεὶ πρῶται πολιαὶ κατέχυντο ἔθειραι  
καλῆς ἐκ κεφαλῆς εὐηγενέος τε γενείου,  
τοῦ δ' ἦ τοι εὐνῆς μὲν ἀπείχετο πότια· Ήώς, 230  
αὐτὸν δ' αὐτὸν ἀτίταλλεν ἐνὶ μεγάροισιν ἔχουσα,  
σίτῳ τ' ἀμβροσίῃ τε καὶ εἴματα καλὰ διδοῦσα.  
ἀλλ' ὅτε δὴ πάμπαν στυγερὸν κατὰ γῆρας ἐπειγεν,  
οὐδέ τι κινήσαι μελέων δύνατ' οὐδὲ ἀναεῖραι,  
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλίῃ· 235  
ἐν θαλάμῳ κατέθηκε, θύρας δ' ἐπέθηκε φαεινάς.  
τοῦ δ' ἦ τοι φωνὴ ρέει<sup>1</sup> ἄσπετος, οὐδέ τι κῦκυς  
ἔσθ', οἵη πάρος ἐσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.

Οὐκ ἀν ἐγώ γε σὲ τοῖον ἐν ἀθανάτοισιν ἐλοίμην  
ἀθανάτον τ' εἶναι καὶ ζώειν ἥματα πάντα. 240  
ἀλλ' εἰ μὲν τοιοῦτος ἐὼν εἶδός τε δέμας τε  
ζώοις ἡμέτερός τε πόσις κεκλημένος εἴης,  
οὐκ ἀν ἐπειτά μ' ἄχος πυκινὰς φρένας ἀμφικα-  
λύπτοι.

νῦν δέ σε μὲν τάχα γῆρας ὁμοίον ἀμφικαλύψει  
νηλειές, τό τ' ἐπειτα παρίσταται ἀνθρώποισιν, 245  
οὐλόμενον, καματηρόν, ὅτε στυγέουσι θεοί περ.

Αὐτὰρ ἐμοὶ μέγ' ὄνειδος ἐν ἀθανάτοισι θεοῖσιν  
ἔσσεται ἥματα πάντα διαμπερὲς εἴνεκα σεῖο,  
οἱ πρὶν ἐμοὺς δάρους καὶ μῆτιας, αἷς ποτε πάντας  
ἀθανάτους συνέμιξα καταθητῆσι γυναιξί, 250  
τάρβεσκον· πάντας γὰρ ἐμὸν δάμνασκε νόημα.  
νῦν δὲ δὴ οὐκέτι μοι στόμα χείσεται<sup>2</sup> ἐξονομῆναι  
τοῦτο μετ' ἀθανάτοισιν, ἐπεὶ μάλα πολλὸν ἀάσθην,  
σχέτλιον, οὐκ ὄνοταστόν,<sup>3</sup> ἀπεπλάγχθην δὲ νόοιο,  
παῖδα δ' ὑπὸ ζώνη ἐθέμην βροτῷ εὐνηθεῖσα. 255

<sup>1</sup> Wolf : βεῖ, MSS.      <sup>2</sup> Martin : στοναχήσεται, MSS.

<sup>3</sup> Clarke : ὄνοτατόν, MSS.

## V.—TO APHRODITE, 227–255

of Ocean, at the ends of the earth; but when the first grey hairs began to ripple from his comely head and noble chin, queenly Eos kept away from his bed, though she cherished him in her house and nourished him with food and ambrosia and gave him rich clothing. But when loathsome old age pressed full upon him, and he could not move nor lift his limbs, this seemed to her in her heart the best counsel: she laid him in a room and put to the shining doors. There he babbles endlessly, and no more has strength at all, such as once he had in his supple limbs.

I would not have you be deathless among the deathless gods and live continually after such sort. Yet if you could live on such as now you are in look and in form, and be called my husband, sorrow would not then enfold my careful heart. But, as it is, harsh<sup>1</sup> old age will soon enshroud you—ruthless age which stands someday at the side of every man, deadly, wearying, dreaded even by the gods.

And now because of you I shall have great shame among the deathless gods henceforth, continually. For until now they feared my jibes and the wiles by which, or soon or late, I mated all the immortals with mortal women, making them all subject to my will. But now my mouth shall no more have this power among the gods; for very great has been my madness, my miserable and dreadful madness, and I went astray out of my mind who have gotten a child beneath my girdle, mating with a mortal man.

<sup>1</sup> So Christ connecting the word with *ωμός*. L. and S. give = *δυνατός*, “common to all.”

## THE HOMERIC HYMNS

τὸν μέν, ἐπὴν δὴ πρῶτον ἵδη φάσις ἡελίοιο,  
 Νύμφαι μιν θρέψουσιν ὄρεσκῷοι βαθύκολποι,  
 αἱ τόδε ναιετάουσιν ὅρος μέγα τε ζάθεόν τε·  
 αἱ δὲ οὔτε θυητοῖς οὔτ' ἀθανάτοισιν ἔπονται.  
 δηρὸν μὲν ζώουσι καὶ ἄμβροτον εἶδαρ ἔδουσι 260  
 καὶ τε μετ' ἀθανάτοισι καλὸν χορὸν ἐρρώσαντο.  
 τῆσι δὲ Σειληνοὶ καὶ ἐύσκοπος Ἀργειφόντης  
 μίσγοντ' ἐν φιλότητι μυχῷ σπείων ἐροέντων.  
 τῆσι δ' ἂμ' η ἐλάται ηὲ δρύες ὑψικάρηνοι 265  
 γειτομένησιν ἔφυσαν ἐπὶ χθονὶ βωτιανείρῃ,  
 καλαί, τηλεθάουσαι, ἐν οὔρεσιν ὑψηλοῖσιν.  
 ἐστᾶσ' ἡλίβατοι, τεμένη δέ ἐ κικλήσκουσιν  
 ἀθανάτων· τὰς δ' οὐ τι βροτοὶ κείρουσι σιδήρῳ·  
 ἀλλ' ὅτε κεν δὴ μοῖρα παρεστήκη θανάτοιο, 270  
 ἀξάνεται μὲν πρῶτον ἐπὶ χθονὶ δένδρεα καλά,  
 φλοιὸς δ' ἀμφιπεριφθινύθει, πίπτουσι δ' ἄπ' ὥζοι,  
 τῶν δέ θ' ὅμοῦ ψυχὴ λείπει φάσις ἡελίοιο.  
 αἱ μὲν ἐμὸν θρέψουσι παρὰ σφίσιν νίὸν ἔχουσαι.  
 τὸν μὲν ἐπὴν δὴ πρῶτον ἐλη πολυγένετος ἡβῃ, 275  
 ἄξουσίν σοι δεῦρο θεαὶ δείξουσί τε παῖδα.  
 σοὶ δ' ἐγώ, ὅφρα κε ταῦτα μετὰ φρεσὶ πάντα  
     διέλθω,  
 ἐς πέμπτον ἔτος αὗτις ἐλεύσομαι νίὸν ἄγουσα.  
 τὸν μὲν ἐπὴν δὴ πρῶτον ἵδης θάλος ὀφθαλμοῖσι,  
 γηθήσεις ὄροων· μάλα γὰρ θεοείκελος ἐσται·  
 ἄξεις δ' αὐτίκα νιν ποτὶ "Ιλιον ἡνεμόεσσαν." 280  
 ἦν δέ τις εἴρηταί σε καταθνητῶν ἀνθρώπων,  
 η τις σοι φίλον νίὸν ὑπὸ ζώνη θέτο μήτηρ,  
 τῷ δὲ σὺ μυθεῖσθαι μεμνημένος, ὃς σε κελεύω·  
 φάσθαι<sup>1</sup> τοι Νύμφης καλυκόπιδος ἔκγονον εἶναι,  
 αἱ τόδε ναιετάουσιν ὅρος καταειμένον ὑλη. 285

<sup>1</sup> Matthiae : φαστ, MSS.

## V.—TO APHRODITE, 256–285

As for the child, as soon as he sees the light of the sun, the deep-breasted mountain Nymphs who inhabit this great and holy mountain shall bring him up. They rank neither with mortals nor with immortals; long indeed do they live, eating heavenly food and treading the lovely dance among the immortals, and with them the Sileni and the sharp-eyed Slayer of Argus mate in the depths of pleasant caves; but at their birth pines or high-topped oaks spring up with them upon the fruitful earth, beautiful, flourishing trees, towering high upon the lofty mountains (and men call them holy places of the immortals, and never mortal lops them with the axe); but when the fate of death is near at hand, first those lovely trees wither where they stand, and the bark shrivels away about them, and the twigs fall down, and at last the life of the Nymph and of the tree leave the light of the sun together. These Nymphs shall keep my son with them and rear him, and as soon as he is come to lovely boyhood, the goddesses will bring him here to you and show you your child. But, that I may tell you all that I have in mind, I will come here again towards the fifth year and bring you my son. So soon as ever you have seen him—a son to delight the eyes—, you will rejoice in beholding him; for he shall be most godlike; then bring him at once to windy Ilion. And if any mortal man ask you who got your dear son beneath her girdle, remember to tell him as I bid you: say he is the offspring of one of the flower-like Nymphs who inhabit this forest-clad hill. But if you

## THE HOMERIC HYMNS

εὶ δέ κεν ἐξείπης καὶ ἐπεύξεαι ἄφρονι θυμῷ  
ἐν φιλότητι μιγῆναι ἐνστεφάνῳ Κυθερείη,  
Ζεύς σε χολωσάμενος βαλέει ψολόεντι κεραυνῷ.  
εἴρηται τοι πάντα· σὺ δὲ φρεσὶ σῆσι νοήσας,  
ἴσχεο μηδ' ὄνόμαινε, θεῶν δ' ἐποπίζεο μῆνιν.

290

“Ως εἰποῦσ’ ἦξε πρὸς οὐρανὸν ἡνεμόεντα.  
Χαῖρε, θεά, Κύπροιο ἐνκτιμένης μεδέονσα·  
σεῦ δ' ἐγὼ ἀρξάμενος μεταβήσομαι ἄλλον ἐς  
ἄλινον.

## VI

### ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Αἰδοίην, χρυσοστέφανον, καλὴν Ἀφροδίτην  
ἄσομαι, ἡ πάσης Κύπρου κρήδεμνα λέλογχειν  
εἰναλίης, ὅθι μιν Ζεφύρου μένος ὑγρὸν ἀέντος  
ἵγνεικεν κατὰ κῦμα πολυφλοίσβοιο θαλάσσης  
ἀφρῷ ἔνι μαλακῷ· τὴν δὲ χρυσάμπυκες <sup>5</sup>Ωραι  
δέξαντ' ἀσπασίως, περὶ δ' ἄμβροτα εἴματα ἔσσαν·  
κρατὶ δ' ἐπ' ἀθανάτῳ στεφάνην εὔτυκτον ἔθηκαν  
καλήν, χρυσείην· ἐν δὲ τριητοῖσι λοβοῖσιν  
ἄνθεμ' ὄρειχάλκου χρυσοῖ τε τιμήεντος.  
δειρῆ δ' ἀμφ' ἀπαλῇ καὶ στήθεσιν ἀργυφέοισιν  
ὅρμοισι χρυσέοισιν ἐκόσμεον, οἷσί περ αὐταὶ  
<sup>10</sup>Ωραι κοσμείσθην χρυσάμπυκες, ὅππότ' ἵοιεν  
ἐς χορὸν ἴμερόεντα θεῶν καὶ δώματα πατρός.  
αὐτὰρ ἐπειδὴ πάντα περὶ χροὶ κόσμον ἔθηκαν,  
ἷγον ἐς ἀθανάτους· οἱ δ' ἡσπάζοντο ἰδόντες  
χερσί τ' ἐδεξιόωντο καὶ ἡρήσαντο ἔκαστος  
εἶναι κουριδίην ἄλοχον καὶ οἴκαδ' ἄγεσθαι,  
εἶδος θαυμάζοντες ἴοστεφάνου Κυθερείης.

15

10

15

## VI.—TO APHRODITE, 1-18

tell all and foolishly boast that you lay with rich-crowned Aphrodite, Zeus will smite you in his anger with a smoking thunderbolt. Now I have told you all. Take heed: refrain and name me not, but have regard to the anger of the gods."

When the goddess had so spoken, she soared up to windy heaven.

Hail, goddess, queen of well-builded Cyprus: with you have I begun; now I will turn me to another hymn.

### VI

#### TO APHRODITE

I WILL sing of stately Aphrodite, gold-crowned and beautiful, whose dominion is the walled cities of all sea-set Cyprus. There the moist breath of the western wind wafted her over the waves of the loud-moaning sea in soft foam, and there the gold-filleted Hours welcomed her joyously. They clothed her with heavenly garments: on her head they put a fine, well-wrought crown of gold, and in her pierced ears they hung ornaments of orichalc and precious gold, and adorned her with golden necklaces over her soft neck and snow-white breasts, jewels which the gold-filleted Hours wear themselves whenever they go to their father's house to join the lovely dances of the gods. And when they had fully decked her, they brought her to the gods, who welcomed her when they saw her, giving her their hands. Each one of them prayed that he might lead her home to be his wedded wife, so greatly were they amazed at the beauty of violet-crowned Cytherea.

# THE HOMERIC HYMNS

Χαῖρ' ἐλικοβλέφαρε, γλυκυμείλιχε· δὸς δ' ἐν  
ἀγῶνι  
μίκην τῷδε φέρεσθαι, ἐμὴν δ' ἔντυνον ἀοιδῆν.      20  
αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδῆς.

## VII

### ΕΙΣ ΔΙΟΝΤΣΟΝ

Ἄμφὶ Διώνυσον, Σεμέλης ἐρικυδέος νίόν,  
μνήσομαι, ώς ἐφάνη παρὰ θῖν' ἀλὸς ἀτρυγέτοιο  
ἀκτῇ ἐπὶ προβλῆτι νεηνίῃ ἀνδρὶ ἐοικώς,  
πρωθήβῃ· καλαὶ δὲ περισσείοντο ἔθειρατ,      5  
κυάνεαι, φᾶρος δὲ περὶ στιβαροῖς ἔχειν ὕμοις  
πορφύρεον· τάχα δ' ἄνδρες ἐνστέλμον ἀπὸ νηὸς  
ληισταὶ προγένοντο θοῶς ἐπὶ οἴνοπα πόντον,  
Τυρσηνοί· τοὺς δ' ἥγε κακὸς μόρος· οἱ δὲ ἰδόντες  
τεῦσαν ἐς ἀλλήλους, τάχα δ' ἔκθορον. αἰψα δ'  
έλόντες  
εἶσαν ἐπὶ σφετέρης νηὸς κεχαρημένοι ἥτορ.      10  
νίὸν γάρ μιν ἔφαντο διοτρεφέων βασιλήων  
εἶναι καὶ δεσμοῖς ἔθελον δεῖν ἀργαλέοισι.  
τὸν δ' οὐκ ἵσχανε δεσμά, λύγοι δ' ἀπὸ τηλόσε  
πῖπτον  
χειρῶν ἡδὲ ποδῶν· ὃ δὲ μειδιάων ἐκάθητο  
ὅμμασι κυανέοισι· κυβερνήτης δὲ νοήσας      15  
αὐτίκα οἷς ἑτάροισιν ἐκέκλετο φώνησέν τε.  
Δαιμόνιοι, τίνα τόνδε θεὸν δεσμεύεθ' ἔλόντες,  
καρτερόν; οὐδὲ φέρειν δύναται μιν νηῦς εὐεργήσ.      20  
ἡ γὰρ Ζεὺς ὅδε γ' ἐστὶν ἡ ἀργυρότοξος Λπόλλων  
ἢ Ποσειδάων· ἐπεὶ οὐ θυητοῖσι βροτοῖσιν

## VII.—TO DIONYSUS, 1-20

Hail, sweetly-winning, coy-eyed goddess! Grant that I may gain the victory in this contest, and order you my song. And now I will remember you and another song also.

### VII TO DIONYSUS

I WILL tell of Dionysus, the son of glorious Semele, how he appeared on a jutting headland by the shore of the fruitless sea, seeming like a stripling in the first flush of manhood : his rich, dark hair was waving about him, and on his strong shoulders he wore a purple robe. Presently there came swiftly over the sparkling sea Tyrsenian<sup>1</sup> pirates on a well-decked ship—a miserable doom led them on. When they saw him they made signs to one another and sprang out quickly, and seizing him straightway, put him on board their ship exultingly ; for they thought him the son of heaven-nurtured kings. They sought to bind him with rude bonds, but the bonds would not hold him, and the wites fell far away from his hands and feet : and he sat with a smile in his dark eyes. Then the helmsman understood all and cried out at once to his fellows and said :

“ Madmen ! what god is this whom you have taken and bind, strong that he is ? Not even the well-built ship can carry him. Surely this is either Zeus or Apollo who has the silver bow, or Poseidon, for he looks not like mortal men but like the gods

<sup>1</sup> Probably not Etruscan, but the non-Hellenic peoples of Thrace and (according to Thueydides) of Lemnos and Athens. Cp. Herodotus i. 57; Thueydides iv. 109.

## THE HOMERIC HYMNS

εἴκελος, ἀλλὰ θεοῖς, οἱ Ὀλύμπια δώματ' ἔχουσιν.  
ἀλλ' ἄγετ', αὐτὸν ἀφθιμεν ἐπ' ἡπείροιο μελαινῆς  
αὐτίκα· μηδ' ἐπὶ χεῖρας ἵάλλετε, μή τι χολωθεὶς  
ὅρσῃ ἐπ' ἄργαλέους τ' ἀνέμους καὶ λαίλαπα πολλίν.

"Ως φάτο· τὸν δ' ἀρχὸς στυγερῷ ἡνίπαπε μύθῳ· 25  
δαιμόνι·, οὗρον ὄρα, ἅμα δ' ἴστιον ἐλκεο μηὸς  
σύμπαιθ' ὅπλα λαβὼν· ὅδε δ' αὐτ' ἄγδρεσσι  
μελίσσει.

ἔλπομαι, ἡ Λῆγυπτον ἀφίξεται ἡ ὁ γε Κύπρον  
ἡ ἐς Τπερβορέους ἡ ἑκαστέρω· ἐς δὲ τελευτὴν  
ἔκ ποτ' ἐρεῖ αὐτοῦ τε φίλους καὶ κτήματα πάντα 30  
οὓς τε καστυρήτους, ἐπεὶ ἡμῖν ἔμβαλε δαίμων.

"Ως εἰπὼν ἴστιον τε καὶ ἴστιον ἐλκετο μηός.  
ἔμπινευσεν δ' ἀνεμος μέσον ἴστιον ἀμφὶ δ' ἄρ' ὅπλα  
καττάνυσαν· τάχα δέ σφιν ἐφαίνετο θαυματὰ ἔργα.  
οἶνος μὲν πρώτιστα θοὴν ἀνὰ νῆα μέλαιναν 35  
ἡδύποτος κελάρυζεύώδης, ὥρνυτο δ' ὁδμὴ  
ἄμβροσίη· ναύτας δὲ τάφος λάβε πάντας ἰδόντας.  
αὐτίκα δ' ἀκρότατον παρὰ ἴστιον ἐξετανύσθη  
ἄμπελος ἔνθα καὶ ἔνθα, κατεκρημνῶντο δὲ πολλοὶ  
βύτρυες· ἀμφ' ἴστὸν δὲ μέλας εἰλίσσετο κισσός, 40  
ἄνθεσι τηλεθάων, χαρίεις δ' ἐπὶ καρπὸς ὀρώρει·  
πάντες δὲ σκαλμοὶ στεφάνους ἔχον· οἱ δὲ ἰδόντες,  
νῆ· ἥδη<sup>1</sup> τότ' ἐπειτα κυβερνήτην ἐκέλευσον  
γῇ πελάαν· ὃ δ' ἄρα σφι λέων γένετ' ἐνδοθι μηὸς  
δεινὸς ἐπ' ἀκροτάτης, μέγα δ' ἔβραχεν, ἐν δ' ἄρα  
μέσση 45

ἄρκτον ἐποίησεν λασιαύχενα, σήματα φαίνων·  
ἄν δ' ἐστι μεμανῖα· λέων δ' ἐπὶ σέλματος ἄκρου  
δεινὸν ὑπόδρα ἰδών· οἱ δ' ἐς πρύμνην ἐφόβηθεν,

<sup>1</sup> Hermann: μὴ δ' ἥδη, M (other MSS. are further corrupted).

## VII.—TO DIONYSUS, 21-48

who dwell on Olympus. Come, then, let us set him free upon the dark shore at once : do not lay hands on him, lest he grow angry and stir up dangerous winds and heavy squalls."

So said he : but the master chid him with taunting words : " Madman; mark the wind and help hoist sail on the ship : catch all the sheets. As for this fellow we men will see to him : I reckon he is bound for Egypt or for Cyprus or to the Hyperboreans or further still. But in the end he will speak out and tell us his friends and all his wealth and his brothers, now that providence has thrown him in our way."

When he had said this, he had mast and sail hoisted on the ship, and the wind filled the sail and the crew hauled taut the sheets on either side. But soon strange things were seen among them. First of all sweet, fragrant wine ran streaming throughout all the black ship and a heavenly smell arose, so that all the seamen were seized with amazement when they saw it. And all at once a vine spread out both ways along the top of the sail with many clusters hanging down from it, and a dark ivy-plant twined about the mast, blossoming with flowers, and with rich berries growing on it ; and all the thole-pins were covered with garlands. When the pirates saw all this, then at last they bade the helmsman to put the ship to land. But the god changed into a dreadful lion there on the ship, in the bows, and roared loudly : amidships also he showed his wonders and created a shaggy bear which stood up ravening, while on the forepeak was the lion glaring fiercely with scowling brows. And so the sailors fled into the

## THE HOMERIC HYMNS

ἀμφὶ κυβερνήτην δὲ σάοφρονα θυμὸν ἔχοντα  
ἔσταν ἄρ' ἐκπληγέντες· ὃ δ' ἔξαπίγης ἐπορούσας 50  
ἀρχὸν ἔλ', οὐδὲ θύραζε κακὸν μόρον ἔξαλύοντες  
πάντες ὄμῶς πήδησαν, ἐπεὶ ἵδον, εἰς ἄλα δῖαν,  
δελφῖνες δ' ἐγένοντο· κυβερνήτην δ' ἐλεήσας  
ἔσχεθε καὶ μιν ἔθηκε πανόλβιον εἶπέ τε μῦθοι·

Θάρσει, τὸν κάτωρθ, τῷ ἐμῷ κεχαρισμένε θυμῷ· 55  
εἰμὶ δ' ἐγὼ Διόνυσος ἐρίθρομος, ὃν τέκε μήτηρ  
Καδμοὶς Σεμέλη Διὸς ἐν φιλότητι μιγεῖσα.

Χαῖρε, τέκος Σεμέλης εὐώπιδος· οὐδέ πη ἔστι  
σειό γε ληθόμενον γλυκερὴν κοσμῆσαι ἀστίδιν.

## VIII

### ΕΙΣ ΑΡΕΑ

Ἄρες ὑπερμενέτα, βρισάρματε, χρυσεοπήληξ,  
ὁβριμόθυμε, φέρασπι, πολισσόε, χαλκοκορυστά,  
καρτερόχειρ, ἀμόγητε, δορισθενές, ἕρκος Ὄλύμπου,  
Νίκης εὐπολέμοιο πάτερ, συναρωγὲ Θέμιστος,  
ἀντιβίοισι τύραννε, δικαιοτάτων ἀγὲ φωτῶν, 5  
ἡγορένης σκηπτοῦχε, πυραυγέα κύκλον ἐλίσσων  
αιθέρος ἐπταπόροις ἐνὶ τείρεσιν, ἐνθα σε πῶλοι  
ζαφλεγέες τριτάτης ὑπὲρ ἀντυγος αἰὲν ἔχουσι·  
κλῦθι, βροτῶν ἐπίκουρε, δοτὴρ εὐθαρσέος<sup>1</sup> ἥβης,  
πρηὴν καταστίλβων σέλας ὑψόθεν ἐς βιότητα 10  
ἡμετέρην καὶ κάρτος ἀρίμον, ὡς κε δυραιόμην  
σεύασθαι κακότητα πικρὴν ἀπ' ἐμοῖο καρίγονον,  
καὶ ψυχῆς ἀπατηλὸν ὑπογράμψαι φρεστὸν ὄρμίν,

<sup>1</sup> M: εὐθαλέος “flourishing,” ET.

## VIII.—TO ARES, 1-13

stern and crowded bemused about the right-minded helmsman, until suddenly the lion sprang upon the master and seized him; and when the sailors saw it they leapt out overboard one and all into the bright sea, escaping from a miserable fate, and were changed into dolphins. But on the helmsman Dionysus had mercy and held him back and made him altogether happy, saying to him:

"Take courage, good . . . ; you have found favour with my heart. I am loud-crying Dionysus whom Cadmus' daughter Semele bare of union with Zeus."

Hail, child of fair-faced Semele! He who forgets you can in no wise order sweet song.

## VIII

### TO ARES

Ares, exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, Saviour of cities, harnessed in bronze, strong of arm, unwearying, mighty with the spear, O defence of Olympus, father of warlike Victory, ally of Themis, stern governor of the rebellious, leader of righteous men, sceptred King of manliness, who whirl your fiery sphere among the planet; in their sevenfold courses through the aether wherein your blazing steeds ever bear you above the third firmament of heaven; hear me, helper of men, giver of dauntless youth! Shed down a kindly ray from above upon my life, and strength of war, that I may be able to drive away bitter cowardice from my head and crush down the deceitful impulses of my soul. Restraine

## THE HOMERIC HYMNS

θυμοῦ τ' αὐτὸν μένος ὁξὺ κατισχέμεν, ὃς μ' ἐρέθησται  
φυλόπιδος κρυερῆς ἐπιβαινέμεν· ἀλλὰ σὺ θάρσος 15  
δός, μάκαρ, εἰρήνης τε μένειν ἐν ἀπίμοσι θεσμοῖς  
δυσμενέων προφυγόντα μόθον Κῆρας τε βιαίους.

## IX

### ΕΙΣ ΑΡΤΕΜΙΝ

"Ἄρτεμιν ὕμνει, Μοῦσα, κασιγνήτην Ἐκάτοιο,  
παρθένον ῥιχέαιραν, ὁμότροφον Ἀπόλλωνος,  
ἥθ' ἵππους ἄρσαστα βαθυσχοίνοιο Μέλητος  
ρίμφα διὰ Σμύρνης παγχρύσεον ἄρμα διώκει  
ἐς Κλάρον ἀμπελόεσσαν, ὅθ' ἀργυρότοξος Ἀπόλλων  
ἥσται μιμνάζων ἔκατηβόλον ῥιχέαιραν. 6

Καὶ σὺ μὲν οὗτῳ χαῖρε θεαί θ' ἄμα πᾶσαι ἀοιδῆ·  
αὐτὰρ ἐγώ σε πρῶτα καὶ ἐκ σέθεν ἄρχομ' ἀείδειν,  
σεῦ δ' ἐγὼ ἀρξάμενος μεταβήσομαι ἄλλον ἐς ὕμνον.

## X

### ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Κυπρογενῆ Κυθέρειαν ἀείσομαι, ἥτε βροτοῖσι  
μείλιχα δῶρα δίδωσιν, ἐφ' ἴμερτῷ δὲ προσώπῳ  
αἱεὶ μειδιάει καὶ ἐφ' ἴμερτὸν θέει ἄνθος.

Χαῖρε, θεά, Σαλαμῖνος<sup>1</sup> ἐνκτιμένης μεδέουσα  
εἰραλίης τε Κύπρου· δὸς δ' ἴμερόεσσαν ἀοιδῆν. 5  
αὐτὰρ ἐγὼ καὶ σεῦ καὶ ἄλλης μιήσομ' ἀοιδῆς.

<sup>1</sup> All MSS. save M which has χαῖρε μάκαιρα, Κυθήρης, "hail, blessed one, (queen of) Cythera."

## X.—TO APHRODITE

also the keen fury of my heart which provokes me to tread the ways of blood-curdling strife. Rather, O blessed one, give you me boldness to abide within the harmless laws of peace, avoiding strife and hatred and the violent fiends of death.

## IX

### TO ARTEMIS

Mele, sing of Artemis, sister of the Far-shooter, the virgin who delights in arrows, who was fostered with Apollo. She waters her horses from Meles deep in reeds, and swiftly drives her all-golden chariot through Smyrna to vine-clad Claros where Apollo, god of the silver bow, sits waiting for the far-shooting goddess who delights in arrows.

And so hail to you, Artemis, in my song and to all goddesses as well. Of you first I sing and with you I begin; now that I have begun with you, I will turn to another song.

## X

### TO APHRODITE

Of Cytherea, born in Cyprus, I will sing. She gives kindly gifts to men: smiles are ever on her lovely face, and lovely is the brightness that plays over it.

Hail, goddess, queen of well-built Salamis and sea-girt Cyprus; grant me a cheerful song. And now I will remember you and another song also.

## THE HOMERIC HYMNS

### XI

#### ΕΙΣ ΑΘΗΝΑΝ

Παλλάδ' Ἀθηναίην ἐρυσίπτολιν ἄρχομ' ἀείδειν,  
δεινήν, ἢ σὺν<sup>1</sup> Λρηι μέλει πολεμία ἔργα  
περθόμεναι τε πόλης ἀστή τε πτόλεμοι τε,  
καὶ τ' ἐρρύσατο λαὸν ἰόντα τε νισσόμενόν τε.

Χαῖρε, θεά, δὸς δ' ἄμμι τύχην εὐδαιμονίην τε. 5

### XII

#### ΕΙΣ ΉΡΑΝ

Ηρην ἀείδω χρυσόθρονον, ἣν τέκε Ρείη,  
ἀθανάτων<sup>1</sup> βασίλειαν, ὑπείροχον εἶδος ἔχουσαν,  
Ζηνὸς ἐριγδούποιο κασιγνήτην ἄλοχόν τε,  
κυδρῆν, ἣν πάντες μάκαρες κατὰ μακρὸν<sup>2</sup> Ολυμπον  
ἀζόμενοι τίουσιν ὁμῶς Διὶ τερπικεραύνῳ. 5

### XIII

#### ΕΙΣ ΔΗΜΗΤΡΑΝ

Δημήτηρ' ἱγύκομον, σεμνὴν θεάν, ἄρχομ' ἀείδειν,  
αὐτὴν καὶ κούρην, περικαλλέα Ηερσεφόνειαν.  
Χαῖρε, θεά, καὶ τίνδε σάου πόλιν· ἄρχε δ'  
ἀοιδῆς.

<sup>1</sup> Matthiae: ἀθανάτην, MSS.

### XIII.—TO DEMETER

#### XI

#### TO ATHENA

Of Pallas Athene, guardian of the city, I begin to sing. Dread is she, and with Ares she loves deeds of war, the sack of cities and the shouting and the battle. It is she who saves the people as they go out to war and come back.

Hail, goddess, and give us good fortune with happiness!

#### XII

#### TO HERA

I SING of golden-throned Hera whom Rhea bare. Queen of the immortals is she, surpassing all in beauty: she is the sister and the wife of loud-thundering Zeus, the glorious one whom all the blessed throughout high Olympus reverence and honour even as Zeus who delights in thunder.

#### XIII

#### TO DEMETER

I BEGIN to sing of rich-haired Demeter, awful goddess, of her and of her daughter lovely Persephone.

Hail, goddess! Keep this city safe, and govern my song.

# THE HOMERIC HYMNS

## XIV

### ΕΙΣ ΜΗΤΕΡΑ ΘΕΩΝ

Μητέρα μοι πάντων τε θεῶν πάντων τ' ἀνθρώπων  
ὅμνει, Μοῦσα λίγεια, Διὸς θυγάτιρ μεγάλοιο,  
ἥ κροτάλων τυπάνων τ' ἵαχὴ σύν τε βρόμος αὐλῶν  
εῦαδεν ἥδὲ λύκων κλαγγὴ χαροπῶν τε λεόντων  
οὔρεά τ' ἥχιεντα καὶ ὑλήεντες ἔναυλοι. 5

Καὶ σὺ μὲν οὔτω χαῖρε θεαί θ' ἄμα πᾶσαι ἀσιδῆ.

## XV

### ΕΙΣ ΗΡΑΚΛΕΑ ΛΕΟΝΤΟΘΤΜΟΝ

Ἡρακλέα, Διὸς νίόν, ἀείσομαι, ὃν μέγ' ἄριστον  
γείρατ' ἐπιχθονίων Θήβης ἔην καλλιχόροισιν  
Ἀλκμήνη μιχθεῖσα κελαινεφέι Κρονίων·  
ὅς πρὶν μὲν κατὰ γαῖαν ἀθέσφατον ἥδὲ θάλασσαν  
πλαζόμενος πομπῆσιν ὅπ' Εὐρυσθῆος ἄνακτος<sup>1</sup> 5  
πολλὰ μὲν αὐτὸς ἔρεξεν ἀτάσθαλα, πολλὰ δ'  
ἀνέτλη.<sup>2</sup>

τὸν δ' ἥδη κατὰ καλὸν ἔδος νιφόεντος Ὀλύμπου  
ναίει τερπόμενος καὶ ἔχει καλλίσφυρον "Ηβην.

Χαῖρε, ἄναξ, Διὸς νίέ· δίδου δ' ἀρετήν τε καὶ  
օλβον.

<sup>1</sup> Most MSS. : πημαίνετ' ἀεθλεύων <δε> ηραταιῶς, M.

<sup>2</sup> Most MSS. : ἔξοχα ἔργα, M.

## XV.—TO HERACLES THE LION-HEARTED

### XIV

#### TO THE MOTHER OF THE GODS

I PRITIUS, clear-voiced Muse, daughter of mighty Zeus, sing of the mother of all gods and men. She is well-pleased with the sound of rattles and of timbrels, with the voice of flutes and the outcry of wolves and bright-eyed lions, with echoing hills and wooded coombes.

And so hail to you in my song and to all goddesses as well !

### XV

#### TO HERACLES THE LION-HEARTED

I WILL sing of Heracles, the son of Zeus and much the mightiest of men on earth. Alcmena bare him in Thebes, the city of lovely dances, when the dark-clouded Son of Cronos had lain with her. Once he used to wander over unmeasured tracts of land and sea at the bidding of King Eurystheus, and himself did many deeds of violence and endured many; but now he lives happily in the glorious home of snowy Olympus, and has neat-ankled Hebe for his wife.

Hail, lord, son of Zeus ! Give me success and prosperity.

# THE HOMERIC HYMNS

## XVI

### ΕΙΣ ΛΣΚΑΛΗΠΙΟΝ

Ίητῆρα νόσων Ἀσκληπιὸν ἄρχομ' ἀείδειν,  
νίὸν Ἀπόλλωνος, τὸν ἐγείνατο δῖα Κορωνὶς  
Δωτίῳ ἐν πεδίῳ, κούρη Φλεγύου βασιλῆος,  
χάρμα μέγ' ἀνθρώποισι, κακῶν θελκτῆρ' ὁδυνάων.  
Καὶ σὺ μὲν οὕτω χαῖρε, ἄναξ· λίτομαι δέ σ'  
ἀοιδῆ. 5

## XVII

### ΕΙΣ ΔΙΟΣΚΟΤΡΟΤΣ

Κάστορα καὶ Ηολυδεύκε' ἀείσεο, Μοῦσα λίγειο,  
Τυνδαρίδα, οὐ Ζηνὸς Ὄλυμπίου ἔξεγένοντο·  
τοὺς ὑπὸ Τηψύγετου κορυφῆς τέκε πότια λίγδη  
λάθρη ὑποδμηθεῖσα κελαινεφέι Κρονίωνι.

Χαίρετε, Τυνδαρίδαι, ταχέων ἐπιβήτορες ἵππων. 5

## XVIII

### ΕΙΣ ΕΡΜΗΝ

Ἐρμῆν ἀείδω Κυλλήνιον, Ἀργειφόντην,  
Κυλλίνης μεδέοντα καὶ Ἀρκαδίης πολυμήλου,  
ἄγγελον ἀθανάτων ἐριούνιον, ὃν τέκε Μαῖα,  
Ἄτλαντος θυγάτηρ, Διὸς ἐν φιλότητι μιγεῖσα,  
αἰδοίη· μακάρων δὲ θεῶν ἀλέεινεν ὅμιλον, 5  
ἄντρῳ ναιετάουσα παλισκίῳ· ἐνθα Κρονίων  
νύμφῃ ἐνπλοκάμῳ μισγέσκετο νυκτὸς ἀμολγῷ,

## XVIII.—TO HERMES, 1-7

### XVI

#### TO ASCLEPIUS

I BEGIN to sing of Aselepius, son of Apollo and healer of sicknesses. In the Dotian plain fair Coronis, daughter of King Phlegyas, bare him, a great joy to men, a soother of cruel pangs.

And so hail to you, lord: in my song I make my prayer to thee!

### XVII

#### TO THE DIOSCURI

SING, clear-voiced Muse, of Castor and Polydences, the Tyndaridae, who sprang from Olympian Zeus. Beneath the heights of Taygetus stately Leda bare them, when the dark-clouded Son of Cronos had privily bent her to his will.

Hail, children of Tyndareus, riders upon swift horses!

### XVIII

#### TO HERMES

I SING of Cyllenian Hermes, the Slayer of Argus, lord of Cyllene and Arcadia rich in flock, luck-bringing messenger of the deathless gods. He was born of Maia, the daughter of Atlas, when she had mated with Zeus, —a shy goddess she. Ever she avoided the throng of the blessed gods and lived in a shadowy cave, and there the Son of Cronos used to lie with the rich-tressed nymph at dead

## THE HOMERIC HYMNS

εὗτε κατὰ γλυκὺς ὑπνος ἔχοι λευκώλενον "Ηρην·  
λάνθανε δ' ἀθανάτους τε θεοὺς θυνητούς τ' ἀνθρώπους.

Καὶ σὺ μὲν οὕτω χαῖρε, Διὸς καὶ Μαιάδος νιέ· 10  
σεῦ δ' ἐγὼ ἀρξάμενος μεταβήσομαι ἄλλον ἐς  
ἄλλον.

[χαῖρ', 'Ερμῆ χαριδῶτα, διάκτορε, δῶτορ ἐάων,<sup>1]</sup>]

### XIX

#### ΕΙΣ ΠΑΝΑ

'Αμφί μοι 'Ερμείαο φίλον γόνον ἔννεπε, Μοῦσα,  
αἰγιπόδην, δικέρωτα, φιλόκροτον, ὅστ' ἀνὰ πίση  
δευδρίεντ' ἄμυδις φοιτᾶ χορογηθέσι νύμφαις,  
αἴ τε κατ' αἰγίλιπος πέτρης στείβουσι κάρηνα  
Πᾶν' ἀνακεκλόμεναι, γόμιον θεόν, ἀγλαέθειρον,  
αὐχμήνθ', ὃς πάντα λύφον νιψόεντα λέλογχε  
καὶ κορυφὰς ὄρέων καὶ πετρήεντα κάρηνα. 5

φοιτᾶ δ' ἔνθα καὶ ἔνθα διὰ ῥωπῆια πυκνά,  
ἄλλοτε μὲν ρέιθροισιν ἐφελκόμενος μαλακοῖσιν,  
ἄλλοτε δ' αὖ πέτρησιν ἐν ἡλιβάτοισι διοιχνεῖ,  
ἀκροτάτην κορυφὴν μηλοσκόπον εἰσαναβαίνων.  
πολλάκι δ' ἀργιτόεντα διέδραμεν οὔρεα μακρά,  
πολλάκι δ' ἐν κυημοῖσι διῆλασε θῆρας ἐναίρων,  
δέξα δερκόμενος· τότε δ' ἐσπερος ἔκλαγεν οἶον  
ἄγρης ἐξανιών, δονάκων ὑπὸ μοῦσαν ἀθύρων  
νῆδυμοι· οὐκ ἀν τόν γε παραδράμοι ἐν μελέεσσιν  
ὅρνις, ήτ' ἔαρος πολυανθέος ἐν πετάλοισι  
θρῆνον ἐπιπροχέονσ' ἀχέει<sup>2</sup> μελίγηρυν ἀοιδήν.  
σὺν δέ σφιν τότε Νύμφαι ὄρεστιάδες λιγύμολποι

<sup>1</sup> This line appears to be an alternative to ll. 10-11.

<sup>2</sup> Ilgen: ἐπιπροχέονσα χέει, MSS.

## XIX.—TO PAN, 1-19

of night, while white-armed Hera lay bound in sweet sleep: and neither deathless god nor mortal man knew it.

And so hail to you, Son of Zeus and Maia; with you I have begun: now I will turn to another song!

Hail, Hermes, giver of grace, guide, and giver of good things!

## XIX

### TO PAN

MUSE, tell me about Pan, the dear son of Hermes with his goat's feet and two horns—a lover of merry noise. Through wooded glades he wanders with dancing nymphs who foot it on some sheer cliff's edge, calling upon Pan, the shepherd-god, long-haired, unkempt. He has every snowy crest and the mountain peaks and rocky crests for his domain; hither and thither he goes through the close thickets, now lured by soft streams, and now he presses on amongst towering crags and climbs up to the highest peak that overlooks the flocks. Often he courses through the glistening high mountains, and often on the shouldered hills he speeds along slaying wild beasts, this keen eyed god. Only at evening, as he returns from the chase, he sounds his note, playing sweet and low on his pipes of reed: not even she could excel him in melody—that bird who in flower-laden spring pouring forth her lament utters honey-voiced song amid the leaves. At that hour the clear-voiced nymphs are with him and move

## THE HOMERIC HYMNS

φοιτῶσαι πόκα ποσὶν ἐπὶ κρίνη μελανύδρῳ 20  
 μέλπονται· κορυφὴν δὲ περιστένει οὔρεος Ἡχώ·  
 δαίμων δ' ἔνθα καὶ ἔνθα χορῶν, τοτὲ δ' ἐς μέσον  
 ἔρπων,

πυκνὰ ποσὶν διέπει, λαῖφος δ' ἐπὶ νῶτα δαφοινὸν  
 ληγκὸς ἔχει, λιγυρῆσιν ἀγαλλόμενος φρένα μολπαῖς  
 ἐν μαλακῷ λειμῶνι, τόθι κρόκος ἡδ' ὑάκινθος 25  
 εὐώδης θαλέθων καταμίσγεται ἄκριτα ποίη.

Τμιεῦσιν δὲ θεοὺς μάκαρας καὶ μακρὸν Ὀλυμπον·  
 οἶόν θ' Ἐρμείην ἐριούνιον ἔξοχον ἄλλων  
 ἔννεπον, ὡς ὅ γ' ἄπασι θεοῖς θοὸς ἄγγελός ἐστι,  
 καὶ ὅ γ' ἐς Ἀρκαδίην πολυπίδακα, μητέρα  
 μῆλων, 30

ἐξίκετ', ἐνθα τέ οἱ τέμενος Κυλληνίου ἐστίν.  
 ἐνθ' ὁ γε καὶ θεὸς ὃν ψαφαρότριχα μῆλ' ἐνόμενεν  
 ἀνδρὶ πάρα θρητῷ· θάλε γὰρ πόθος ὑγρὸς ἐπελθὼν  
 τύμφῃ ἐυπλοκάμῳ Δρύποτος φιλότητι μιγῆναι·  
 ἐκ δ' ἐτέλεσσε γάμον θαλερόν. τέκε δ' ἐν με-  
 γάροισιν 35

Ἐρμείη φίλον νίόν, ἄφαρ τερατωπὸν ἴδεσθαι,  
 αἰγιπόδην, δικέρωτα, φιλόκροτον, ἥδυγέλωτα·  
 φεῦγε δ' ἀναιξασα, λίπεν δ' ἄρα παῖδα τιθίνη  
 δεῖσε γάρ, ὡς ἵδεν δψιν ἀμείλιχον, ἡγύενειον.  
 τὸν δ' αἴψ' Ἐρμείας ἐριούνιος εἰς χέρα θῆκε 40  
 δεξάμενος, χαῖρεν δὲ νόῳ περιώσια δαίμων.  
 βίμφα δ' ἐς ἀθανάτων ἔδρας κίε παῖδα καλύψας  
 ὑέρμασιν ἐν πυκινοῖσιν ὄρεσκῷοι λαγωοῦ·  
 πάρ δὲ Ζηνὶ κάθιζε καὶ ἄλλοις ἀθανάτοισι,  
 δεῖξε δὲ κοῦρον ἔον· πάντες δ' ἄρα θυμὸν ἐτερφθεὶ 45

## XIX.—TO PAN, 20-45

with nimble feet, singing by some spring of dark water, while Echo wails about the mountain-top, and the god on this side or on that of the choirs, or at times sidling into the midst, plies it nimbly with his feet. On his back he wears a spotted lynx-pelt, and he delights in high-pitched songs in a soft meadow where crocuses and sweet smelling hyacinths bloom at random in the grass.

They sing of the blessed gods and high Olympus and choose to tell of such an one as luck bringing Hermes above the rest, how he is the swift messenger of all the gods, and how he came to Arcadia, the land of many springs and mother of flocks, there where his sacred place is as god of Cyllene. For there, though a god, he used to tend curly-fleeced sheep in the service of a mortal man, because there fell on him and waxed strong melting desire to wed the rich-tressed daughter of Dryops, and there he brought about the merry marriage. And in the house she bare Hermes a dear son who from his birth was marvellous to look upon, with goat's feet and two horns—a noisy, merry-laughing child. But when the nurse saw his uncouth face and full beard, she was afraid and sprang up and fled and left the child. Then luck-bringing Hermes received him and took him in his arms: very glad in his heart was the god. And he went quickly to the abodes of the deathless gods, carrying his son wrapped in warm skins of mountain lions, and set him down beside Zeus and showed him to the rest of the gods. Then all the immortals were glad in heart

## THE HOMERIC HYMNS

ἀθάνατοι, περίαλλα δ' ὁ Βάκχειος Διόνυσος.  
Πᾶνα δέ μιν καλέεσκον, ὅτι φρένα πᾶσιν ἔτερψε.  
Καὶ σὺ μὲν οὕτω χαῖρε, ἄναξ, ἵλαμαι δέ σ'  
ἀοιδῆ·  
αὐτὰρ ἐγὼ καὶ σεῦ καὶ ἄλλης μνήσομ' ἀοιδῆς.

## XX

### ΕΙΣ ΗΦΑΙΣΤΟΝ

"Ηφαιστον κλυτόμητιν ἀείσεο, Μοῦσα λίγεια,  
ὅς μετ' Ἀθηναίης γλαυκώπιδος ἀγλαὰ ἔργα  
ἀνθρώπους ἐδίδαξεν ἐπὶ χθονός, οὐ τὸ πάρος περ  
ἄντροις ναιετάασκον ἐν ούρεσιν, ἡύτε θῆρες.  
νῦν δὲ δι'"Ηφαιστον κλυτοτέχνην ἔργα δαέντες      5  
ρήιδίως αἰῶνα τελεσφόρον εἰς ἐνιαυτὸν  
εὔκηλοι διάγουσιν ἐνὶ σφετέροισι δόμοισιν.  
'Αλλ' ἵληθ', "Ηφαιστε· δίδου δ' ἀρετήν τε καὶ  
ὅλβον.

## XXI

### ΕΙΣ ΑΠΟΛΛΩΝΑ

Φοῖβε, σὲ μὲν καὶ κύκνος ὑπὸ πτερύγων λίγ'  
ἀείδει,  
ὅχθῃ ἐπιθρόσκων ποταμὸν πάρα δινήεντα,  
Πηνειόν· σὲ δ' ἀοιδὸς ἔχων φόρμιγγα λίγειαν  
ἴδυνεπῆς πρωτόν τε καὶ ὕστατον αἰὲν ἀείδει.  
Καὶ σὺ μὲν οὕτω χαῖρε, ἄναξ, ἵλαμαι δέ σ'  
ἀοιδῆ.      5

## XXI.—TO APOLLO

and Bacchic Dionysus in especial; and they called the boy Pan<sup>1</sup> because he delighted all their hearts.

And so hail to you, lord! I seek your favour with a song. And now I will remember you and another song also.

## XX

### TO HEPHAESTUS

SING, clear-voiced Muse, of Hephaestus famed for inventions. With bright-eyed Athene he taught men glorious crafts throughout the world,—men who before used to dwell in caves in the mountains like wild beasts. But now that they have learned crafts through Hephaestus the famed worker, easily they live a peaceful life in their own houses the whole year round.

Be gracious, Hephaestus, and grant me success and prosperity!

## XXI

### TO APOLLO

PHOEBUS, of you even the swan sings with clear voice to the beating of his wings, as he alights upon the bank by the eddying river Peneus; and of you the sweet-tongued minstrel, holding his high-pitched lyre, always sings both first and last.

And so hail to you, lord! I seek your favour with my song.

<sup>1</sup> The name Pan is here derived from πάντες “all.” Cp. Hesiod, *Works and Days* 80–82, *Hymn to Aphrodite* (v) 198, for the significance of personal names.

## THE HOMERIC HYMNS

### XXII

#### ΕΙΣ ΠΟΣΕΙΔΩΝΑ

Ἄμφὶ Ποσειδάωνα, μέγαν θεόν, ἄρχομ' ἀείδειν,  
γαίης κινητῆρα καὶ ἀτρυγέτοιο θαλάσσης,  
πόντιον, ὅσθ' Ἐλικῶνα καὶ εὐρείας ἔχει Λίγας.  
διχθά τοι, Ἐιρνοσίγαιε, θεοὶ τιμὴν ἐδάσαντο,  
ἴππων τε δμητῆρ' ἔμεναι σωτῆρά τε μηδῶν.

Χαῖρε, Ποσείδαιο γαιήροχε, κναυοχάῖτα,  
καί, μάκαρ, εὐμενὲς ἥτορ ἔχων πλάνουσιν ἄρηγε.

### XXIII

#### ΕΙΣ ΤΗΛΤΟΝ ΚΡΟΝΙΔΗΝ

Ζῆρα θεῶν τὸν ἄριστον ἀείσομαι ἡδὲ μέγιστον,  
εὐρύοπα, κρείοντα, τελεσφόρον, ὅστε Θέμιστι  
ἐγκλιδὸν ἔξομένη πυκιποὺς ὀάρους ὀαρίζει.  
"Ιληθ'", εὐρύοπα Κρονίδη, κύδισπε μέγιστε,

### XXIV

#### ΕΙΣ ΕΣΤΙΑΝ

Ἐστίη, ἦτε ἄγακτος Ἀπόλλωνος ἑκάτοιο  
Πινθοῖ ἐν ἡγαθέῃ ἱερὸν δόμον ἀμφιπολεύεις,  
αἰεὶ σῶν πλοκάμων ἀπολείβεται ὑγρὸν ἔλαιον  
ἔρχεο τόνδ' ἀνὰ οἶκον, ἵν' ἔρχεο<sup>1</sup> θυμὸν ἔχουσα  
σὺν Διὶ μητιώεντι· χάριν δ' ἄμ' ὅπασσον ἀοιδῆ.

<sup>1</sup> Tucker: ἐπέρχεο.

## XXIV.—TO HESTIA

### XXII

## TO POSEIDON

I BEGIN to sing about Poseidon, the great god, mover of the earth and fruitless sea, god of the deep who is also lord of Helicon and wide Aegae. A two-fold office the gods allotted you, O Shaker of the Earth, to be a tamer of horses and a saviour of ships!

Hail, Poseidon, Holder of the Earth, dark haired lord! O blessed one, be kindly in heart and help those who voyage in ships!

### XXIII

## TO THE SON OF CRONOS, MOST HIGH

I WILL sing of Zeus, chiefest among the gods and greatest, all-seeing, the lord of all, the fulfiller who whispers words of wisdom to Themis as she sits leaning towards him.

Be gracious, all-seeing Son of Cronos, most excellent and great!

### XXIV

## TO HESTIA

HESTIA, you who tend the holy house of the lord Apollo, the Far-shooter at goodly Pytho, with soft oil dripping ever from your locks, come now into this house, come, having one mind with Zeus the all-wise —draw near, and withal bestow grace upon my song.

# THE HOMERIC HYMNS

## XXV

### ΕΙΣ ΜΟΤΣΑΣ ΚΑΙ ΑΠΟΛΛΩΝΑ

Μουσάων ἄρχωμαι Ἀπόλλωνός τε Διός τε·  
ἐκ γὰρ Μουσάων καὶ ἐκηβόλου Ἀπόλλωνος  
ἄνδρες ἀοιδοὶ ἔστιν ἐπὶ χθονὶ καὶ κιθαρισταί,  
ἐκ δὲ Διὸς βασιλῆες· ὃ δ' ὅλβιος, ὃν τινα Μοῦσαι  
φίλωνται· γλυκερή οἱ ἀπὸ στόματος ρέει αὐδῆ. 5

Χαίρετε, τέκνα Διός, καὶ ἐμὴν τιμήσατε ἀοιδήν.  
αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ἀοιδῆς.

## XXVI

### ΕΙΣ ΔΙΟΝΥΣΟΝ

Κιστοκόμην Διόνυσον ἐρίβρομον ἄρχομ' ἀείδειν,  
Ζηνὸς καὶ Σεμέλης ἐρικυδέος ἀγλαὸν νίόν,  
ὅν τρέφον ἱύκομοι Νύμφαι παρὰ πατρὸς ἄνακτος  
δεξάμεναι κόλποισι καὶ ἐνδυκέως ἀτίταλλον  
Νύστης ἐν γυάλοις· ὃ δ' ἀέξετο πατρὸς ἔκητι 5  
ἄντρῳ ἐν εὐώδει μεταρίθμιος ἀθανάτοισιν.  
αὐτὰρ ἐπειδὴ τόνδε θεαὶ πολύνυμιν ἔθρεψαν,  
δὴ τότε φοιτίζεσκε καθ' ὑλήεντας ἐναύλους,  
κισσῷ καὶ δάφνῃ πεπυκασμένος· αἱ δ' ἄμ' ἐποντο  
Νύμφαι, ὃ δ' ἐξηγεῖτο· Βρόμος δ' ἔχειν ἄσπετον  
ὑλην. 10

Καὶ σὺ μὲν οὕτω χαῖρε, πολυστάφυλ' ὡ  
Διόνυσε·

δὸς δ' ἡμᾶς χαίροντας ἐς ὕρας αὗτις ἵκέσθαι,  
ἐκ δ' αὐθ' ὠράων εἰς τοὺς πολλοὺς ἐνιαυτούς.

## XXVI.—TO DIONYSUS

### XXV

#### TO THE MUSES AND APOLLO

I will begin with the Muses and Apollo and Zeus. For it is through the Muses and Apollo that there are singers upon the earth and players upon the lyre ; but kings are from Zeus. Happy is he whom the Muses love : sweet flows speech from his lips.

Hail, children of Zeus ! Give honour to my song ! And now I will remember you and another song also.

### XXVI

#### TO DIONYSUS

I BEGIN to sing of ivy crowned Dionysus, the loud-crying god, splendid son of Zeus and glorious Semle. The rich-haired Nymphs received him in their bosoms from the lord his father and fostered and nurtured him carefully in the dells of Nysa, where by the will of his father he grew up in a sweet-smelling cave, being reckoned among the immortals. But when the goddesses had brought him up, a god oft hymned, then began he to wander continually through the woody coombes, thickly wreathed with ivy and laurel. And the Nymphs followed in his train with him for their leader ; and the boundless forest was filled with their outcry.

And so hail to you, Dionysus, god of abundant clusters ! Grant that we may come again rejoicing to this season, and from that season onwards for many a year.

## THE HOMERIC HYMNS

### XXVII

#### ΕΙΣ ΑΡΤΕΜΙΝ

Αρτεμιν ἀείδω χρυσηλάκατον, κελαδεινήν,  
παρθένον αἰδινήν, ἐλαφηβόλον, ἰοχέαιραν,  
αὐτοκαστριγήτην χρυσαόρου Ἀπόλλωνος,  
ἢ κατ' ὄρη σκιόεντα καὶ ἄκριας ἡνεμοέσσας  
ἄγρῃ τερπομένη παγχρύσεα τόξα τιταίνει 5  
πέμπουσα στοιοέντα βέλη· τρομέει δὲ κάρηγα  
ὑψηλῶν ὄρέων, ίάχει δ' ἐπι δάσκιος ὅλη  
δεινὸν ὑπὸ κλαγγῆς θηρῶν, φρίσσει δέ τε γαῖα  
πόντος τ' ἵχθυόεις· ἢ δ' ἄλκιμον ἥτορ ἔχουσα 10  
πάντη ἐπιστρέφεται θηρῶν ὀλέκουσα γενέθλην.  
αὐτὰρ ἐπὴν τερφθῇ θηροσκύπος ἰοχέαιρα,  
εὐφρήνη δὲ νόον, χαλάσασ' εὐκαμπέα τόξα  
ἔρχεται ἐς μέγα δῶμα καστριγήτοι φίλοιο,  
Φοίβου Ἀπόλλωνος, Δελφῶν ἐς πίονα δῆμον,  
Μουσῶν καὶ Χαρίτων καλὸν χορὸν ἀρτυνέουσα. 15  
ἴνθα κατακρεμάσασα παλίντονα τόξα καὶ ίοὺς  
ἱγεῖται χαρίεντα περὶ χροὶ κόσμον ἔχουσα,  
ἔξαρχουσα χορούς· αἱ δ' ἀμβροσίην ὅπ' ιεῖσαι  
νμινεῦσιν Λητώ καλλίσφυρον, ώς τέκε παῖδας  
ἀθανάτων βουλῇ τε καὶ ἔργμασιν ἔξοχ' ἀρίστους. 20  
Χαίρετε, τέκνα Διὸς καὶ Λητοῦς ἡγκόμοιο·  
αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μηῆσομ' ἀοιδῆς.

### XXVIII

#### ΕΙΣ ΑΘΗΝΑΝ

Παλλάδ' Αθηναίην, κυδρὴν θεύν, ἄρχομ' ἀείδειν  
γλαυκῶπιν, πολύμητιν, ἀμείλιχον ἥτορ ἔχουσα ,

## XXVIII.—TO ATHENA

### XXVII TO ARTEMIS

I SING of Artemis, whose shafts are of gold, who cheers on the hounds, the pure maiden, shooter of stags, who delights in archery, own sister to Apollo with the golden sword. Over the shadowy hills and windy peaks she draws her golden bow, rejoicing in the chase, and sends out grievous shafts. The tops of the high mountains tremble and the tangled wood echoes awesomely with the outcry of beasts: earth quakes and the sea also where fishes shoal. But the goddess with a bold heart turns every way destroying the race of wild beasts: and when she is satisfied and has cheered her heart, this huntress who delights in arrows slackens her supple bow and goes to the great house of her dear brother Phoebus Apollo, to the rich land of Delphi, there to order the lovely dance of the Muses and Graces. There she hangs up her curved bow and her arrows, and heads and leads the dances, gracefully arrayed, while all they utter their heavenly voice, singing how neat-ankled Leto bare children supreme among the immortals both in thought and in deed.

Hail to you, children of Zeus and rich-haired Leto! And now I will remember you and another song also.

### XXVIII TO ATHENA

I BEGIN to sing of Pallas Athene, the glorious goddess, bright-eyed, inventive, unbending of heart,

## THE HOMERIC HYMNS

παρθένον αἰδοίην, ἐρυσίπτολιν, ἀλκήεσσαν,  
Τριτογενῆ, τὴν αὐτὸς ἐγείνατο μητίετα Ζεὺς  
σεμνῆς ἐκ κεφαλῆς, πολεμία τεύχε' ἔχουσαν,  
χρύσεα, παμφανόωντα· σέβας δ' ἔχε πάντας  
ὅρωντας  
ἀθανάτους· ἦ δὲ πρόσθεν Διὸς αἰγιόχοιο  
ἐστυμένως ὥρουσεν ἀπ' ἀθανάτοιο καρίνου,  
σείσασ' ὁξὺν ἄκοντα· μέγας δ' ἐλελίζετ<sup>1</sup> "Ολυμπος  
δεινὸν ὑπὸ βρύμης γλαυκώπιδος· ἀμφὶ δὲ γαῖα 10  
σμερδαλέον ἵαχησεν· ἐκινήθη δ' ἄρα πόντος,  
κύμασι πορφυρέοισι κυκώμενος· ἔκχυτο<sup>1</sup> δ' ἄλμη  
ἔξαπίνης· στῆσεν δ' "Τπερίονος ἀγλαὸς νῦν  
ἵππους ὡκύποδας δηρὸν χρόνον, εἰσότε κούρη  
εἰλετ<sup>1</sup> ἀπ' ἀθανάτων ὅμων θεοείκελα τεύχη 15  
Παλλὰς Ἀθηναίη· γῆθησε δὲ μητίετα Ζεύς.

Καὶ σὺ μὲν οὔτω χαῖρε, Διὸς τέκος αἰγιόχοιο·  
ἀντὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μηνήσομ<sup>1</sup> ἀοιδῆς.

### XXIX

#### ΕΙΣ ΕΣΤΙΑΝ

'Εστίη, ἦ πάντων ἐν δώμασιν ὑψηλοῖσιν  
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων  
ἔδρην ἀίδιον ἔλαχες, πρεσβηίδα τιμήν,  
καλὸν ἔχουσα γέρας καὶ τίμιον· οὐ γὰρ ἄτερ σου  
εἰλαπίναι θιητοῖσιν, οὐδὲ πρώτη πυμάτη τε 5  
'Εστίη ἀρχόμενος σπένδει μελιηδέα οἶνον·  
καὶ σύ μοι, Ἀργειφόντα, Διὸς καὶ Μαιάδος νύέ,  
ἄγγελε τῶν μακύρων, χρυσόρραπι, δῶτορ ἔάων,  
ἴλαος ὃν ἐπάρηγε σὺν αἰδοίῃ τε φίλη τε. 10

<sup>1</sup> Baumeister: *ἴσχετο*, MSS.

## XXIX.—TO HESTIA

pure virgin, saviour of cities, courageous, Tritogeneia. From his awful head wise Zeus himself bare her arrayed in warlike arms of flashing gold, and awe seized all the gods as they gazed. But Athena sprang quickly from the immortal head and stood before Zeus who holds the aegis, shaking a sharp spear: great Olympus began to reel horribly at the might of the bright-eyed goddess, and earth round about cried fearfully, and the sea was moved and tossed with dark waves, while foam burst forth suddenly: the bright Son of Hyperion stopped his swift-footed horses a long while, until the maiden Pallas Athene had stripped the heavenly armour from her immortal shoulders. And wise Zeus was glad.

And so hail to you, daughter of Zeus who holds the aegis! Now I will remember you and another song as well.

## XXIX TO HESTIA

HESTIA, in the high dwellings of all, both deathless gods and men who walk on earth, you have gained an everlasting abode and highest honour: glorious is your portion and your right. For without you mortals hold no banquet, — where one does not duly pour sweet wine in offering to Hestia both first and last.

And you, Slayer of Argus, Son of Zeus and Maia, messenger of the blessed gods, bearer of the golden rod, giver of good, be favourable and help us, you and Hestia, the worshipful and dear. Come and

# THE HOMERIC HYMNS

9  
11

ναιέτε δώματα καλά, φίλα φρεσὶν ἀλλιγλοισιν  
εἰδότες·<sup>1</sup> ἀμφότεροι γὰρ ἐπιχθονίων ἀνθρώπων  
εἰδότες ἔργματα καλὰ νόῳ θ' ἔσπεσθε καὶ ἥβῃ.  
Χαῖρε, Κρόνου θύγατερ, σύ τε καὶ χρυσόρραπις  
‘Ερμῆς·  
· αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ’ ἀοιδῆς.

## XXX

### ΕΙΣ ΓΗΝ ΜΗΤΕΡΑ ΠΑΝΤΩΝ

Γαῖαν παρμήτειραν ἀείσομαι, ἡνθέμεθλον,  
πρεσβίστην, ἣ φέρβει ἐπὶ χθονὶ πάνθ' ὅπόσ' ἐστὶν,  
ἡμὲν ὅσα χθόνα δῖαν ἐπέρχεται ἡδ' ὅσα πόιτον  
ἡδ' ὅσα πωτῶνται, τάδε φέρβεται ἐκ σέθεν ὅλβου.  
ἐκ σέο δ' εὔπαιδές τε καὶ εὔκαρποι τελέθουσι,      5  
πότνια, σεῦ δ' ἔχεται δοῦναι βίον ἡδ' ἀφελέσθαι  
θυητοῖς ἀνθρώποισιν· ὁ δ' ὅλβιος, ὃν κε σὺ θυμῷ  
πρόφρων τιμήσῃς· τῷ τ' ἄφθονα πάντα πάρεστι.  
Βρίθει μέν σφιν ἄρουρα φερέσβιος ἡδὲ κατ' ἀγροὺς  
κτήνεσιν εὐθηνεῖ, οἶκος δ' ἐμπίπλαται ἐσθλῶι·      10  
αὐτοὶ δ' εὐνομίησι πόλιν κάτα καλλιγύναικα  
κοιρανέοντες·, ὅλβος δὲ πολὺς καὶ πλοῦτος ὀπηδεῖ·  
παῖδες δ' εὐφροσύνη νεοθηλέι κυδιόωσι  
παρθενικαί τε χοροῖς πολυναυθέσιν εὐφρονι θυμῷ  
παίζουσαι σκαίρουσι κατ' ἄιθεα μιλθακὰ ποίης,      15  
οὓς κε σὺ τιμήσῃς, σεμνὴ θεά, ἄφθονε δαῖμον.

Χαῖρε, θεῶν μήτηρ, ἄλοχ' Οὐρανοῦ ἀστερόεντος,  
πρόφρων δ' ἀντ' ωδῆς βίοτον θυμήρε ὅπαξε·  
αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ’ ἀοιδῆς.

<sup>1</sup> Translator : ‘Εστίη, MSS.

### XXX.—TO EARTH THE MOTHER OF ALL

dwell in this glorious house in friendship together : for you two, well knowing the noble actions of men, aid on their wisdom and their strength.

Hail, Daughter of Cronos, and you also, Hermes, bearer of the golden rod ! Now I will remember you and another song also.

### XXX

### TO EARTH THE MOTHER OF ALL

I WILL sing of well-founded Earth, mother of all, eldest of all beings. She feeds all creatures that are in the world, all that go upon the goodly land, and all that are in the paths of the seas, and all that fly : all these are fed of her store. Through you, O queen, men are blessed in their children and blessed in their harvests, and to you it belongs to give mean-  
of life to mortal men and to take it away. Happy is the man whom you delight to honour ! He has all things abundantly : his fruitful land is laden with corn, his pastures are covered with cattle, and his house is filled with good things. Such men rule orderly in their cities of fair women : great riches and wealth follow them : their sons exult with ever-fresh delight, and their daughters in flower-laden bands play and skip merrily over the soft flowers of the field. Thus is it with those whom you honour  
O holy goddess, bountiful spirit.

Hail, Mother of the gods, wife of starry Heaven ; freely bestow upon me for this my song substance that cheers the heart ! And now I will remember you and another song also.

## THE HOMERIC HYMNS

### XXXI

#### ΕΙΣ ΗΛΙΟΝ

"Ηλιον ύμνειν αῦτε Διὸς τέκος ἄρχεο Μοῦσα,  
Καλλιόπη, φαέθοντα, τὸν Εὐρυφάεσσα βωπῖς  
γείνατο Γαῖης παιδὶ καὶ Οὐρανοῦ ἀστερόεντος:  
γῆμε γὰρ Εὐρυφάεσσαν ἀγακλειτὴν 'Τπερίων,  
αὐτοκαστιγνήτην, ἦ οἱ τέκε κάλλιμα τέκνα, 5  
'Ηῶ τε ρόδόπηχνν ἐυπλόκαμόν τε Σελίγνην  
'Ηέλιον τ' ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν,  
ὅς φαίνει θυητοῖσι καὶ ἀθανάτοισι θεοῖσιν  
ἴπποις ἐμβεβαώς· σμερδνὸν δ' ὅ γε δέρκεται ὅσσοις  
χρυσένης ἐκ κύρυθος· λαμπραὶ δ' ἀκτῖνες ἀπ' αὐτοῦ 10  
αἰγλήνεν στίλβουσι παρὰ κροτάφων δέ τ' ἔθειραι<sup>1</sup>  
λαμπραὶ ἀπὸ κρατὸς χαρίεν κατέχουσι πρόσωπον  
τηλαυγές· καλὸν δὲ περὶ χροῦ λάμπεται ἔσθος  
λεπτουργές, πνοιῇ ἀνέμων· ὑπὸ δ' ἄρσενες ἵπποι.  
ἐνθ' ἄρ' ὅ γε στήσας χρυσόζυγον ἄρμα καὶ ἵππους, 15  
[αὕτοθι παύεται ἄκρου ἐπ' οὐρανοῦ, εἰσόκεν αὗτις] 15<sup>a</sup>  
θεσπέσιος πέμπησι δι' οὐρανοῦ 'Ωκεανόνδε.

Χαῖρε, ἄναξ, πρόφρων δὲ βίον θυμήρε ὥπαξε.  
ἐκ σέο δ' ἀρξάμενος κλήσω μερύπων γένος ἀνδρῶν  
ἵμιιθέων, ὃν ἔργα θεὰ θυητοῖσιν ἔδειξαν.

### XXXII

#### ΕΙΣ ΣΕΛΗΝΗΝ

Μήνην ἀείδειν τανυσίπτερον ἔσπετε, Μοῦσαι,  
ἡδυεπεῖς κοῦραι Κρονίδεω Διός, ἶστορες φόδης·

<sup>1</sup> Matthiae : *τε παρειαλ*, MSS.

## XXXII.—TO SELENE

### XXXI TO HELIOS

AND now, O Muse Calliope, daughter of Zeus, begin to sing of glowing Helios whom mild-eyed Euryphaëssa, the far-shining one, bare to the Son of Earth and starry Heaven. For Hyperion wedded glorious Euryphaëssa, his own sister, who bare him lovely children, rosy-armed Eos and rich-tressed Selene and tireless Helios who is like the deathless gods. As he rides in his chariot, he shines upon men and deathless gods, and piercingly he gazes with his eyes from his golden helmet. Bright rays beam dazzlingly from him, and his bright locks streaming from the temples of his head gracefully enclose his far-seen face : a rich, fine-spun garment glows upon his body and flutters in the wind : and stallions carry him. Then, when he has stayed his golden-yoked chariot and horses, he rests there upon the highest point of heaven, until he marvellously drives them down again through heaven to Ocean.

Hail to you, lord ! Freely bestow on me substance that cheers the heart. And now that I have begun with you, I will celebrate the race of mortal men half-divine whose deeds the Muses have showed to mankind.

### XXXII TO SELENE

AND next, sweet voiced Muses, daughters of Zeus, well-skilled in song, tell of the long-winged<sup>1</sup> Moon.

<sup>1</sup> The epithet is a usual one for birds, cp. Hesiod, *Works and Days*, 210 : as applied to Selene it may merely indicate her passage, like a bird, through the air, or mean "far-flying."

## THE HOMERIC HYMNS

ἥς ἄπο αἰγλη γαῖαν ἐλίσσεται οὐρανόδεικτος  
κρατὸς ἀπ' ἀθανάτοιο, πολὺς δ' ὑπὸ κόσμος ὅρωρεν  
αἰγλῆς λαμπούσης· στίλβει δέ τ' ἀλάμπετος ἀὴρ 5  
χρυσέου ἀπὸ στεφάνου, ἀκτῖνες δ' ἐνδιάονται,  
εὗτ' ἀν ἀπ' Ὡκεανοῦ λοεσσαμένη χρόα καλόν,  
εῖματα ἐσσαμένη τηλαυγέα δῖα Σελήνη,  
ζευξαμένη πώλους ἐριαύχενας, αἰγλήντας,  
ἐσσυμένως προτέρωστ' ἐλάση καλλίτριχας ἵππους, 10  
ἐσπερίη, διχόμηνος· ὃ δὲ<sup>1</sup> πλήθει μέγας ὅγμος  
λαμπρόταται τ' αὐγαὶ τότ' ἀεξομένης τελέθουσιν  
οὐρανόθεν· τέκμωρ δὲ βροτοῖς καὶ σῆμα τέτυκται.

Τῇ ρά ποτε Κρονίδης ἐμίγη φιλότητι καὶ εὐηγή·  
ἢ δ' ὑποκυσαμένη Πανδείην γείνατο κούρην, 15  
ἐκπρεπὲς εἶδος ἔχουσαν ἐν ἀθανάτοισι θεοῖσι.

Χαῖρε, ἄνασσα, θεὰ λευκώλειε, δῖα Σελήνη,  
πρόφρον, ἐυπλόκαμος· σέο δ' ἀρχόμενος κλέα  
φωτῶν  
ἄσομαι ἡμιθέων, ὃν κλείουσ' ἔργματ' ἀοιδοί,  
Μουσάων θεράποντες, ἀπὸ στομάτων ἐροέντων. 20

## XXXIII

### ΕΙΣ ΔΙΟΣΚΟΤΡΟΤΣ

Ἄμφὶ Διὸς κούρους, ἐλικώπιδες ἐσπετε Μοῦσαι,  
Τυνδαρίδας, Λιγδης καλλισφύρου ἀγλαὰ τέκνα,  
Κάστορά θ' ἵπποδαμον καὶ ἀμώμητον Πολυδεύκεα,  
τοὺς ὑπὸ Ταῦγέτου κορυφῇ ὅρεος μεγάλοιο  
μιχθεῖσ' ἐν φιλότητι κελαινεφέι Κρονίωνι 5  
σωτῆρας τέκε παῖδας ἐπιχθονίων ἀνθρώπων  
ώκυπόρων τε νεῶν, ὅτε τε σπέργωσιν ἄελλαι

<sup>1</sup> Baumeister: ὅ τε, MSS.

### XXXIII.—TO THE DIOSCURI

From her immortal head a radiance is shown from heaven and embraces earth ; and great is the beauty that ariseth from her shining light. The air, unlit before, glows with the light of her golden crown, and her rays beam clear, whensoever bright Selene having bathed her lovely body in the waters of Ocean, and donned her far-gleaming raiment, and yoked her strong-necked, shining team, drives on her long-maned horses at full speed, at eventime in the mid-month : then her great orbit is full and then her beams shine brightest as she increases. So she is a sure token and a sign to mortal men.

Once the Son of Cronos was joined with her in love ; and she conceived and bare a daughter Pandia, exceeding lovely amongst the deathless gods.

Hail, white-armed goddess, bright Selene, mild, bright-tressed queen ! And now I will leave you and sing the glories of men half divine, whose deeds minstrels, the servants of the Muses, celebrate with lovely lips.

### XXXIII TO THE DIOSCURI

BRIGHT-EYED Muses, tell of the Tyndaridae, the Sons of Zeus, glorious children of neat-ankled Leda, Castor the tamer of horses, and blameless Polydeuces. When Leda had lain with the dark-clouded Son of Cronos, she bare them beneath the peak of the great hill Taygetus,—children who are deliverers of men on earth and of swift-going ships when stormy gales rage over the ruthless sea. Then the shipmen

## THE HOMERIC HYMNS

χειμέριαι κατὰ πόντον ἀμείλιχον· οὐδὲ δ' ἀπὸ νηῶν  
εὐχόμενοι καλέουσι Διὸς κούρους μεγάλοιο  
ἄρνεσσιν λευκοῖσιν, ἐπ' ἀκρωτήρια βάντες 10  
πρύμνης· τὴν δὲ ἄνεμός τε μέγας καὶ κῦμα θαλάσσης  
θῆκαν ὑποβρυχίην· οὐδὲ δὲ ἔξαπίνης ἐφάνησαν  
ξουθῆσι πτερύγεσσι δι' αἰθέρος ἀίξαντες,  
αὐτίκα δὲ ἀργαλέων ἀνέμων κατέπαυσαν ἀέλλας,  
κύματα δὲ ἐστόρεσαν λευκῆς ἀλὸς ἐν πελάγεσσι, 15  
σήματα καλά, πόνου ἀπονόσφισιν.<sup>1</sup> οὐδὲ δὲ ιδόντες  
γῆθησαν, παύσαντο δὲ οἰζυροῦ πόνοιο.

Χαίρετε, Τυνδαρίδαι, ταχέων ἐπιβήτορες ἵππων·  
αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ἀοιδῆς.

<sup>1</sup> Bury: *ναύταις σήματα καλά, πόνου σφίσιν*, MSS.

### XXXIII.—TO THE DIOSCURI

call upon the sons of great Zeus with vows of white lambs, going to the forepart of the prow ; but the strong wind and the waves of the sea lay the ship under water, until suddenly these two are seen darting through the air on tawny wings. Forthwith they allay the blasts of the cruel winds and still the waves upon the surface of the white sea : fair signs are they and deliverance from toil. And when the shipmen see them they are glad and have rest from their pain and labour.

Hail, Tyndaridae, riders upon swift horses ! Now I will remember you and another song also.



HOMER'S EPIGRAMS

## ΟΜΗΡΟΥ ΕΠΙΓΡΑΜΜΑΤΑ

### I

Αἰδεῖσθε ξενίων κεχρημένοι ήδè δόμοιο,  
οὶ πόλιν αἰπεινήν, Κύμην ἐριώπιδα κούρην,  
ναιέτε, Σαρδήνης πόδα νείατον ὑψικόμοιο,  
ἀμβρόσιον πίνοντες ὕδωρ θείου ποταμοῦ,  
Ἐρμου δινήεντος, ὃν ἀθάνατος τέκετο Ζεύς.

5

### II

Αἰψα πόδες με φέροιεν ἐς αἰδοιων πόλιν ἀνδρῶν·  
τῶν γὰρ καὶ θυμὸς πρόφρων καὶ μῆτις ἀρίστη.

### III

Χαλκέη παρθένος εἰμί, Μίδεω δ' ἐπὶ σήματι  
κεῖμαι·  
ἔστ' ἀν ὕδωρ τε νάγ<sup>1</sup> καὶ δένδρεα μακρὰ τεθῆλη,  
ἡέλιος τ' ἀνιών λάμπη λαμπρά τε σελίνη,  
καὶ ποταμοί γε ρέωσιν ἀνακλύζῃ δὲ θάλασσα,  
αὐτοῦ τῇδε μένουσα πολυκλαύτου ἐπὶ τύμβου  
ἀγγελέω παριοῦσι, Μίδης ὅτι τῇδε τέθαπται.

### IV

Οὕη μ' αἴσῃ δῶκε πατὴρ Ζεὺς κυρμα γενέσθαι,  
ιήπιον αἰδοίης ἐπὶ γούνασι μητρὸς ἀτάλλων.  
ἵν ποτ' ἐπύργωσαν βουλῇ Διὸς αἰγιόχοιο

<sup>1</sup> Plato, Diogenes, *Contest of Homer*: ρέη, pseudo-Herodotus.

# HOMER'S EPIGRAMS<sup>1</sup>

## I

HAVE reverence for him who needs a home and stranger's dole, all ye who dwell in the high city of Cyme, the lovely maiden, hard by the foothills of lofty Sardene, ye who drink the heavenly water of the divine stream, eddying Hermus, whom deathless Zeus begot.

## II

SPEEDILY may my feet bear me to some town of righteous men: for their hearts are generous and their wit is best.

## III

I AM a maiden of bronze and am set upon the tomb of Midas. While the waters flow and tall trees flourish, and the sun rises and shines and the bright moon also; while rivers run and the sea breaks on the shore, ever remaining on this mournful tomb, I tell the passer-by that Midas here lies buried.

## IV

To what a fate did Zeus the Father give me a prey even while he made me to grow, a babe at my mother's knees! By the will of Zeus who holds the

<sup>1</sup> The Epigrams are preserved in the pseudo-Herodotean *Life of Homer*. Nos. III, XIII, and XVII are also found in the *Contest of Homer and Hesiod*, and No. I is also extant at the end of some MSS. of the *Homeric Hymns*.

## HOMER'S EPIGRAMS

λαοὶ Φρίκωνος, μάργων ἐπιβήτορες ἵππων,  
όπλότεροι μαλεροῖ πυρὸς κρίνοντες "Αρη,  
Λίολίδα Σμύριην ἀλιγείτονα, ποντοτίνακτον,  
ἵντε δι' ἀγλαὸν εἰσιν ὕδωρ οἰεροῦ Μέλιτος·  
ἔνθεν ἀπορνύμεναι κοῦραι Διός, ἀγλαὰ τέκνα,  
ἡθελέτην κλῆσαι δῖαν χθόνα καὶ πόλιν ἀνδρῶν.  
οὐδὲ δ' ἀπανηνάσθην οἰερὴν ὅπα, φῆμιν ἀοιδῆς,  
ἀφραδίῃ τῶν μέν τε παθών τις φράσσεται αὗτις,  
ὅς σφιν ὄνείδεσσιν τὸν ἐμὸν διεμήσατο πότμον.  
κῆρα δ' ἔγω, τήν μοι θεὸς ὥπασε γεινομένῳ περ,  
τλήσομαι ἀκράαντα φέρων τετληότι θυμῷ·  
οὐδέ τί μοι φίλα γυνῖα μένειν οἰεραῖς ἐν ἀγνιαῖς  
Κύμης ὄρμαίρουσι, μέγας δέ με θυμὸς ἐπείγει  
δῆμοι ἐς ἀλλοδαπῶν ιέναι, ὀλίγον περ ἐόντα.

### V

Θεστορίδη, θυητοῖσιν ἀνωίστων πολέων περ,  
οὐδὲν ἀφραστότερον πέλεται νόου ἀνθρώποισιν.

### VI

Κλῦθι, Ποσείδαον, μεγαλοσθειές, ἐννοσίγαιε,  
εὐρυχόρον μεδέων ἡδὲ ξαινθοῦ 'Ελικῶνος,  
δὸς δ' οὐρον καλὸν καὶ ἀπήμονα νόστον ἰδέσθαι  
ναύταις, οὐ νηὸς πομποὶ ἡδ' ἀρχοὶ ἔασι·  
δὸς δ' ἐς ὑπωρείην ὑψικρήμνοιο Μίμαντος  
αἰδοίων μ' ἐλθόντα βροτῶν ὁσίων τε κυρῆσαι,  
φῶτά τε τισαίμην, ὃς ἐμὸν νόου ἡπεροπεύσας  
ὑδύσατο. Ζῆνα ξένιοι ξενίην τε τράπεζαν.

## EPIGRAMS IV—VI

aegis the people of Phricon, riders on wanton horses, more active than raging fire in the test of war, once built the towers of Aeolian Smyrna, wave-shaken neighbour to the sea, through which glides the pleasant stream of sacred Meles; thence<sup>1</sup> arose the daughters of Zeus, glorious children, and would fain have made famous that fair country and the city of its people. But in their folly those men scorned the divine voice and renown of song, and in trouble shall one of them remember this hereafter—he who with scornful words to them<sup>2</sup> contrived my fate. Yet I will endure the lot which heaven gave me even at my birth, bearing my disappointment with a patient heart. My dear limbs yearn not to stay in the sacred streets of Cyme, but rather my great heart urges me to go unto another country, small though I am.

### V

THESTORIDES, full many things there are that mortals cannot sound; but there is nothing more unfathomable than the heart of man.

### VI

HEAR me, Poseidon, strong shaker of the earth, ruler of wide-spread, tawny Helicon! Give a fair wind and sight of safe return to the shipmen who speed and govern this ship. And grant that when I come to the nether slopes of towering Mimas I may find honourable, god-fearing men. Also may I avenge me on the wretch who deceived me and grieved Zeus the lord of guests and his own guest-table.

<sup>1</sup> sc. from Smyrna, Homer's reputed birth-place.

<sup>2</sup> The councillors of Cyme who refused to support Homer at the public expense.

## HOMER'S EPIGRAMS

### VII

Πότνια Γῆ, πάνδωρε, δότειρα μελίφρονος ὄλβου,  
ώς ἄρα δὴ τοῖς μὲν φωτῶν εὔοχθος ἐτύχθης,  
τοῖσι δὲ δύσβαλος καὶ τρηχεῖ<sup>1</sup>, οἷς ἔχολώθης.

### VIII

Ναῦται ποντοπόροι, στυγερῆ ἐναλίγκιοι ἄτη  
πτωκάσιν αἰθυίησι, βίον δύσξηλον ἔχοντες,  
αἰδεῖσθε ξενίοιο Διὸς σέβας ὑψιμέδοντος·  
δεινὴ γὰρ μέτ' ὅπις ξενίου Διός, ὃς κ' ἀλίτηται.

### IX<sup>1</sup>

Τμέας, ω̄ ξεῖνοι, ἄνεμος λάβεν ἀντίος ἐλθών·  
ἄλλ' ἐμὲ νῦν δέξασθε, καὶ οὐ πλόος ἔσσεται νῦν.

### X

"Αλλη τίς σεν πεύκη ἀμείνονα καρπὸν ἵησιν  
"Ιδης ἐν κορυφῇσι πολυπτύχου ἡνεμοέσσης,  
ἔνθα σίδηρος Ἀρηος ἐπιχθονίοισι βροτοῖσιν  
ἔσσεται, εὗτ' ἀν μιν Κεβρήνιοι ἀνδρες ἔχωσι.

### XI

Γλαῦκε, βοτῶν<sup>2</sup> ἐπίοπτα, ἔπος τί τοι ἐν φρεσὶ<sup>1</sup>  
θήσω·  
πρῶτον μὲν κυσὶ δεῖπνον ἐπ' αὐλείησι θύρῃσι  
δοῦναν· τὰς γὰρ ἀμεινον· ὃ γὰρ καὶ πρῶτον ἀκούει  
ἀνδρὸς ἐπερχομένου καὶ ἐσ ἔρκεα θηρὸς ἴόντος.

<sup>1</sup> Restored to metrical form by Barnes.

<sup>2</sup> Kuester : πέπον, βροτῶν, MSS.

## EPIGRAMS VII—XI

### VII

QUEEN Earth, all bounteous giver of honey-hearted wealth, how kindly, it seems, you are to some, and how intractable and rough for those with whom you are angry.

### VIII

SAILORS, who rove the seas and whom a hateful fate has made as the shy sea fowl, living an unenviable life, observe the reverence due to Zeus who rules on high, the god of strangers; for terrible is the vengeance of this god afterwards for whosoever has sinned.

### IX

STRANGERS, a contrary wind has caught you: but even now take me aboard and you shall make your voyage.

### X

ANOTHER sort of pine shall bear a better fruit<sup>1</sup> than you upon the heights of furrowed, windy Ida. For there shall mortal men get the iron that Ares loves, so soon as the Cebrenians shall hold the land.

### XI

GLAUCUS, watchman of flocks, a word will I put in your heart. First give the dogs their dinner at the courtyard gate, for this is well. The dog first hears a man approaching and the wild-beast coming to the fence.

<sup>1</sup> The “better fruit” is apparently the iron smelted out in fires of pine-wood.

# HOMER'S EPIGRAMS

## XII

Κλῦθί μεν εὐχομένου, Κουροτρόφε, δὸς δὲ γυναικα  
τήνδε νέων μὲν ἀναίνεσθαι φιλότητα καὶ εὔνήν·  
ἢ δ' ἐπιτερπέσθω πολιοκροτάφοισι γέρουσιν,  
ὅν ὥρη μὲν ἀπίγμβλυνται, θυμὸς δὲ μενοινᾶ.

## XIII

'Ανδρὸς μὲν στέφανος παῖδες, πύργοι δὲ πόληος.  
ἴπποι δ' αὖ πεδίου κόσμος, νῆες δὲ θαλάσσης,  
χρήματα δ' αὔξει οἶκον, ἀτὰρ γεραρὸς βασιλῆες  
ἡμενοι εἰν ἀγορῇ κόσμος λαοῖσιν<sup>1</sup> ὄρασθαι·  
αἰθομένου δὲ πυρὸς γεραρώτερος οἶκος ἴδεσθαι  
ἡματι χειμερίῳ, ὅπότ' ἀν νίφησι Κρονίων. 5

## XIV

Εἰ μὲν δώσετε μισθὸν ἀείσω, ὃ κεραμῆες.  
δεῦρ', ἄγ', 'Αθηναίη καὶ ὑπέρσχεθε χεῖρα καμίνου.  
εὖ δὲ περανθεῖεν<sup>2</sup> κότυλοι καὶ πάντα κάναστρα  
φρυξθῆναι τε καλῶς καὶ τιμῆς ὕρον ἀρέσθαι,  
πολλὰ μὲν εἰν ἀγορῇ πωλεύμενα, πολλὰ δ' ἀγνιαῖς, 5  
πολλὰ δὲ κερδῆναι, ἡμῖν δὲ δή, ὃς σφιν ἀεῖσαι.  
ἥν δ' ἐπ' ἀναιδείην τρεφθέντες ψεύδε' ἄρησθε,  
συγκαλέω δὴ ἔπειτα καμίνων δηλητῆρας,  
Σύντριβ<sup>3</sup> ὁμῶς Σμάραγόν τε καὶ "Λσβετον" ηδὲ  
Σαβάκτην  
'Ομόδαμόν τ', ὃς τῇδε τέχνῃ κακὰ πολλὰ πορίζοι· 10  
πέρθε πυραίθουσαν καὶ δώματα, σὺν δὲ κάμινος  
πᾶσα κυκηθείη κεραμέων μέγα κωκύσαντων.  
ὡς γνάθος ἵππείη βρύκει, βρύκοι δὲ κάμινος,

<sup>1</sup> Ruhnken: τ' ἄλλοισιν, Sources: The Contest of Homer adds the verse:

λαδὸς δ' εἰν ἀγορῆσι καθήμενος εἰσοράσθαι.

<sup>2</sup> Pollux: μελανθοῖεν, μελανθεῖεν, Life of Homer.

## EPIGRAMS XII—XIV.

### XII

GODDESS-NURSE of the young,<sup>1</sup> give ear to my prayer, and grant that this woman may reject the love embrace of youth and dote on grey-haired old men whose powers are dulled, but whose hearts still desire.

### XIII

CHILDREN are a man's crown, towers of a city; horses are the glory of a plain, and so are ships of the sea; wealth will make a house great, and reverend princes seated in assembly are a goodly sight for the folk to see. But a blazing fire makes a house look more comely upon a winter's day, when the Son of Cronos sends down snow.

### XIV

POTTERS, if you will give me a reward, I will sing for you. Come, then, Athena, with hand upraised<sup>2</sup> over the kiln. Let the pots and all the dishes turn out well and be well fired: let them fetch good prices and be sold in plenty in the market, and plenty in the streets. Grant that the potters may get great gain and grant me so to sing to them. But if you turn shameless and make false promises, then I call together the destroyers of kilns, Shatter and Smash and Charr and Crash and Crudebake who can work this craft much mischief. Come all of you and sack the kiln-yard and the buildings: let the whole kiln be shaken up to the potter's loud lament. As a horse's jaw grinds, so let the kiln grind to

<sup>1</sup> Hecate: cp. Hesiod, *Theogony*, 450.

<sup>2</sup> i.e. in protection.

## HOMER'S EPIGRAMS

πάντ' ἔντοσθ' αὐτῆς κεραμήια λεπτὰ ποιοῦσα.  
 δεῦρο καὶ Ἡελίου θύγατερ, πολυφάρμακε Κίρκη, 15  
 ἄγρια φάρμακα βάλλε, κάκου δ' αὐτούς τε καὶ ἔργα.  
 δεῦρο δὲ καὶ Χείρων ἀγέτω πολέας Κενταύρους,  
 οἴθ' Ἡρακλῆος χεῖρας φύγον οἴτ' ἀπόλοντο,  
 τύπτοιεν τάδε ἔργα κακῶς, πίπτοι δὲ κάμινος.  
 αὐτοὶ δ' οἰμώζοντες ὁρώσατο ἔργα πονηρά. 20  
 γηθήσω δ' ὁρόων αὐτῶν κακοδαίμονα τέχνην.  
 ὃς δέ χ' ὑπερκύψη, πυρὶ τούτου πᾶν τὸ πρόσωπον  
 φλεχθείη, ως πάντες ἐπίστωντ' αἴσιμα ῥέζειν.

### XV

Δῶμα προσετραπόμεσθ' ἀνδρὸς μέγα δυναμενοιο,  
 ὃς μέγα μὲν δύναται, μέγα δὲ πρέπει<sup>1</sup> ὅλβιος αἰεί.  
 αὐταὶ ἀνακλίνεσθε θύραι· Πλοῦτος γὰρ ἔσεισι  
 πολλός, σὺν Πλούτῳ δὲ καὶ Εὐφροσύνη τεθαλυῖα  
 Εἰρήνη τ' ἀγαθή· ὅσα δ' ἄγγεα, μεστὰ μὲν εἴη,  
 κυρβαίη δ' αἰεὶ κατὰ καρδόπον ἔρποι μᾶξα. 5  
 νῦν μὲν κριθαίην, εὐώπιδα, σησαμόεσσαν

\* \* \* \*

Τοῦ παιδὸς δὲ γυνὴ κατὰ δίφραδα βίσεται ὕμμιν.  
 ἡμίονοι δ' ἄξουσι κραταίποδες ἐς τόδε δῶμα.  
 αὐτὴ δ' ἴστὸν ὑφαίνοι ἐπ' ἡλέκτρῳ βεβαυῖα. 10

Νεῦμαί τοι, νεῦμαι ἐνιαύσιος, ὥστε χελιδὼν  
 ἔστηκ' ἐν προθύροις ψιλὴ πόδας· ἀλλὰ φέρ' αἰψα  
 †πέρσαι τῷ Ἀπόλλωνος γυιάτιδος.†

<sup>1</sup> Ilgen: βρεμει, MSS.

## EPIGRAMS XIV—XV

powder all the pots inside. And you, too, daughter of the Sun, Circe the witch, come and cast cruel spells; hurt both these men and their handiwork. Let Chiron also come and bring many Centaurs—all that escaped the hands of Heracles and all that were destroyed: let them make sad havoc of the pots and overthrow the kiln, and let the potters see the mischief and be grieved: but I will gloat as I behold their luckless craft. And if anyone of them stoops to peer in, let all his face be burned up, that all men may learn to deal honestly.

## XV<sup>1</sup>

LET us betake us to the house of some man of great power,—one who bears great power and is greatly prosperous always. Open of yourselves, you doors, for mighty Wealth will enter in, and with Wealth comes jolly Mirth and gentle Peace. May all the corn-bins be full and the mass of dough always overflow the kneading-trough. Now (set before us) cheerful barley-pottage, full of sesame . . .

Your son's wife, driving to this house with strong-hoofed mules, shall dismount from her carriage to greet you; may she be shod with golden shoes as she stands weaving at the loom.

I come, and I come yearly, like the swallow that perches light-footed in the fore-part of your house. But quickly bring . . .

<sup>1</sup> This song is called by pseudo-Herodotus Εἰρησιώνη. The word properly indicates a garland wound with wool which was worn at harvest-festivals, but came to be applied first to the harvest song and then to any begging song. The present is akin to the Swallow-Song (*Χελιδόνισμα*), sung at the beginning of spring, and answering to the still surviving English May-Day songs. Cp. Athenaeus, viii. 360 B.

## HOMER'S EPIGRAMS

### XVI

Εἰ μέν τι δώσεις· εἰ δὲ μή, οὐχ ἔστι γέομεν·  
οὐ γὰρ συνοικήσοντες ἐνθάδ' ἥλθομεν.

### XVII

#### ΟΜΗΡΟΣ

"Ανδρες ἄγρης ἀλίης<sup>1</sup> θηρήτορες, ή ρ' ἔχομέν τι;

#### ΑΛΙΕΙΣ

"Οσσ' ἔλομεν, λιπόμεσθ· ὅσα δ' οὐχ ἔλομεν,  
φερόμεσθα.

#### ΟΜΗΡΟΣ

Τοίων γὰρ πατέρων ἔξ αἴματος ἐκγεγάσθε,  
οὔτε βαθυκλήρων οὔτ' ἀσπετα μῆλα νεμόντων.

<sup>1</sup> Koechly: ἀπ' Ἀρκαδίης, MSS.

## EPIGRAMS XVI—XVII

### XVI

If you will give us anything (well). But if not, we will not wait, for we are not come here to dwell with you.

### XVII

HOMER

HUNTERS of deep sea prey, have we caught anything?

FISHERMEN

All that we caught we left behind, and all that we did not catch we carry home.<sup>1</sup>

HOMER

Ay, for of such fathers you are sprung as neither hold rich lands nor tend countless sheep.

<sup>1</sup> The lice which they caught in their clothes they left behind, but carried home in their clothes those which they could not catch.



FRAGMENTS OF  
THE EPIC CYCLE

# ΕΠΙΚΟΥ ΚΥΚΛΟΥ ΛΕΙΨΑΝΑ

## TITANOMAXIA

1.

*Photius, Epitome of the Chrestomathy of Proclus.*  
"Αρχεται μὲν (ό ἐπικὸς κύκλος) ἐκ τῆς Οὐρανοῦ  
καὶ Γῆς μυθολογουμένης μίξεως, ἐξ οὗ αὐτῷ καὶ  
τρεῖς παιᾶς ἐκαποντάχειρας καὶ τρεῖς γεννῶσι  
Κύκλωπας.

2.

*Anecdota Ovom.* (Cramer) i. 75. Αἰθέρος δ' νιὸς  
Οὐρανός, ὡς ὁ τὴν Τιτανομαχίαν γράψας.

3.

*Schol. on Ap. Rhod.* i. 1165. Εῦμηλος . . . τὸν  
Αἴγαιώνα Γῆς καὶ Πόντου φησὶ παῖδα, κατοι-  
κοῦντα δὲ ἐν τῇ θαλάσσῃ τοῖς Τιτᾶσι συμμαχεῖν.

4.

*Athenaeus*, vii. 277 D. ὁ τὴν Τιτανομαχίαν  
ποιήσας εἴτ' Εῦμηλός ἐστιν ὁ Κορίνθιος ή  
Ἀρκτῖνος . . . ἐν τῷ δευτέρῳ οὔτως εἴρηκεν  
ἐν δ' αὐτῷ πλωτοὶ χρυσώπιδες ἵχθύες ἐλλόι  
νήχοντες παίζουσι δι' ὑδατος ἀμβροσίοιο.

5.

*Athenaeus*, i. 22 C. Εῦμηλος . . . τὸν Δία  
δρχούμενόν που παράγει λέγων·

μεσσοῖσιν δ' δρχεῖτο πατὴρ ἀνδρῶν τε θεῶν τε.  
480

## THE EPIC CYCLE

### THE WAR OF THE TITANS

1.

The Epic Cycle begins with the fabled union of Heaven and Earth, by which they make three hundred-handed sons and three Cyclopes to be born to him.

2.

According to the writer of the *War of the Titans*, Heaven was the son of Aether.

3.

Eumelus says that Aegaeon was the son of Earth and Sea and, having his dwelling in the sea, was an ally of the Titans.

4.

The poet of the *War of the Titans*, whether Eumelus of Corinth or Arctinus, writes thus in his second book: "Upon the shield were dumb fish afloat, with golden faces, swimming and sporting through the heavenly water."

5.

Eumelus somewhere introduces Zeus dancing: he says—"In the midst of them danced the Father of men and gods."

## THE EPIC CYCLE

6.

*Schol. on Ap. Rhod.* i. 554. ὁ δὲ τὴν Γιγαντομαχίαν ποιήσας φησὶν ὅτι Κρόνος μεταμορφωθεὶς εἰς ἵππον ἐμίγη Φιλύρᾳ τῇ Ὡκεανοῦ, διόπερ καὶ ἵπποκένταυρος ἐγεννήθη ὁ Χείρων· τούτου δὲ γυνὴ Χαρικλώ.

7.

*Athenaeus*, xi. 470 B. Θεόλυτος . . . ἐπὶ λέβητός φησιν αὐτὸν διαπλεῦσαι, τοῦτο πρώτου εἰπόντος τοῦ τὴν Τιτανομαχίαν ποιήσαντος.

8.

*Philodemus, On Piety*. ὁ δὲ τὴν Τιτανομαχίαν, τὰ μὲν μῆλα φυλάττειν . . .

## ΟΙΔΙΠΟΔΕΙΑ

1.

*C.I.G. Ital. et Sic.* 1292. ii. 11. . . . τὴν Οἰδιποδείαν τὴν ὑπὸ Κιναίθωνος τοῦ . . . ἐπῶν οὖσαν σχ.

2.

*Paus.* ix. 5. 10. παιδας δὲ ἐξ αὐτῆς (Ἰοκάστης) οὐ δοκῶ οἱ γενέσθαι μάρτυρι Ὁμήρῳ<sup>1</sup> χρώμενος . . . ἐξ Εὐρυγανείας δὲ τῆς Τπέρφαντος ἐγεγόνεσαν· δηλοῦ δὲ καὶ ὁ τὰ ἔπη ποιήσας ἡ Οἰδιποδία ὄνομάζουσι.

3.

*Schol. on Eur. Phoen.* 1750. οἱ τὴν Οἰδιποδίαν γράφοντες . . . περὶ τῆς Σφιγγός ἀλλ' ἔτι κάλλιστόν τε καὶ ἴμεροέστατον ἄλλων παιδα φίλον Κρείοντος ἀμύμονος Λίμονα δῖον . . .

<sup>1</sup> *Odyssey*, xii. 271-4.

## THE STORY OF OEDIPUS

### 6.

The author of the *War of the Giants* says that Cronos took the shape of a horse and lay with Philyra, the daughter Ocean. Through this cause Cheiron was born a centaur: his wife was Chariclo.

### 7.

Theolytus says that he (Heraclies) sailed across the sea in a cauldron<sup>1</sup>; but the first to give this story is the author of the *War of the Titans*.

### 8.

The author of the *War of the Titans* says that the apples (of the Hesperides) were guarded . . .

## THE STORY OF OEDIPUS

### 1.

. . . the *Story of Oedipus* by Cinaethon in six thousand six hundred verses.

### 2.

Judging by Homer I do not believe that Oedipus had children by Iocasta: his sons were born of Euryganeia as the writer of the Epic called the *Story of Oedipus* clearly shows.

### 3.

The authors of the *Story of Oedipus* (say) of the Sphinx: "But furthermore (she killed) noble Haemon, the dear son of blameless Creon, the comeliest and loveliest of boys."

<sup>1</sup> See the cylix reproduced by Gerhard, *Abhandlungen*, taf. 5, 4. Cp. Stesichorus, Frag. 3 (Smyth).

## THE EPIC CYCLE

### ΘΗΒΑΙΣ

1.

*Contest of Homer and Hesiod.* ο δὲ "Ομηρος . . . περιερχόμενος ἔλεγε τὰ ποιήματα, πρῶτον μὲν τὴν Θηβαίδα, ἐπη̄ξ, ἦς ἡ ἀρχὴ

"Ἄργος ἄειδε θεὰ πολυδίψιον ἔνθεν ἄνακτες.

2.

*Athenaeus*, xi. 465 E.

αὐτὰρ ὁ διογενῆς ἥρως ξανθὸς Πολυνείκης πρῶτα μὲν Οἰδιπόδῃ καλὴν παρέθηκε τράπεζαν ἀργυρέῃν Κάδμοιο θεόφρονος· αὐτὰρ ἔπειτα χρύσεον ἔμπλησεν καλὸν δέπας ἱδέος οἴνου.  
αὐτὰρ ὅ γ' ὡς φράσθη παρακείμενα πατρὸς ἑοῖο τιμήεντα γέρα, μέγα οἱ κακὸν ἔμπεσε θυμῷ.  
αἶψα δὲ παισὶν ἑοῖσι μετ' ἀμφοτέροισιν ἐπαρὰς ἀργαλέας ἥρατο· θεῶν δ' οὐ λανθάν' ἐρινύν.  
ώς οὖ οἱ πατρῶι ἐν ἡθείη φιλότητι δύσσαιντ', ἀμφότεροισι δ' ἀεὶ πόλεμοί τε μάχαι

τε . . .

3.

*Schol. Laur. on Soph. O.C. 1375.*

ἰσχίον ως ἐνόησε χαμαὶ βάλε εἰπέ τε μῦθον·  
ώμοι ἐγώ, παῖδες μὲν δινειδείοντες ἔπειμψαν

\* \* \* \*

εῦκτο Διὸς βασιλῆι καὶ ἄλλοις ἀθανάτοισι  
χερσὶν ὑπ' ἀλλήλων καταβήμεναι "Λιδος εἴσω.

4.

*Paus. viii. 25. 8.* "Ἄδραστος ἔφευγεν ἐκ Θηβῶν εἴματα λυγρὰ φέρων σὺν Ἀρείονι κνανοχαίτῃ.

## THE THEBAID

### THE THEBAID

#### 1.

HOMER travelled about reciting his epics, first the *Thebaid*, in seven thousand verses, which begins: "Sing, goddess, of parched Argos, whence lords . . . "

#### 2.

"Then the heaven-born hero, golden-haired Polyneices, first set beside Oedipus a rich table of silver which once belonged to Cadmus the divinely wise: next he filled a fine golden cup with sweet wine. But when Oedipus perceived these treasures of his father, great misery fell on his heart, and he straightway called down bitter curses there in the presence of both his sons. And the avenging Fury of the gods failed not to hear him as he prayed that they might never divide their father's goods in loving brotherhood, but that war and fighting might be ever the portion of them both."

#### 3.

"And when Oedipus noticed the haunch<sup>1</sup> he threw it on the ground and said: 'Oh ! Oh ! my sons have sent this mocking me . . .' So he prayed to Zeus the king and the other deathless gods that each might fall by his brother's hand and go down into the house of Hades."

#### 4.

Adrastus fled from Thebes "wearing miserable garments, and took black-maned Arcion<sup>2</sup> with him."

<sup>1</sup> The haunch was regarded as a dishonourable portion.

<sup>2</sup> The horse of Adrastus, offspring of Poseidon and Demeter, who had changed herself into a mare to escape Poseidon.

## THE EPIC CYCLE

5.<sup>1</sup>

έπτὰ δ' ἔπειτα τελεσθέντων νεκύων ἐνι Θήβῃ,  
οἷμωξεν Ταλαιοίδης μετέειπέ τε μῦθον·  
ώμοι ἐγώ ποθέω γάρ ἐμοῦ στρατοῦ ὅμμα φαεινόν,  
ἀμφότερον μάντιν τ' ἀγαθὸν καὶ δουρὶ μάχεσθαι.

6.

*Apollodorus*, i. 74. ἔγημεν Οἰνεὺς Περίβοιαν  
τὴν Ἰππονόου. ταύτην δὲ ὁ μὲν γράφας τὴν  
Θηβαΐδα πολεμηθείσης Ὄλενου λέγει λαβεῖν  
Οἰνέα γέρας.

7.

*Pausanias*, ix. 18. 6. πρὸς δὲ τῇ πηγῇ τάφος  
ἐστὶν Ἀσφοδίκου· καὶ ὁ Ἀσφόδικος οὗτος ἀπέκτει-  
νεν ἐν τῇ μάχῃ τῇ πρὸς Ἀργείους Παρθενοπαῖον  
τὸν Ταλαοῦ καθὰ οἱ Θηβαῖοι λέγουσιν, ἐπεὶ τά γε  
ἐν Θηβαΐδι ἔπη τὰ ἐς τὴν Παρθενοπαίου τελευτὴν  
Περικλύμενον τὸν ἀνελόντα φησὶν εἶναι.

## ΕΠΙΓΟΝΟΙ

1.

*Contest of Homer and Hesiod.* εἶτα Ἐπιγόνους,  
ἔπη, ζ, ἡς ἡ ἀρχὴ

νῦν αὐθ' ὄπλοτέρων ἀνδρῶν ἀρχώμεθα Μοῦσαι.

2.

*Photius, Lexicon.* Τευμησία· περὶ τῆς Τευμησίας  
ἀλώπεκος οἱ τὰ Θηβαϊκὰ γεγραφηκότες ἴκανῶς

<sup>1</sup> Restored from Pindar *Ol.* vi. 15 who, according to Asclepiades, derives the passage from the *Thebaïs*.

## THE EPIGONI

5.

"But when the seven dead had received their last rites in Thebes, the Son<sup>1</sup> of Talaus lamented and spoke thus among them: 'Woe is me, for I miss the bright eye of my host, a good seer and a stout spearman alike.'"

6.

Oeneus married Periboea the daughter of Hipponeus. The author of the *Thebais* says that when Olenus had been stormed, Oeneus received her as a prize.

7.

Near the spring is the tomb of Asphodiceus. This Asphodiceus killed Parthenopaeus the son of Talaus in the battle against the Argives, as the Thebans say; though that part of the *Thebais* which tells of the death of Parthenopaeus says that it was Periclymenus who killed him.

## THE EPIGONI

1.

NEXT (Homer composed) the *Epigoni* in seven thousand verses, beginning, "And now, Muses, let us begin to sing of younger men."

2.

Teumesia. Those who have written on Theban affairs have given a full account of the Teumesian fox.<sup>1</sup>

<sup>1</sup> So called from Teumessus, a hill in Boeotia. For the derivation of Teumessus cp. Antimachus *Thebais* fr. 3 (Kinkel).

## THE EPIC CYCLE

ιστορήκασι . . . ἐπιπεμφθῆναι μὲν γὰρ ὑπὸ θεῶν τὸ θηρίον τοῦτο τοῖς Καδμείοις· διὸ τῆς βασιλείας ἔξέκλειον τοὺς ἀπὸ Κάδμου γεγονότας. Κέφαλον δὲ φασὶ τὸν Δηϊόνος Ἀθηναῖον ὅντα καὶ κύνα κεκτημένον δν οὐδὲν διέφευγεν τῶν θηρίων, ὡς ἀπέκτεινεν ἄκων τὴν ἑαυτοῦ γυναικα Πρόκριν, καθηράντων αὐτὸν τῶν Καδμείων, διώκειν τὴν ἀλώπεκα μετὰ τοῦ κυνός· καταλαβομένους δὲ περὶ τὸν Τευμησδὸν λίθους γενέσθαι τόν τε κύνα καὶ τὴν ἀλώπεκα. εἰλίγασι δ' οὗτοι τὸν μῦθον ἐκ τοῦ ἐπικοῦ κύκλου.

### 3.

Schol. on Ap. Rhod. i. 308. οἱ δὲ τὴν Θηβαίδα γεγραφότες φασὶν ὅτι ὑπὸ τῶν Ἐπιγονῶν ἀκροθύνιον ἀνετέθη Μαντὼ ἡ Τειρεσίου θυγάτηρ εἰς Δελφοὺς πεμφθεῖσα, καὶ κατὰ χρησμὸν Ἀπόλλωνος ἔξερχομένη περιέπεσε Ῥακίῳ τῷ Λέβητος νίῳ Μυκηναίῳ τὸ γένος. καὶ γημαμένη αὐτῷ—τοῦτο γὰρ περιεῖχε τὸ λογίον, γαμεῖσθαι φὸ ἀν συναντήσῃ—[καὶ] ἐλθοῦσα εἰς Κολοφῶνα καὶ ἐκεῖ δυσθυμίσασα ἐδάκρυσε διὰ τὴν τῆς πατρίδος πόρθησιν.

## ΚΤΠΡΙΑ

### 1.

Proclus, Chrestomathy, i. Ἐπιβάλλει τούτοις τὰ λεγόμενα Κύπρια ἐν βιβλίοις φερόμενα ἔνδεκα. . . τὰ δὲ περιέχοντά ἔστι ταῦτα.

Ζεὺς βουλεύεται μετὰ τῆς Θέμιδος περὶ τοῦ Γρωϊκοῦ πολέμου· παραγενομένη δὲ Ἔρις εὐωχουμένων τῶν θεῶν ἐν τοῖς Πηλέως γάμοις, νεῦκος

## THE CYPRIA

They relate that the creature was sent by the gods to punish the descendants of Cadmus, and that the Thebans therefore excluded those of the house of Cadmus from the kingship. But (they say) a certain Cephalus, the son of Deion, an Athenian, who owned a hound which no beast ever escaped, had accidentally killed his wife Procris, and being purified of the homicide by the Cadmeans, hunted the fox with his hound, and when they had overtaken it both hound and fox were turned into stones near Teumessus. These writers have taken the story from the Epic Cycle.

### 3.

The authors of the *Thebaïs* say that Manto the daughter of Teiresias was sent to Delphi by the Epigoni as a first fruit of their spoil, and that in accordance with an oracle of Apollo she went out and met Rhacus, the son of Lebes, a Mycenaean by race. This man she married—for the oracle also contained the command that she should marry whomsoever she might meet—and coming to Colophon, was there much cast down and wept over the destruction of her country.

## THE CYPRIA

### 1.

This<sup>1</sup> is continued by the epic called *Cypria* which is current in eleven books. Its contents are as follows.

Zeus plans with Themis to bring about the Trojan war. Strife arrives while the gods are feasting at the marriage of Peleus and starts a dispute between

<sup>1</sup> The preceding part of the Epic Cycle (?).

## THE EPIC CYCLE

περὶ κάλλους ἐνίστησιν Ἀθηνᾶ, "Ηρα καὶ Ἀφροδίτη, αἱ πρὸς Ἀλέξανδρον ἐν "Ιδῇ κατὰ Διὸς προσταγὴν ύφ' Ἐρμοῦ πρὸς τὴν κρίσιν ἄγονται· καὶ προκρίνει τὴν Ἀφροδίτην ἐπαρθεὶς τοῖς Ἐλένης γάμοις Ἀλέξανδρος.

"Επειτα δέ, Ἀφροδίτης ὑποθεμένης, ναυπηγεῖται, καὶ Ἐλενος περὶ τῶν μελλόντων αὐτῷ προθεσπίζει. καὶ Ἀφροδίτη Λίνείαν συμπλεῖν αὐτῷ κελεύει. καὶ Κασσάνδρα περὶ τῶν μελλόντων προδηλοῦ. ἐπιβὰς δὲ τῇ Λακεδαιμονίᾳ Ἀλέξανδρος ξενίζεται παρὰ τοῖς Τυνδαρίδαις, καὶ μετὰ ταῦτα ἐν τῇ Σπάρτῃ παρὰ Μενέλαῳ καὶ Ἐλένῃ παρὰ τὴν εὐωχίαν δίδωσι δῶρα ὁ Ἀλέξανδρος.

Καὶ μετὰ ταῦτα Μενέλαος εἰς Κρήτην ἔκπλει, κελεύστας τὴν Ἐλένην τοῖς ξένοις τὰ ἐπιτήδεια παρέχειν ἔως ἂν ἀπαλλαγῶσιν. ἐν τούτῳ δὲ Ἀφροδίτη συνάγει τὴν Ἐλένην τῷ Ἀλεξάνδρῳ. καὶ μετὰ τὴν μίξιν τὰ πλεῖστα κτήματα ἐνθέμενοι, ιυκτὸς ἀποπλέουσι. χειμῶνα δὲ αὐτοῖς ἐφίστησιν "Ηρα. καὶ προσενεχθεὶς Σιδῶνι ὁ Ἀλέξανδρος αἴρει τὴν πόλιν. καὶ ἀποπλεύσας εἰς Ἰλιον γάμους τῆς Ἐλένης ἐπέτελεσεν.

"Ἐν τούτῳ δὲ Κάστωρ μετὰ Πολυδεύκους τὰς "Ιδα καὶ Λυγκέως βοῦς ὑφαιρούμενοι ἐφωράθησαν, καὶ Κάστωρ μὲν ὑπὸ τοῦ "Ιδα ἀναιρεῖται, Λυγκεὺς δὲ καὶ "Ιδας ὑπὸ Πολυδεύκους· καὶ Ζεὺς αὐτοῖς ἐτερήμερον νέμει τὴν ἀθανασίαν.

Καὶ μετὰ ταῦτα Ἰρις ἀναγγέλλει τῷ Μενέλᾳ τὰ γεγονότα κατὰ τὸν οἶκον. ὁ δὲ παραγενόμενος περὶ τῆς ἐπ' Ἰλιον στρατείας βούλευεται μετὰ τοῦ ἀδελφοῦ, καὶ πρὸς Νέστορα παραγίνεται

## THE CYPRIA

Hera, Athena, and Aphrodite as to which of them is fairest. The three are led by Hermes at the command of Zeus to Alexandrus<sup>1</sup> on Mount Ida for his decision, and Alexandrus, lured by his promised marriage with Helen, decides in favour of Aphrodite.

Then Alexandrus builds his ships at Aphrodite's suggestion, and Helenus foretells the future to him, and Aphrodite orders Aeneas to sail with him, while Cassandra prophesies as to what will happen afterwards. Alexandrus next lands in Laeadaemon and is entertained by the sons of Tyndareus, and afterwards by Menelaus in Sparta, where in the course of a feast he gives gifts to Helen.

After this, Menelaus sets sail for Crete, ordering Helen to furnish the guests with all they require until they depart. Meanwhile, Aphrodite brings Helen and Alexandrus together, and they, after their union, put very great treasures on board and sail away by night. Hera stirs up a storm against them and they are carried to Sidon, where Alexandrus takes the city. From there he sailed to Troy and celebrated his marriage with Helen.

In the meantime Castor and Polydeuces, while stealing the cattle of Idas and Lynceus, were caught in the act, and Castor was killed by Idas, and Lynceus and Idas by Polydeuces. Zeus gave them immortality every other day.

Iris next informs Menelaus of what has happened at his home. Menelaus returns and plans an expedition against Ilium with his brother, and then goes on

<sup>1</sup> *sc.* Paris.

## THE EPIC CYCLE

Μενέλαος. Νέστωρ δὲ ἐν παρεκβάσει διηγεῖται αὐτῷ ὡς Ἐπωπεὺς φθείρας τὴν Λύκου θυγατέρα ἔξεπορθίθη, καὶ τὰ περὶ Οἰδίπουν καὶ τὴν Ἡρακλέους μανίαν καὶ τὰ περὶ Θησέα καὶ Ἀριάδην. ἔπειτα τοὺς ἥγεμόνας ἀθροίζουσιν ἐπελθόντες τὴν Ἑλλάδα. καὶ μαίνεσθαι προσποιησάμενον τὸν Ὁδυσσέα ἐπὶ τῷ μὴ θέλειν συστρατεύεσθαι ἐφώρασαν, Παλαμήδους ὑποθεμένου τὸν υἱὸν Τηλέμαχον ἐπὶ κόλασιν ἔξαρπάσαντες.

Καὶ μετὰ ταῦτα συνελθόντες εἰς Αὐλίδα θυούσιν καὶ τὰ περὶ τὸν δράκοντα καὶ τοὺς στρουθοὺς γενόμενα δείκνυται, καὶ Κάλχας περὶ τῶν ἀποβησομένων προλέγει αὐτοῖς. ἔπειτα ἀναχθέντες Τευθρανίᾳ προσίσχουσι καὶ ταύτην ὡς "Ιλιον" ἐπόρθουν. Τήλεφος δὲ ἐκβοηθήσας Θερσανδρόν τε τὸν Πολυυρείκους κτείνει καὶ αὐτὸς ὑπὸ Λχιλλέως τιτρώσκεται. ἀποπλέουσι δὲ αὐτοῖς ἐκ τῆς Μυσίας χειμῶν ἐπιπίπτει καὶ διασκεδάννυνται. Ἄχιλλεὺς δὲ Σκύρῳ προσσχὼν γαμεῖ τὴν Λυκομήδους θυγατέρα Δηϊδάμειαν. ἔπειτα Τήλεφον κατὰ μαντείαν παραγενόμενον εἰς "Αργος" ἴαται Ἄχιλλεὺς ὡς ἥγεμόνα γενησόμενον τοῦ ἐπ' "Ιλιον" πλοῦ.

Καὶ τὸ δεύτερον ἥθροισμένου τοῦ στόλου ἐν Αὐλίδι, Ἄγαμέμνων ἐπὶ θήρας βαλὼν ἔλαφον, ὑπερβάλλειν ἔφησε καὶ τὴν "Αρτεμιν. μηνίσασα δὲ ἡ θεὸς ἐπέσχεν αὐτοὺς τοῦ πλοῦ χειμῶνας ἐπιπέμπουσα. Κάλχαντος δὲ εἰπόντος τὴν τῆς θεοῦ μῆνιν καὶ Ἰφιγένειαν κελεύσαντος θύειν τῇ "Αρτέμιδι, ὡς ἐπὶ γάμου αὐτὴν Ἄχιλλεῖ μετα-

## THE CYPRIA

to Nestor. Nestor in a digression tells him how Epopeus was utterly destroyed after seducing the daughter of Lyeus, and the story of Oedipus, the madness of Heracles, and the story of Theseus and Ariadne. Then they travel over Hellas and gather the leaders, detecting Odysseus when he pretends to be mad, not wishing to join the expedition, by seizing his son Telemachus for punishment at the suggestion of Palamedes.

All the leaders then meet together at Aulis and sacrifice. The incident of the serpent and the sparrows<sup>1</sup> takes place before them, and Calchas foretells what is going to befall. After this, they put out to sea, and reach Teuthraria and sack it, taking it for Ilium. Telephus comes out to the rescue and kills Thersander the son of Polynices, and is himself wounded by Achilles. As they put out from Mysia a storm comes on them and scatters them, and Achilles first puts in at Seyros and marries Deidamia, the daughter of Lycomedes, and then heals Telephus, who had been led by an oracle to go to Argos, so that he might be their guide on the voyage to Ilium.

When the expedition had mustered a second time at Aulis, Agamemnon, while at the chase, shot a stag and boasted that he surpassed even Artemis. At this the goddess was so angry that she sent stormy winds and prevented them from sailing. Calchas then told them of the anger of the goddess and bade them sacrifice Iphigenia to Artemis. This they attempt to do, sending to fetch Iphigenia as though

<sup>1</sup> While the Greeks were sacrificing at Aulis, a serpent appeared and devoured eight young birds from their nest and lastly the mother of the brood. This was interpreted by Calchas to mean that the war would swallow up nine full years. Cp. *Iliad* ii, 299 ff.

## THE EPIC CYCLE

πεμψάμενοι, θύειν ἐπιχειροῦσιν. "Αρτεμις δὲ αὐτὴν ἔξαρπάσασα, εἰς Ταύρους μετακομίζει καὶ ἀθάνατον ποιεῖ ἔλαφον δὲ ἀντὶ τῆς κόρης παρίστησι τῷ βωμῷ.

"Ἐπειτα καταπλέουσιν εἰς Τένεδον. καὶ εὐώχουμένων αὐτῶν Φιλοκτήτης ὑφ' ὕδρου πληγεὶς διὰ τὴν δυσοσμίαν ἐν Λήμνῳ κατελείφθη, καὶ Ἀχιλλεὺς ὑστερον κληθείς, διαφέρεται πρὸς Ἀγαμέμνονα. ἔπειτα ἀποβαίνοντας αὐτοὺς εἰς "Ιλιον εἴργουσιν οἱ Τρῶες, καὶ θυήσκει Πρωτεσίλαος ὑφ'"Εκτορος. ἔπειτα Ἀχιλλεὺς αὐτοὺς τρέπεται ἀνέλων Κύκνου τὸν Ποσειδῶνος. καὶ τοὺς νεκροὺς ἀγαιροῦνται, καὶ διαπρεσβεύονται πρὸς τοὺς Τρῶας, τὴν Ἐλένην καὶ τὰ χρήματα ἀπαιτοῦντες. ὡς δὲ οὐχ ὑπήκουσαν ἐκεῖνοι, ἐνταῦθα δὴ τειχομαχοῦσι. ἔπειτα τὴν χώραν ἐπεξελθόντες πορθοῦσι καὶ τὰς περιοίκους πόλεις. καὶ μετὰ ταῦτα Ἀχιλλεὺς Ἐλένην ἐπιθυμεῖ θεάσασθαι, καὶ συνήγαγον αὐτοὺς εἰς τὸ αὐτὸν Ἀφροδίτη καὶ Θέτις. εἴτα ἀπονοστεῦν ὠρμημένους τοὺς Ἀχαιοὺς Ἀχιλλεὺς κατέχει. κακεῖτα ἀπελαύνει τὰς Αἰνείου βόας, καὶ Λυρνησὸν καὶ Πίγδασον πορθεῖ καὶ συχνὰς τῶν περιοικίδων πόλεων, καὶ Τρωΐλον φονεύει. Λυκάονά τε Πάτροκλος εἰς Λήμνον ἀγαγὼν ἀπεμπολᾶ, καὶ ἐκ τῶν λαφύρων Ἀχιλλεὺς μὲν Βρισηΐδα γέρας λαμβάνει, Χρυσηΐδα δὲ Ἀγαμέμνων. ἔπειτα ἐστὶ Παλαμήδους θάνατος, καὶ Διὸς βουλὴ ὅπως ἐπικουφίσῃ τοὺς Τρῶας Ἀχιλλέα τῆς συμμαχίας τῆς Ἑλληνικῆς ἀποστήσας, καὶ κατάλογος τῶν τοῖς Τρωσὶ συμμαχησάντων.

## THE CYPRIA

for marriage with Achilles. Artemis, however, snatched her away and transported her to the Tauri, making her immortal, and putting a stag in place of the girl upon the altar.

Next they sail as far as Tenedos : and while they are feasting, Philoctetes is bitten by a snake and is left behind in Lemnos because of the stench of his sore. Here, too, Achilles quarrels with Agamemnon because he is invited late. Then the Greeks tried to land at Ilium, but the Trojans prevent them, and Protesilaus is killed by Hector. Achilles then kills Cyenus, the son of Poseidon, and drives the Trojans back. The Greeks take up their dead and send envoys to the Trojans demanding the surrender of Helen and the treasure with her. The Trojans refusing, they first assault the city, and then go out and lay waste the country and cities round about. After this, Achilles desires to see Helen, and Aphrodite and Thetis contrive a meeting between them. The Achaeans next desire to return home, but are restrained by Achilles, who afterwards drives off the cattle of Aeneas, and sacks Lyrnessus and Pedasus and many of the neighbouring cities, and kills Troilus. Patroclus carries away Lycaon to Lemnos and sells him as a slave, and out of the spoils Achilles receives Briseis as a prize, and Agamemnon Chryseis. Then follows the death of Palamedes, the plan of Zeus to relieve the Trojans by detaching Achilles from the Hellenic confederacy, and a catalogue of the Trojan allies.

## THE EPIC CYCLE

2.

*Tzetzes, Chil. xiii. 638.*

Στασῖνος ὁ τὰ Κύπρια συγγράμματα ποιήσας  
ἄπερ οἱ πλείους λέγουσι 'Ομήρου πεφυκέναι  
ἐς προΐκα δὲ σὺν χρήμασι δοθῆναι τῷ Στασίνῳ.

3.

*Schol. on Homer, Il. i. 5.*

ἢν ὅτε μυρία φῦλα κατὰ χθόνα πλαζομένων περ  
[ἀνθρώπων ἐβάρυνε] βαθυστέρνου πλάτος αἴης,  
Ζεὺς δὲ ἵδων ἐλέησε καὶ ἐν πυκιναῖς πραπίδεσσι  
σύνθετο κουφίσαι ἀνθρώπων παμβώτορα γαῖαν,  
ρίπισσας πολέμου μεγάλην ἔριν Ἰλιακοῦ  
ὅφρα κενώσειεν θανάτου βάρος· οἱ δὲ ἐνὶ Τροίῃ  
ῆρωες κτείνοντο· Διὸς δὲ ἐτελείετο βουλή.

4.

*Volumina Herculan. II. viii. 105.* ὁ δὲ τὰ Κύπρια  
ποιήσας "Ὕρα χαριζομένην φεύγειν αὐτοῦ τὸν  
γάμον, Δία δὲ ὁμόσαι χολωθέντα διότι θιητῷ  
συνοικίσει.

5.

*Schol. on Il. xvii. 140.* κατὰ γὰρ τὸν Πιγλέως  
καὶ Θέτιδος γάμον οἱ θεοὶ συναχθέντες εἰς τὸ  
Πήλιον ἐπ' εὐωχίᾳ ἐκόμιζον Πηλεῖ δῶρα, Χείρων  
δὲ μελίαν εὐθαλῆ τεμὼν εἰς δόρυ παρέσχεν. φασὶ  
μὲν Ἀθηνᾶν ξέσαι αὐτό, "Ηφαιστον δὲ κατα-  
σκευάσαι . . . ἡ ἱστορία παρὰ τῷ τὰ Κύπρια  
ποιήσαντι.

6.

*Athenaeus, xv. 682 D, F.* ἀνθῶν δὲ στεφανωτικῶν  
μέμινται ὁ μὲν τὰ Κύπρια πεποιηκὼς Ἡγησίας ἡ

## THE CYPRIA

### 2.

Stasinus composed the *Cypria* which the more part say was Homer's work and by him given to Stasinus as a dowry with money besides.

### 3.

"There was a time when the countless tribes of men, though wide-dispersed, oppressed the surface of the deep-bosomed earth, and Zeus saw it and had pity and in his wise heart resolved to relieve the all-nurturing earth of men by causing the great struggle of the Ilian war, that the load of death might empty the world. And so the heroes were slain in Troy, and the plan of Zeus came to pass."

### 4.

The author of the *Cypria* says that Thetis, to please Hera, avoided union with Zeus, at which he was enraged and swore that she should be the wife of a mortal.

### 5.

For at the marriage of Peleus and Thetis, the gods gathered together on Peilon to feast and brought Peleus gifts. Cheiron gave him a stont ashen shaft which he had cut for a spear, and Athena, it is said, polished it, and Hephaestus fitted it with a head. The story is given by the author of the *Cypria*.

### 6.

The author of the *Cypria*, whether Hegesias or Stasinus, mentions flowers used for garlands. The

## THE EPIC CYCLE

Στασῖνος . . . λέγει δ' οὖν ὅστις ἐστὶν ὁ ποιήσας  
αὐτὰ ἐν τῷ α' οὐτωσί·

εῖματα μὲν χροὶ ἔστο τά οἱ Χάριτές τε καὶ Ὁραι  
ποίησαν καὶ ἔβαψαν ἐν ἄνθεσιν εἰαρινοῖσι,  
οἵα φοροῦσ' Ὁραι, ἐν τε κρόκῳ ἐν θ' ὑακίνθῳ  
ἐν τε ἦῳ θαλέθοντι ρόδου τ' ἐνὶ ἄνθεῃ καλῷ  
ἡδέι νεκταρέῳ ἐν τ' ἀμβροσίαις καλύκεσσι 5  
ἄνθεσι ναρκίσσου καὶ λειρίου· τοῖ<sup>1</sup> Ἀφροδίτη  
ώραις παντοίαις τεθυωμένα εῖματα ἔστο.

\* \* \* \*

ἢ δὲ σὺν ἀμφιπόλοισι φιλομειδῆς Ἀφροδίτη  
πλεξάμεναι στεφάνους εὐώδεας, ὥιθεα γυάνης,  
ἄν κεφαλαῖσιν ἔθεντο θεαὶ λιπαροκρήδεμνοι 10  
Νύμφαι καὶ Χάριτες, ἅμα δὲ χρυσῆ Ἀφροδίτη,  
καλὸν ἀείδουσαι κατ' ὄρος πολυπιδάκου "Ιδης.

### 7.

*Clement of Alexandria, Protrept ii. 30. 5.*

Κάστωρ μὲν θυητός, θανάτου δέ οἱ αἷσα πέπρωται  
αὐτὰρ ὃ γ' ἀθάνατος Πολυδεύκης, ὅζος Ἀρης

### 8.

*Athenaeus, viii. 334 B.*

τοὺς δὲ μετὰ τριτάτην Ἐλένην τέκε, θαῦμα  
βροτοῖσι,  
τίνη ποτε καλλίκομος Νέμεσις φιλότητι μιγεῖσα  
Ζηνὶ θεῶν βασιλῆῃ τέκε κρατερῆς ὑπ' ἀνάγκης.  
φεῦγε γάρ, οὐδ' ἔθελεν μιχθήμεναι ἐν φιλότητι  
πατρὶ Διὶ Κρονιώνι· ἐτείρετο γὰρ φρένας αἰδοῖ  
καὶ νεμέσει· κατὰ γῆν δὲ καὶ ἀτρυγέτον μέλαν  
ῥᾶρω

<sup>1</sup> Meineke: καλλιρρόου δ' οὗ, MS.

## THE CYPRIA

poet, whoever he was, writes as follows in his first book : " She clothed herself with garments which the Graces and Hours had made for her and dyed in flowers of spring —such flowers as the Seasons wear —in crocus and hyacinth and flourishing violet and the rose's lovely bloom, so sweet and delicious, and heavenly buds, the flowers of the narcissus and lily. In such perfumed garments is Aphrodite clothed at all seasons. \* \* \* Then laughter-loving Aphrodite and her handmaidens wove sweet-smelling crowns of flowers of the earth and put them upon their heads—the bright-coiffed goddesses, the Nymphs and Graces, and golden Aphrodite too, while they sang sweetly on the mount of many-fountained Ida."

### 7.

" Castor was mortal, and the fate of death was destined for him ; but Polydeuces, scion of Ares, was immortal."

### 8.

" And after them she bare a third child, Helen, a marvel to men. Rich-tressed Nemesis once gave her birth when she had been joined in love with Zeus the king of the gods by harsh violence. For Nemesis tried to escape him and liked not to lie in love with her father Zeus the Son of Cronos ; for shame and indignation vexed her heart : therefore she fled him over the land and fruitless dark water. But

## THE EPIC CYCLE

φεῦγε, Ζεὺς δ' ἐδίωκε· λαβεῖν δ' ἐλιλαίετο θυμῷ·  
ἄλλοτε μὲν κατὰ κῦμα πολυφλοίσβοιο θαλάσσης,  
ἄλλοτ' ἀν' Ὁκεανοῦ ποταμὸν καὶ πείρατα Γαίης,  
ἰχθύν εἰδομένη πόντον πολὺν ἔξορόθυνεν,  
ἄλλοτ' ἀν' ἥπειρον πολυβώλακα· γίγνετο δ' αἱεὶ  
θηρὸς ὄστ' ἥπειρος αἰγὰ τρέφει, ὅφρα φύγοι νιν.

9.

*Schol. on Eur. Andr.* 898. ὁ δὲ τὰς Κυπριακὰς  
ἰστορίας συντάξας Πλεισθένην φησί, μεθ' οὖν εἰς  
Κύπρον ἀφίχθαι, καὶ τὸν ἐξ αὐτῆς τεχθέντα  
Ἀλεξάνδρῳ Ἀγανον.

10.

*Herodotus*, ii. 117. ἐν μὲν γὰρ τοῖσι Κυπρίοισι  
εἴρηται ώς τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπί-  
κετο ἐς τὸ Ἱλιον ἄγων Ἐλένην, εὐαέι τε πνεύματι  
χρησάμενος καὶ θαλάσση λείη.

11.

*Schol. on Il.* iii. 242. ἐπειδὴ προτέρως ὑπὸ<sup>1</sup>  
Θησέως ἡρπάσθη . . . διὰ γὰρ τὴν τότε γενομένην  
ἀρπαγὴν Ἀφιδνα πόλις Ἀττικῆς πορθεῖται, καὶ  
τιτρώσκεται Κάστωρ ὑπὸ Ἀφίδνου τοῦ τότε βα-  
σιλέως κατὰ τὸ δεξιὸν μηρόν. οἱ δὲ Διόσκουροι  
Θησέως μὴ τυχόντες λαφυραγωγοῦσι τὰς Ἀθήνας.  
ἢ ἴστορίᾳ παρὰ . . . τοῖς κυκλικοῖς. . .

*Plutarch, Thes.* 32. Ἡρέας δ' ὑπὸ Θησέως αὐτοῦ  
περὶ Ἀφίδνας ἀποθανεῖν τὸν Ἀλυκον ἴστορηκε,  
καὶ μαρτύρια ταυτὰ τὰ ἐπη παρέχεται . . .

τὸν ἐν εὐρυχόρῳ ποτ' Ἀφίδνη  
μαριάμενον Θησεὺς Ἐλένης ἐνεκ' ἡγκύμοιο  
κτεῖνεν.<sup>1</sup>

<sup>1</sup> Cp. Allen *C.R.* xxvii. 190.

## THE CYPRIA

Zeus ever pursued and longed in his heart to catch her. Now she took the form of a fish and sped over the waves of the loud-roaring sea, and now over Ocean's stream and the furthest bounds of Earth, and now she sped over the furrowed land, always turning into such dread creatures as the dry land nurtures, that she might escape him."

9.

The writer<sup>1</sup> of the Cyprian histories says that (Helen's third child was) Pleisthenes and that she took him with her to Cyprus, and that the child she bore Alexandrus was Aganus.

10.

For it is said in the *Cypria* that Alexandrus came with Helen to Ilium from Sparta in three days, enjoying a favourable wind and calm sea.

11.

For Helen had been previously carried off by Theseus, and it was in consequence of this earlier rape that Aphidna, a town in Attica, was sacked and Castor was wounded in the right thigh by Aphidnus who was king at that time. Then the Dioseuri, failing to find Theseus, sacked Athens. The story is in the Cyclic writers.

Heras relates that Alycus was killed by Theseus himself near Aphidna, and quotes the following verses in evidence :

"In spacious Aphidna Theseus slew him in battle long ago for rich-haired Helen's sake."

<sup>1</sup> i.e. Stasinus (or Hegesias : cp. fr. 6) : the phrase "Cyprian histories" is equivalent to "The Cypria."

## THE EPIC CYCLE

12.

*Schol. on Pindar, Nem. x. 114.*

αἰψα δὲ Λυγκεὺς

Ταῦγετον προσέβαινε ποσὶν ταχέεσσι πεποιθώς.  
ἀκρότατον δ' ἀναβὰς διεδέρκετο νῆσον ἄπασαν  
Τανταλίδου Πέλοπος, τάχα δ' εἴσιδε κύδιμος ἥρως  
δεινοῖς ὄφθαλμοῖσιν ἔσω δρυὸς ἄμφω κοίλης  
Κάστορα θ' ίππόδαμον καὶ ἀεθλοφόρον Πολυ-  
δεύκεα.

*Philodemus, On Piety.* Κάστορα δὲ ὑπὸ "Ιδα-  
τοῦ Ἀφάρεω κατηκοντίσθαι γέγρα[φε] . . .

13.

*Athenaeus, 35 c.*

οἶνόν τοι, Μενέλαε, θεοὶ ποίησαν ἄριστον  
θυητοῖς ἀνθρώποισιν ἀποσκεδάσαι μελεδῶνας.

14.

*Laurentian Scholiast on Sophocles, Elect. 157.*  
ἢ Ὁμήρῳ ἀκολουθεῖ εἰρηκότι τὰς τρεῖς θυγατέρας  
τοῦ Ἀγαμέμνονος, ἢ ως ὁ τὰ Κύπρια, δ' φησίν,  
Ιφιγένειαν καὶ Ιφιάνασσαν.

15.<sup>1</sup>

*Contest of Homer and Hesiod.*

ὡς οἱ μὲν δαίνυντο πανήμεροι οὐδὲν ἔχοντες  
οἴκοθεν, ἀλλὰ παρεῖχεν ἄναξ ἀνδρῶν Ἀγαμέμνων.

16.

*Louvre Papyrus.*

οὐκ ἐφάμην Ἀχιλῆϊ χολωσέμεν ἄλκιμον ἥτορ  
ώδε μαλ' ἐκπάγλως, ἐπεὶ ἦ μάλα μοι φίλος ἦεν.

<sup>1</sup> These two lines possibly belong to the account of the feast given by Agamemnon at Lemnos.

## THE CYPRIA

### 12.

"Straightway Lynceus, trusting in his swift feet, made for Taygetus. He climbed its highest peak and looked throughout the whole isle of Pelops, son of Tantalus; and soon the glorious hero with his dread eyes saw horse-taming Castor and athlete Polydeuces both hidden within a hollow oak."

(Stasinus?) writes that Castor was killed with a spear shot by Idas the son of Aphareus.

### 13.

"Menelaus, know that the gods made wine the best thing for mortal man to scatter cares."

### 14.

Either he follows Homer who spoke of the three daughters of Agamemnon, or—like the writer of the *Cypria*—he makes them four, (distinguishing) Iphigeneia and Iphianassa.

### 15.

"So they feasted all day long, taking nothing from their own houses; for Agamemnon, king of men, provided for them."

### 16.

"I never thought to enrage so terribly the stout heart of Achilles, for very well I loved him."

## THE EPIC CYCLE

17.

*Pausanias*, iv. 2. 7. ὁ δὲ τὰ ἔπη ποιήσας τὰ Κύπρια Πρωτεσιλάου φησὶν, ὃς ὅτε κατὰ τὴν Τρωάδα ἔσχον "Ελληνες ἀποβῆναι πρῶτος ἐτόλμησε, Πρωτεσιλάου τούτου τὴν γυναικα Πολυδώραν μὲν τὸ ὄνομα, θυγατέρα δὲ Μελεάγρου φησὶν εἶναι τοῦ Ὀινέως.

18.

*Eustathius*, 119. 4. ἴστοροῦσι δέ τινες ὅτι ἐκ τῶν 'Τποπλακίων Θηβῶν ἡ Χρυσηὶς ἐλίφθη, οὐτε καταφυγοῦσα ἐκεῖ, οὔτ' ἐπὶ θυσίαν Ἀρτέμιδος ἐλθοῦσα, ὡς ὁ τὰ Κύπρια γράψας ἔφη, ἀλλὰ πολιτῖς . . . 'Ανδρομάχης οὖσα.

19.

*Pausanias*, x. 31. 2. Παλαμίδην δὲ ἀποπιγήναι προελθόντα ἐπὶ ἵχθύων θήραν, Διομίδην δὲ τὸν ἀποκτείναντα εἶναι καὶ Ὁδυσσέα ἐπιλεξύμενος ἐν ἔπεσιν οἵδα τοῖς Κυπρίοις.

20.

*Plato, Euthyphron*, 12 A.

Ζῆνα δὲ τόν τ' ἔρξαντα καὶ ὃς τάδε πάντ' ἐφύτευσεν οὐκ ἐθέλεις εἰπεῖν· ἵνα γὰρ δέος ἐνθα καὶ αἰδώς.

21.

*Herodian, On Peculiar Diction.*

τῷ δ' ὑποκυσταμένῃ τέκε Γοργόνας αἰρὰ πέλωρα,  
αἱ Σαρπηδόνα ναῦον ἐπ' Ὡκεανῷ βαθυδίνη,  
νῆσον πετρήεσσαν.

## THE CYPRIA

17.

The poet of the *Cypria* says that the wife of Protesilaus—who, when the Hellenes reached the Trojan shore, first dared to land—was called Polydora, and was the daughter of Meleager, the son of Oeneus.

18.

Some relate that Chryseis was taken from Hypoplacian<sup>1</sup> Thebes, and that she had not taken refuge there nor gone there to sacrifice to Artemis, as the author of the *Cypria* states, but was simply a fellow townswoman of Andromache.

19.

I know, because I have read it in the epic *Cypria*, that Palamedes was drowned when he had gone out fishing, and that it was Diomedes and Odysseus who caused his death.

20.

“That it is Zeus who has done this, and brought all these things to pass, you do not like to say; for where fear is, there too is shame.”

21.

“By him she conceived and bare the Gorgons, fearful monsters who lived in Sarpedon, a rocky island in deep-eddying Oceanus.”

<sup>1</sup> *sc.* the Asiatic Thebes at the foot of Mt. Placius.

## THE EPIC CYCLE

22.

*Clement of Alexandria, Stromateis vii. 2. 19. πάλιν  
Στασίνου εἰπόντος*

*νήπιος ὃς πατέρα κτείνας παιδας καταλείπει.*

## ΑΙΘΙΟΠΙΣ

1.

*Proclus, Chrestomathia, ii.* Ἐπιβάλλει δὲ τοῖς προειρημένοις (sc. Κυπρίοις) ἐν τῇ πρὸ ταύτης βίβλῳ Ἰλιás Ὁμήρου, μεθ' ᾧν ἐστιν Ἀιθιόπιδος βιβλία εἴ τοι Ἀρκτίνου Μιλησίου περιέχοντα τάδε. Ἀμαζών Πενθεσίλεια παραγίνεται Τρωσὶ συμμαχίσουσα, "Ἄρεως μὲν θυγάτηρ, Θρᾷσσα δὲ τὸ γένος· καὶ κτείνει αὐτὴν ἀριστεύουσαν Ἀχιλλεύς, οἱ δὲ Τρῶες αὐτὴν θάπτουσι. καὶ Ἀχιλλεὺς Θερσίτην ἀναιρεῖ λοιδορηθεὶς πρὸς αὐτοῦ καὶ ὀνειδισθεὶς τὸν ἐπὶ τῇ Πενθεσίλειᾳ λεγόμενον ἔρωτα. καὶ ἐκ τούτου στάσις γίνεται τοῖς Ἀχαιοῖς περὶ τοῦ Θερσίτου φόνου. μετὰ δὲ ταῦτα Ἀχιλλεὺς εἰς Λέσβον πλεῖ, καὶ θύσας Ἀπόλλωνι καὶ Ἀρτέμιδι καὶ Λητοῖ καθαίρεται τοῦ φόνου ὑπὸ Οδυσσέως.

Μέμνων δὲ ὁ Ἡοῦς νίὸς ἔχων ἡφαιστότευκτον πανοπλίαν παραγίνεται τοῖς Τρωσὶ βοηθήσων· καὶ Θέτις τῷ παιδὶ τὰ κατὰ τὸν Μέμνονα προλέγει. καὶ συμβολῆς γενομένης Ἀντίλοχος ὑπὸ Μέμνονος ἀναιρεῖται, ἔπειτα Ἀχιλλεὺς Μέμνονα κτείνει. καὶ τούτῳ μὲν Ἡὸς παρὰ Διὸς αἰτησαμένη ἀθανασίαν δίδωσι· τρεψάμενος δὲ Ἀχιλλεὺς τοὺς Τρῶας καὶ εἰς τὴν πόλιν συνεισπεσὼν ὑπὸ

## THE AETHIOPIS

22.

Again, Stasinus says :

" He is a simple man who kills the father and lets the children live."

## THE AETHIOPIS

I.

THE *Cypria*, described in the preceding book, has its sequel in the *Iliad* of Homer, which is followed in turn by the five books of the *Aethiopis*, the work of Arctinus of Miletus. Their contents are as follows. The Amazon Penthesileia, the daughter of Ares and of Thracian race, comes to aid the Trojans, and after showing great prowess, is killed by Achilles and buried by the Trojans. Achilles then slays Thersites for abusing and reviling him for his supposed love for Penthesileia. As a result a dispute arises amongst the Achaeans over the killing of Thersites, and Achilles sails to Lesbos and after sacrificing to Apollo, Artemis, and Leto, is purified by Odysseus from bloodshed.

Then Memnon, the son of Eos, wearing armour made by Hephaestus, comes to help the Trojans, and Thetis tells her son about Memnon. A battle takes place in which Antilochus is slain by Memnon and Memnon by Achilles. Eos then obtains of Zeus and bestows upon her son immortality; but Achilles routs the Trojans, and, rushing into the city with

## THE EPIC CYCLE

Πάριδος ἀναιρεῖται καὶ Ἀπόλλωνος· καὶ περὶ τοῦ πτώματος γενομένης ἴσχυρᾶς μάχης "Αιας ἀνελόμενος ἐπὶ τὰς ναῦς κομίζει, Ὁδυσσέως ἀπομαχομένου τοῖς Τρωσίν. ἔπειτα Ἀντίλοχόν τε θάπτουσι καὶ τὸν νεκρὸν τοῦ Ἀχιλλέως προτίθενται· καὶ Θέτις ἀφικομένη σὺν Μούσαις καὶ ταῖς ἀδελφαῖς θρηνεῖ τὸν παῖδα· καὶ μετὰ ταῦτα ἐκ τῆς πυρᾶς ἡ Θέτις ἀναρπάσασα τὸν παῖδα εἰς τὴν Λευκὴν Νῆσον διακομίζει. οἱ δὲ Ἀχαιοὶ τὸν τάφον χώσαντες ἀγῶνα τιθέασιν, καὶ περὶ τῶν Ἀχιλλέως ὅπλων Ὅδυσσεῖ καὶ Λίαντι στάσις ἐμπίπτει.

### 2.

*Schol. on Il. xxiv. 804.* τινὲς γράφουσιν·  
ὅς οἵ γ' ἀμφίεπον τάφον "Εκτορος. ἥλθε δ' Ἀμαζόνες  
Ἀρηος θυγάτηρ μεγαλήτορος ἀνδροφόνοιο.

### 3.

*Schol. on Pindar, Isth. iii. 53.* ὁ γὰρ τὴν Ἀιθιοπίδα γράφων περὶ τὸν ὄρθρον φησὶ τὸν Λίαντα ἔαυτὸν ἀνελεῖν.

## ΙΛΙΑΣ ΜΙΚΡΑ

### 1.

"Εξῆς δ' ἔστιν Ἰλιάδος μικρᾶς βιβλία τέσσερα λέσχεω Μιτυληναίου περιέχοντα τάδε. ἡ τῶν ὅπλων κρίσις γίνεται καὶ Ὅδυσσεὺς κατὰ βούλησιν Ἀθηνᾶς λαμβάνει. Λίας δ' ἐμμανὴς γενόμενος τὴν τε λείαν τῶν Ἀχαιῶν λυμαίνεται καὶ ἔαυτὸν ἀναιρεῖ. μετὰ ταῦτα Ὅδυσσεὺς λοχίσας

## THE LITTLE ILIAD

them, is killed by Paris and Apollo. A great struggle for the body then follows, Aias taking up the body and carrying it to the ships, while Odysseus drives off the Trojans behind. The Achaeans then bury Antilochus and lay out the body of Achilles, while Thetis, arriving with the Muses and her sisters, bewails her son, whom she afterwards catches away from the pyre and transports to the White Island. After this, the Achaeans pile him a cairn and hold games in his honour. Lastly a dispute arises between Odysseus and Aias over the arms of Achilles.

### 2.

Some read: "Thus they performed the burial of Hector. Then came the Amazon, the daughter of great-souled Ares the slayer of men."

### 3.

The author of the *Aethiopis* says that Aias killed himself about dawn.

## THE LITTLE ILIAD

### 1.

NEXT comes the Little Iliad in four books by Lesches of Mitylene: its contents are as follows. The adjudging of the arms of Achilles takes place, and Odysseus, by the contriving of Athena, gains them. Aias then becomes mad and destroys the herd of the Achaeans and kills himself. Next Odysseus lies in wait and catches Helenus, who

## THE EPIC CYCLE

"Ἐλενον λαμβάνει, καὶ χρήσαντος περὶ τῆς ἀλώσεως τούτου, Διομήδης ἐκ Λίμνου Φιλοκτήτην ἀνάγει. ἵαθεὶς δὲ οὗτος ὑπὸ Μαχάονος καὶ μονομαχίσας Ἀλεξάνδρῳ κτείνει· καὶ τὸν νεκρὸν ὑπὸ Μενελάου καταικισθέντα ἀνελόμενοι θάπτουσιν οἱ Τρῶες. μετὰ δὲ ταῦτα Δηίφοβος Ἐλένην γαμεῖ, καὶ Νεοπτόλεμον Ὁδυσσεὺς ἐκ Σκύρου ἀγαγὼν τὰ ὅπλα δίδωσι τὰ τοῦ πατρός· καὶ Ἀχιλλεὺς αὐτῷ φαντάζεται.

'Ευρύπυλος δὲ ὁ Τηλέφον ἐπίκουρος τοῖς Τρωσὶ παραγίνεται, καὶ ἀριστεύοντα αὐτὸν ἀποκτείνει Νεοπτόλεμος, καὶ οἱ Τρῶες πολιορκοῦνται. καὶ Ἐπειὸς κατ' Ἀθηνᾶς προαίρεσιν τὸν δούρειον ἵππον κατασκευάζει, Ὁδυσσεὺς τε αἰκισάμενος ἔαυτὸν κατάσκοπος εἰς Ἰλιον παραγίνεται, καὶ ἀναγνωρισθεὶς ὑφ' Ἐλένης περὶ τῆς ἀλώσεως τῆς πόλεως συντίθεται, κτείνας τέ τινας τῶν Τρώων ἐπὶ τὰς ναῦς ἀφικεῖται. καὶ μετὰ ταῦτα σὺν Διομήδει τὸ παλλάδιον ἐκκομίζει ἐκ τῆς Ἰλίου. ἔπειτα εἰς τὸν δούρειον ἵππον τοὺς ἀρίστους ἐμβιβάσαντες τάς τε σκηνὰς καταφλέξαντες, οἱ λοιποὶ τῶν Ἑλλήνων εἰς Τένεδον ἀνάγονται· οἱ δὲ Τρῶες τῶν κακῶν ὑπολαβόντες ἀπηλλάχθαι, τόν τε δούρειον ἵππον εἰς τὴν πόλιν εἰσδέχονται, διελόντες μέρος τι τοῦ τείχους, καὶ εὐωχοῦνται ὡς νενικηκότες τοὺς Ἑλληνας.

### 2.

*Herodotus; Life of Homer.*

"Ιλιον ἀείδω καὶ Δαρδανίην εὕπωλον  
ἥς πέρι πολλὰ πάθοι· Δαναοὶ θεράποντες Ἀρηος.

## THE LITTLE ILIAD

prophesies as to the taking of Troy, and Diomedes accordingly brings Philoetetes from Lemnos. Philoetetes is healed by Machaon, fights in single combat with Alexandrus and kills him: the dead body is outraged by Menelaus, but the Trojans recover and bury it. After this Deiphobus marries Helen, Odysseus brings Neoptolemus from Seyros and gives him his father's arms, and the ghost of Achilles appears to him.

Eurypylus the son of Telephus arrives to aid the Trojans, shows his prowess and is killed by Neoptolemus. The Trojans are now closely besieged, and Epeius, by Athena's instruction, builds the wooden horse. Odysseus disfigures himself and goes in to Ilium as a spy, and there being recognized by Helen, plots with her for the taking of the city; after killing certain of the Trojans, he returns to the ships. Next he carries the Palladium out of Troy with the help of Diomedes. Then after putting their best men in the wooden horse and burning their huts, the main body of the Hellenes sail to Tenedos. The Trojans, supposing their troubles over, destroy a part of their city wall and take the wooden horse into their city and feast as though they had conquered the Hellenes.

### 2.

"I sing of Ilium and Dardania, the land of fine horses, wherein the Danaï, followers of Ares, suffered many things."

## THE EPIC CYCLE

### 3.

*Schol. on Aristoph. Knights 1056 and Aristophanes ib.* ἡ ἴστορία τοῦτον τὸν τρόπον ἔχει. ὅτι διεφέρουντο περὶ τῶν ἀριστείων ὁ τε Λῖας καὶ ὁ Ὀδυσσεύς, ὡς φησιν ὁ τὴν μικρὰν Ἰλιάδα πεποιηκώς. τὸν Νέστορα δὲ συμβουλεῦσαι τοῖς "Ἐλλησι πέμψαι τινὰς ἐξ αὐτῶν ὑπὸ τὰ τείχη τῶν Τρώων ὡτακουστήσοντας περὶ τῆς ἀιδρείας τῶν προειρημένων ἥρωων. τοὺς δὲ πεμφθέντας ἀκούσαι παρθένων διαφερομένων πρὸς ἄλλιjas, ὃν τὴν μὲν λέγειν ὡς ὁ Λῖας πολὺ κρείττων ἐστὶ τοῦ Ὀδυσσέως, διερχομένην οὕτως·

Λῖας μὲν γὰρ ἄειρε καὶ ἔκφερε δηιοτῆτος ἥρω Πηλείδην οὐδ' ἥθελε δῖος Ὀδυσσεύς.  
τὴν δὲ ἑτέραν ἀντειπεῖν Ἀθηνᾶς προγοίᾳ·

πῶς ἐπεφωνήσω; πῶς οὐ κατὰ κόσμον ἔειπες ψεῦδος; . . .

καὶ κε γυνὴ φέροι ἄχθος ἐπεί κεν ἀνὴρ ἀναθείη,  
ἄλλ' οὐκ ἀν μαχέσαιτο· χέοειτο γὰρ εἰ μαχέσαιτο.

### 4.

*Eustathius, 285. 34.* ὁ τὴν μικρὰν Ἰλιάδα γράψας ἴστορεῖ μηδὲ καυθῆται συνήθως τὸν Λίαντα, τεθῆναι δὲ οὕτως ἐν σορῷ διὰ τὴν ὄργην τοῦ βασιλέως.

### 5.

*Eustathius on Homer, Il. 326.* ὁ δὲ τὴν μικρὰν Ἰλιάδα γράψας ἀναζευγινύντα αὐτὸν ἀπὸ Τηλέφου προσορμισθῆναι ἐκεῖ.

Πηλείδην δὲ Ἀχιλῆα φέρε Σκῦρονδε θύελλα,  
ἐνθα γ' ἐς ἀργαλέον λιμέν' ἵκετο νυκτὸς ἐκείνης.

## THE LITTLE ILIAD

### 3.

The story runs as follows: Aias and Odysseus were quarrelling as to their achievements, says the poet of the *Little Iliad*, and Nestor advised the Hellenes to send some of their number to go to the foot of the walls and overhear what was said about the valour of the heroes named above. The eaves-droppers heard certain girls disputing, one of them saying that Aias was by far a better man than Odysseus and continuing as follows :

"For Aias took up and carried out of the strife the hero, Peleus' son : this great Odysseus cared not to do."

To this another replied by Athena's contrivance :

"Why, what is this you say? A thing against reason and untrue! . . . Even a woman could carry a load once a man had put it on her shoulder ; but she could not fight. For she would fail with fear if she should fight."

### 4.

The writer of the *Little Iliad* says that Aias was not buried in the usual way,<sup>1</sup> but was simply buried in a coffin, because of the king's anger.

### 5.

The author of the *Little Iliad* says that Achilles after putting out to sea from the country of Telephus came to land there.

"The storm carried Achilles the son of Peleus to Sycros, and he came into an uneasy harbour there in that same night."

<sup>1</sup> sc. after cremation.

## THE EPIC CYCLE

6.

*Schol. on Pindar, Nem. vi. 85.*

χρύσεος ἀστράπτει καὶ ἐπ' αὐτῷ δίκροος αἰχμῇ.

7.

*Schol. on Eur. Troades, 822.*

ἄμπελον ἦν Κρονίδης ἔπορεν οὗ παιδὸς ἄποινα χρυσείοις φύλλοισιν † ἀγανοῖσιν ‡ κομόωσαν βότρυσί θ' οὓς "Ηφαιστος ἐπάσκήσας Διὺ πατρὶ δῶχ", ὁ δὲ Λαομέδοντι πόρεν Γαρυμήδεος ἀντί.

8.

*Pausanias, iii. 26. 9.* Μαχάονα δὲ ὑπὸ Εὐρυπύλου τοῦ Τηλέφου τελευτῆσαι φησὶν ὁ τὰ ἔπη ποιήσας τὴν μικρὰν Ἰλιάδα.

9.

*Homer, Odyssey iv. 247 and Schol.*

ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἥισκε δέκτη, ὃς οὐδὲν τοῖος ἔην ἐπὶ νησὶν Ἀχαιῶν.

ἢ κυκλικὸς τὸ δέκτη ὀνοματικῶς ἀκούει, παρ' οὐ φησι τὸν Ὀδυσσέα τὰ ῥάκη λαβόντα μετημφιάσθαι, ὃς οὐκ ἦν ἐν ταῖς νησὶ τοιοῦτος οἶος Ὀδυσσεὺς ἀχρεῖος.

10.

*Plutarch, Moralia, p. 153 f.* καὶ προῦβαλ' Ὁμηρος, ὡς φησι Λέσχης.

Μοῦσά μοι ἔινεπ' ἐκεῦνα τὰ μήτ' ἐγένοντο πάροιθεν, μήτ' ἔσται μετόπισθεν.

## THE LITTLE ILIAD

### 6.

"About the spear shaft was a hoop of flashing gold, and a point was fitted to it at either end."

### 7.

"... The vine which the son of Cronos gave him as a recompense for his son. It bloomed richly with soft leaves of gold and grape clusters; Hephaestus wrought it and gave it to his father Zeus; and he bestowed it on Laomedon as a price for Ganymedes."

### 8.

The writer of the epic *Little Iliad* says that Machaon was killed by Eurypylus, the son of Telephus.

### 9.

"He disguised himself, and made himself like another person, a beggar, the like of whom was not by the ships of the Achaeans."

The Cyclic poet uses "beggar" as a substantive, and so means to say that when Odysseus had changed his clothes and put on rags, there was no one so good for nothing at the ships as Odysseus.

### 10.<sup>1</sup>

And Homer put forward the following verses as Lesches gives them:

"Muse, tell me of those things which neither happened before nor shall be hereafter."

<sup>1</sup> This fragment comes from a version of the *Contest of Homer and Hesiod* widely different from that now extant. The words "as Lesches gives them (says)" seem to indicate that the verse and a half assigned to Homer came from the *Little Iliad*. It is possible they may have introduced some unusually striking incident, such as the actual Fall of Troy.

## THE EPIC CYCLE

ἀπεκρίνατο δὲ Ἡσίοδος·

ἀλλ' ὅταν ἀμφὶ Διὸς τύμβῳ καναχῆποδες ἵπποι  
ἄρματα συντρίψωσιν ἐπειγόμενοι περὶ νίκης.  
καὶ διὰ τοῦτο λέγεται μάλιστα θαυμασθεὶς τοῦ  
τρίποδος τυχεῖν.

11.

Schol. *Lycophr.* 344. ὁ Σίνων ὡς ἦν αὐτῷ συν-  
τεθειμένον, φρυκτὸν ὑποδείξας τοῖς "Ελλησιν ὡς  
ὁ Λέσχης φησὶν ἥνικα

νὺξ μὲν ἔην μέσση, λαμπρὴ δ' ἐπέτελλε σελήνη.

12.

Pausanias x. 25. 5. τέτρωται δὲ τὸν βραχίονα  
ὁ Μέγης, καθὰ δὴ καὶ Λέσχεως ὁ Αἰσχυλίνου  
Πυρραιος ἐν Ἰλίου Πέρσιδι ἐποίησε· τρωθῆναι δὲ  
ὑπὸ τὴν μάχην τοῦτον ἦν ἐν τῇ νυκτὶ ἐμάχέσαντο  
οἱ Τρῶες ὑπὸ Αδμήτου φησὶ τοῦ Ἀυγείου. γέ-  
γραπται δὲ καὶ Λυκομίδης . . . ἔχων τραῦμα ἐπὶ<sup>1</sup>  
τῷ καρπῷ. Λέσχεως δ' οὕτω φησὶν αὐτὸν ὑπὸ<sup>2</sup>  
Ἀγήνορος τρωθῆναι. (ib. 26. 4) Αστύνοον δέ, οὐ  
δὴ ἐποιήσατο καὶ Λέσχεως μνήμην, πεπτωκότα  
ἐς γόνυ ὁ Νεοπτόλεμος ξίφει παίει. (ib. 26. 8)  
Λέσχεως δὲ τετρωμένον τὸν Ἐλικάονα ἐν τῇ  
νυκτομαχίᾳ γνωρισθῆναι τε ὑπὸ Οδυσσέως καὶ  
ἐξαχθῆναι ζῶντα ἐκ τῆς μάχης φησίν. (ib. 27. 1)  
καὶ αὐτῶν Λέσχεως Ἡιονέα ὑπὸ Νεοπτολέμου, τὸν  
δὲ ὑπὸ Φιλοκτήτου φησὶν ἀποθανεῖν τὸν Αδμητον  
. . . Πρίαμον δὲ οὐκ ἀποθανεῖν ἔφη Λέσχεως ἐπὶ<sup>3</sup>  
τῇ ἐσχάρᾳ τοῦ Ἐρκείου, ἀλλὰ ἀποσπασθέντα ἀπὸ<sup>4</sup>  
τοῦ βωμοῦ πάρεργον τῷ Νεοπτολέμῳ πρὸς ταῖς  
τῆς οἰκίας γενέσθαι θύραις . . . Ἄξιον δὲ παῖδα  
εἶναι Πριάμου Λέσχεως καὶ ἀποθανεῖν αὐτὸν ὑπὸ

## THE LITTLE ILIAD

And Hesiod answered :

" But when horses with rattling hoofs wreck chariots, striving for victory about the tomb of Zeus."

And it is said that, because this reply was specially admired, Hesiod won the tripod (at the funeral games of Amphidamas).

### 11.

Sinon, as it had been arranged with him, secretly showed a signal-light to the Hellenes. Thus Lesches writes :—

" It was midnight, and the clear moon was rising."

### 12.

Meges is represented<sup>1</sup> wounded in the arm just as Lescheos the son of Aeschylinus of Pyrrha describes in his *Sack of Ilium* where it is said that he was wounded in the battle which the Trojans fought in the night by Admetus, son of Augeias. Lycomedes too is in the picture with a wound in the wrist, and Leseheos says he was so wounded by Agenor . . . Lescheos also mentions Astynoüs, and here he is, fallen on one knee, while Neoptolemus strikes him with his sword . . . The same writer says that Helicaon was wounded in the night-battle, but was recognised by Odysseus and by him conducted alive out of the fight . . . Of them,<sup>2</sup> Lescheos says that Eion was killed by Neoptolemus, and Admetus by Philoctetes . . . He also says that Priam was not killed at the hearth of Zeus Herceius, but was dragged away from the altar and destroyed offhand by Neoptolemus at the doors of the house . . . Lescheos says that Axion was the son of Priam and

<sup>1</sup> i.e. in the paintings by Polygnotus at Delphi.

<sup>2</sup> i.e. the dead bodies in the picture.

## THE EPIC CYCLE

Ἐυρυπύλου τοῦ Ἐναίμονός φησι. τοῦ Ἀγήνορος δὲ κατὰ τὸν αὐτὸν ποιητὴν Νεοπτόλεμος αὐτόχειρ ἐστί.

### 13.

*Aristoph. Lysistr. 155 and Schol.*

οἱ γῶι Μενέλαος τᾶς Ἐλένας τὰ μᾶλα παγυμνᾶς παραυιδὼν ἔξέβαλ' οἰῶ τὸ ξίφος.  
... τὰ δ' αὐτὰ καὶ Λέσχης ὁ Πυρραιος ἐν τῇ μικρᾷ Ἰλιάδι.

*Pausanias x. 25. 8.* Λέσχης δὲ εἰς τὴν Αἴθραν ἐποίησεν ἡνίκα ἥλισκετο Ἱλιον ὑπεξελθοῦσαν εἰς τὸ στρατόπεδον αὐτὴν ἀφικέσθαι τὸ Ἐλλήνων καὶ ὑπὸ τῶν παίδων γνωρισθῆναι τῶν Θησέως, καὶ ὡς παρ' Ἀγαμέμνονος αἰτήσαι Δημοφῶν αὐτήν. οἱ δὲ ἐκείνῳ μὲν ἐθέλειν χαρίζεσθαι, ποιήσειν δὲ οὐ πρότερον ἔφη πρὶν Ἐλένην πεῖσαι· ἀποστείλαντι δὲ αὐτῷ κιῆρυκα ἔδωκεν Ἐλένη τὴν χάριν.

### 14.

*Schol. Lycophr. Alex. 1268.*

αὐτὰρ Ἀχιλλῆς μεγαθύμου φαίδιμος νίὸς  
Ἐκτορέην ἄλοχον κάταγεν κοίλας ἐπὶ νῆας·  
παῦδα δὲ ἐλών ἐκ κόλπου ἐυπλοκάμοιο τιθήνης  
ρίψε ποδὸς τεταγὼν ἀπὸ πύργου· τὸν δὲ πεσόντα  
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.  
ἐκ δὲ ἐλεν Ἀνδρομάχην, ἡύζωνον παράκοιτιν  
Ἐκτορος, ἦντε οἱ αὐτῷ ἀριστῆς Παναχαιῶν  
δῶκαν ἔχειν ἐπίηρον ἀμειβόμενοι γέρας ἀνδρί,  
αὐτὸν τὸν Ἀγχίσαο κλυτὸν γόνον ἵπποδάμοιο  
Ἀινείαν ἐν νησὶν ἐβίσατο ποντοπόροισιν  
ἐκ πάντων Δαναῶν ἀγέμεν γέρας ἔξοχον ἄλλων.

## THE LITTLE ILIAD

was slain by Eurypylus, the son of Euæmon. Agenor—according to the same poet—was butchered by Neoptolemus.

### 13.

“Menelaus at least, when he caught a glimpse somehow of the breasts of Helen unclad, cast away his sword, methinks.” Lesches the Pyrrhaean also has the same account in his *Little Iliad*.

Concerning Aethra Lesches relates that when Ilium was taken she stole out of the city and came to the Hellenic camp, where she was recognised by the sons of Theseus; and that Demophon asked her of Agamemnon. Agamemnon wished to grant him this favour, but he would not do so until Helen consented. And when he sent a herald, Helen granted his request.

### 14.

“Then the bright son of bold Achilles led the wife of Hector to the hollow ships; but her son he snatched from the bosom of his rich-haired nurse and seized him by the foot and cast him from a tower. So when he had fallen bloody death and hard fate seized on Astyanax. And Neoptolemus chose out Andromache, Hector’s well-girded wife, and the chiefs of all the Achaeans gave her to him to hold requiting him with a welcome prize. And he put Aeneas,<sup>1</sup> the famous son of horse-taming Anchises, on board his sea faring ships, a prize surpassing those of all the Danaans.”

<sup>1</sup> According to this version Aeneas was taken to Pharsalia. Better known are the Homeric account according to which Aeneas founded a new dynasty at Troy), and the legends which make him seek a new home in Italy.

## THE EPIC CYCLE

### ΙΛΙΟΤ ΠΕΡΣΙΣ

#### I.

"Ἐπεται δὲ τούτοις Ἰλίου Πέρσιδος βιβλία β  
Ἀρκτίνου Μιλησίου, περιέχοντα τάδε. ὡς τὰ  
περὶ τὸν ἵππον οἱ Τρῶες ὑπόπτως ἔχοντες  
περιστάντες βουλεύονται ὅ τι χρὴ ποιεῖν· καὶ  
τοῖς μὲν δοκεῖ κατακρημίσαι αὐτόν, τοῖς δὲ  
καταφλέγειν· οἱ δὲ ἱερὸν αὐτὸν ἔφασαν δεῖν τὴν  
Ἀθηνᾶ ἀνατεθῆιαι· καὶ τέλος τικῆ ἡ τούτων  
γνώμη. τραπέγτες δὲ εἰς εὐφροσύνην εὐωχοῦνται  
ὡς ἀπηλλαγμένοι τοῦ πολέμου. ἐν αὐτῷ δὲ  
τούτῳ δύο δράκοντες ἐπιφανέντες τόν τε Λαο-  
κόνωντα καὶ τὸν ἔτερον τῶν παιδῶν διαφθείρουσιν.  
ἐπὶ δὲ τῷ τέρατι δυσφορίσαντες οἱ περὶ τὸν  
Αἰνείαν ὑπεξῆλθον εἰς τὴν Ἱδην· καὶ Σίνωρ τοὺς  
πυρσοὺς ἀνίσχει τοῖς Ἀχαιοῖς, πρότεροι εἰσελη-  
λυθώς προσποίητος. οἱ δὲ ἐκ Τενέδου προσπλεύ-  
σαντες καὶ οἱ ἐκ τοῦ δουρείου ἵππου ἐπιπίπτουσι  
τοῖς πολεμίοις, καὶ πολλοὺς ἀνελόντες τὴν πόλιν  
κατὰ κράτος λαμβάνουσι. καὶ Νεοπτόλεμος μὲν  
ἀποκτείνει Πρίαμον ἐπὶ τὸν τοῦ Διὸς τοῦ Ἐρκείου  
βωμὸν καταφυγόντα. Μενέλαος δὲ ἀνευρὼν Ἐλέ-  
νην ἐπὶ τὰς ναῦς κατάγει, Δηίφορον φονεύσας.  
Κασσάνδραν δὲ Λίας ὁ Ἰλέως<sup>1</sup> πρὸς βίᾳν ὑποσπῶν  
συνεφέλκεται τὸ τῆς Ἀθηνᾶς ξύλον· ἐφ' ᾧ παρο-  
ξυνθέντες οἱ Ἑλληνες καταλεῦσαι βουλεύονται  
τὸν Αἴαντα, ὁ δὲ ἐπὶ τὸν τῆς Ἀθηνᾶς βωμὸν  
καταφεύγει καὶ διασφέζεται ἐκ τοῦ ἐπικειμένου

<sup>1</sup> So MSS. This form is confirmed (as against Heyne's 'Οἴλεως) by Hesiod, *Catalogues*, frag. 83.

## THE SACK OF ILIUM

## THE SACK OF ILIUM

### 1.

NEXT come two books of the *Sack of Ilium*, by Arctinus of Miletus with the following contents. The Trojans were suspicious of the wooden horse and standing round it debated what they ought to do. Some thought they ought to hurl it down from the rocks, others to burn it up, while others said they ought to dedicate it to Athena. At last this third opinion prevailed. Then they turned to mirth and feasting believing the war was at an end. But at this very time two serpents appeared and destroyed Laocöon and one of his two sons, a portent which so alarmed the followers of Aeneas that they withdrew to Ida. Simon then raised the fire-signal to the Achaeans, having previously got into the city by pretence. The Greeks then sailed in from Tenedos, and those in the wooden horse came out and fell upon their enemies, killing many and storming the city. Neoptolemus kills Priam who had fled to the altar of Zeus Herceius<sup>1</sup>; Menelaus finds Helen and takes her to the ships, after killing Deiphobus; and Aias the son of Illeus, while trying to drag Cassandra away by force, tears away with her the image of Athena. At this the Greeks are so enraged that they determine to stone Aias, who only escapes from the danger threatening him by taking refuge at the

<sup>1</sup> Zeus is so called because it was customary for an altar dedicated to him to be placed in the forecourt (*ἐπκόσιον*) of a house. Cp. Homer, *Odyssey* xxii. 334-5.

## THE EPIC CYCLE

κινδύνου. ἔπειτα ἐμπρήσαντες τὴν πόλιν Πολυ-  
ξείνην σφαγιάζουσιν ἐπὶ τὸν τοῦ Ἀχιλλέως  
τάφον. καὶ Ὁδυσσέως Ἀστυάνακτα ἀνελόντος  
Νεοπτόλεμος Ἀνδρομάχην γέρας λαμβάνει. καὶ  
τὰ λοιπὰ λάφυρα διανέμονται. Δημοφῶν δὲ καὶ  
Ἀκάμας Λίθραν εὑρόντες ἄγουσι μεθ' ἑαυτῶν.  
ἔπειτα ἀποπλέουσιν οἱ Ἑλληνες καὶ φθορὰν  
ἀντοῖς ἡ Ἀθηνᾶ κατὰ τὸ πέλαγος μηχανᾶται.

### 2.

*Dionysius Halicarn. Rom. Antiq.* i. 68. Ἀρκτῖνος  
δέ φησιν ὑπὸ Διὸς δοθῆναι Δαρδάνῳ παλλάδιον  
ἐν καὶ εἶναι τοῦτο ἐν Ἰλίῳ τέως ἡ πόλις ἡλίσκετο  
κεκρυμμένον ἐν ἀβάτῳ, εἰκόνα δὲ ἐκείνου κατε-  
σκευασμένην ὡς μηδὲν τῆς ἀρχετύπου διαφέρειν  
ἀπάτης τῶν ἐπιβουλευόντων ἔνεκα ἐν φανερῷ  
τεθῆναι καὶ αὐτὴν Ἀχαιοὺς ἐπιβουλεύσαντας  
λαβεῖν.

### 3.

*Schol. on Eur. Andromache* 10. καὶ τὸν τὴν  
Πέρσιδα συντεταχότα κυκλικὸν ποιητὴν ὅτι καὶ  
ἀπὸ τοῦ τείχους ρίφθείη (sc. Ἀστυάναξ).

### 4.

*Schol. on Eur. Troades* 31. μηδὲν γὰρ εἰληφέναι  
τοὺς περὶ Ἀκάμαντα καὶ Δημοφῶντα ἐκ τῶν λα-  
φύρων ἀλλὰ μόνην τὴν Λίθραν, δι' ἣν καὶ ἀφίκοντο  
εἰς Ἱλιον, Μενεσθέως ἥγουμένου. Λυσίμαχος δὲ  
τὸν τὴν Πέρσιδα πεποιηκότα φησὶ γράφειν οὕτως·

Θησείδαις δ' ἔπορεν δῶρα κρείων Ἀγαμέμνων  
ἡδὲ Μενεσθῆι μεγαλιήτορι ποιμένι λαῶν.

## THE SACK OF ILIUM

altar of Athena. The Greeks, after burning the city, sacrifice Polyxena at the tomb of Achilles : Odysseus murders Astyanax ; Neoptolemus takes Andromache as his prize, and the remaining spoils are divided. Demophon and Acamas find Aethra and take her with them. Lastly the Greeks sail away and Athena plans to destroy them on the high seas.

### 2.

According to Arctinus, one Palladium was given to Dardanus by Zeus, and this was in Ilium until the city was taken. It was hidden in a secret place, and a copy was made resembling the original in all points and set up for all to see, in order to deceive those who might have designs against it. This copy the Achaeans took as a result of their plots.

### 3.

The Cyclic poet who composed the *Sack* says that Astyanax was also hurled from the city wall.

### 4.

For the followers of Acamas and Demophon took no share—it is said—of the spoils, but only Aethra, for whose sake, indeed, they came to Ilium with Menestheus to lead them. Lysimachus, however, says that the author of the *Sack* writes as follows :

“The lord Agamemnon gave gifts to the Sons of Theseus and to bold Menestheus, shepherd of hosts.”

## THE EPIC CYCLE

### 5.

*Eustathius on Iliad* xiii. 515. ἔνιοι δέ φασιν ώς οὐδὲ ἐπὶ πάντας τοὺς ἱατροὺς ὁ ἐπαινος οὗτος ἐστι κοινός, ἀλλὰ ἐπὶ τὸν Μαχάονα, ὃν μόνον χειρουργεῖν τινες λέγουσι τὸν γὰρ Ποδαλείριον διαιτᾶσθαι νόσους . . . τοῦτο ἔοικε καὶ Ἀρκτῖνος ἐν Ἰλίου Πορθήσει νομίζειν ἐν οἷς φησι

αὐτὸς· γάρ σφιν ἔδωκε πατὴρ κλυτὸς Ἐννοσίγατος ἀμφοτέροις, ἔτερον δ' ἑτέρου κυδίον ἔθηκε· τῷ μὲν κουφοτέρας χεῖρας πόρεν ἐκ τε βέλεμνα σαρκὸς ἐλεῖν τμῆξαι τε καὶ ἐλκεα παντ' ἀκέσασθαι, τῷ δ' ἄρ' ἀκριβέα πάντα ἐνὶ στιθεσσιν ἔθηκεν ἀσκοπά τε γυνῶναι καὶ ἀναλθέα ἴησασθαι· ὃς ῥά καὶ Λίαντος πρώτος μάθε χωμένοιο ὅμματά τ' ἀστράπτοντα βαρυνόμενόν τε νόημα.

### 6.

*Diomedes in Gramm. Lat.* i. 477.

οὐ "Ιαμβος  
ἔξ ὀλίγου διαβὰς προφόρῳ ποδὶ ὄφρ' οἱ γυνὶα  
τεινόμενα ῥώοιτο καὶ εὐσθένες εἶδος ἔχησι.

## ΝΟΣΤΟΙ

### 1.

*Proclus, Chrestomathy.* Συνάπτει δὲ τούτοις τὰ τῶν Νόστων βιβλία εί 'Αγίου Τροιζηνίου περιέχοντα τάδε. Ἀθηνᾶ Ἀγαμέμνονα καὶ Μενέλαον εἰς ἔριν καθίστησι περὶ τοῦ ἔκπλου. Ἀγαμέμνων μὲν οὖν τὸν τῆς Ἀθηνᾶς ἔξιλασόμενος χόλον ἐπιμένει, Διομήδης δὲ καὶ Νέστωρ ἀναχθέντες

## THE RETURNS

### 5.

Some say that such praise as this<sup>1</sup> does not apply to physicians generally, but only to Machaon : and some say that he only practised surgery, while Podaleirius treated sicknesses. Arctinus in the *Sack of Ilium* seems to be of this opinion when he says :

"For their father the famous Earth-Shaker gave both of them gifts, making each more glorious than the other. To the one he gave hands more light to draw or cut out missiles from the flesh and to heal all kinds of wounds ; but in the heart of the other he put full and perfect knowledge to tell hidden diseases and cure desperate sicknesses. It was he who first noticed Aias' flashing eyes and clouded mind when he was enraged."

### 6.

"Iambus stood a little while astride with foot advanced, that so his strained limbs might get power and have a show of ready strength."

## THE RETURNS

### 1.

AFTER the *Sack of Ilium* follow the *Returns* in five books by Agias of Troezen. Their contents are as follows. Athena causes a quarrel between Agamemnon and Menelaus about the voyage from Troy. Agamemnon then stays on to appease the anger of Athena. Diomedes and Nestor put out to sea and

<sup>1</sup> sc. knowledge of both surgery and of drugs.

## THE EPIC CYCLE

εἰς τὴν οἰκείαν διασφέζονται· μᾶθ' οὖς ἐκπλεύσας  
ὁ Μενέλαος, μετὰ πέντε νεῶν εἰς Αἴγυπτον παρα-  
γίνεται, τῶν λοιπῶν διαφθαρεισῶν νεῶν ἐν τῷ  
πελάγει. οἱ δὲ περὶ Κάλχαντα καὶ Λεοντέα καὶ  
Πολυποίτην πεζῇ πορευθέντες εἰς Κολοφῶνα, Τει-  
ρεσίαν ἐνταῦθα τελευτήσαντα θάπτουσι. τῶν δὲ  
περὶ τὸν Ἀγαμέμνονα ἀποπλεόντων Ἀχιλλέως  
εῖδωλον ἐπιφανὲν πειράται διακωλύειν προλέγον  
τὰ συμβησύμενα. εἰθ' ὁ περὶ τὰς Καφηρίδας  
πέτρας δηλοῦται χειμῶν καὶ ἡ Λαΐαντος φθορὰ  
τοῦ Λοκροῦ. Νεοπτόλεμος δὲ Θέτιδος ὑποθεμένης  
πεζῇ ποιεῖται τὴν πορείαν, καὶ παραγενόμενος εἰς  
Θράκην Ὁδυσσέα καταλαμβάνει ἐν τῇ Μαρωνείᾳ,  
καὶ τὸ λοιπὸν ἀνύει τῆς ὁδοῦ; καὶ τελευτήσαντα  
Φοίνικα θάπτει· αὐτὸς δὲ εἰς Μολοσσοὺς ἀφικό-  
μενος ἀναγνωρίζεται Πηλεῖ. ἔπειτα Ἀγαμέμνονος  
ὑπὸ Αἴγισθου καὶ Κλυταιμήστρας ἀναιρεθέντος  
ὑπὸ Ὀρέστου καὶ Πυλάδου τιμωρίᾳ, καὶ Μενελάου  
εἰς τὴν οἰκείαν ἀνακομιδή.

### 2.

*Argument to Eur. Medea.*

αὐτίκα δ' Αἴσονα θῆκε φίλον κόρον ἡβώοντα  
γῆρας ἀποξύσασα ἴδυνήσι πραπίδεσσι,  
φάρμακα πολλ' ἔψουσ' ἐπὶ χρυσείοισι λέβησιν

### 3.

*Pausanias, i. 2.* Ἡρακλέα Θεμίσκυραν πολι-  
ορκοῦντα τὴν ἐπὶ Θερμώδοντι ἔλεῖν μὴ δύνασθαι,  
Θησέως δὲ ἐρασθεῖσαν Ἀντιόπην—στρατεῦσαι  
γὰρ ἄμα Ἡρακλεῖ καὶ Θησέα—παραδοῦναι τὸ  
χωρίον. τάδε μὲν Ἡγίας πεποίηκεν.

## THE RETURNS

get safely home. After them Menelaus sets out and reaches Egypt with five ships, the rest having been destroyed on the high seas. Those with Calehas, Leontes, and Polypoetes go by land to Colophon and bury Teiresias who died there. When Agamemnon and his followers were sailing away, the ghost of Achilles appeared and tried to prevent them by foretelling what should befall them. The storm at the rocks called Capherides is then described, with the end of Locran Aias. Neoptolemus, warned by Thetis, journeys overland and, coming into Thrace, meets Odysseus at Maronea, and then finishes the rest of his journey after burying Phoenix who dies on the way. He himself is recognized by Peleus on reaching the Molossi. Then comes the murder of Agamemnon by Aegisthus and Clytaennestra, followed by the vengeance of Orestes and Pylades. Finally, Menelaus returns home.

### 2.

“Forthwith Medea made Aeson a sweet young boy and stripped his old age from him by her cunning skill, when she had made a brew of many herbs in her golden cauldrons.”

### 3.

The story goes that Heracles was besieging Themiscyra on the Thermodon and could not take it; but Antiope, being in love with Theseus who was with Heracles on this expedition, betrayed the place. Hegias gives this account in his poem.

## THE EPIC CYCLE

4.

*Eustathius*, 1796. 45. ὁ δὲ τοὺς Νόστους ποιήσας Κολοφώνιος Τηλέμαχον μέν φησι τὴν Κίρκην ὕστερον γῆμαι, Τηλέγονον δὲ τὸν ἐκ Κίρκης ἀντιγῆμαι Πηνελόπην.

5.

*Clement of Alex. Strom.* vi. 2. 12. 8.

δῶρα γὰρ ἀνθρώπων νοῦν ἥπαφεν ἡδὲ καὶ ἔργα.<sup>1</sup>

6.

*Pausanias*, x. 28. 7. ἡ δὲ Ὁμήρου ποίησις . . . καὶ οἱ Νόστοι—μνήμη γὰρ δὴ ἐν ταύταις καὶ Ἀιδουν καὶ τῶν ἐκεῖ δειμάτων ἐστίν—ἴσασιν οὐδένα Εὐρύνομον δαίμονα.

*Athenaeus*, 281 B. ὁ γοῦν τὴν τῶν Ἀτρειδῶν ποιήσας κάθοδον ἀφικόμενον αὐτὸν λέγει πρὸς τοὺς θεοὺς καὶ συνδιατρίβοντα ἔξουσίας τυχεῖν παρὰ τοῦ Διὸς αἰτήσασθαι ὅτου ἐπιθυμεῖ. τὸν δὲ πρὸς τὰς ἀπολαύσεις ἀπλήστως διακείμενον, ὑπὲρ αὐτῶν τε τούτων μνείαν ποιήσασθαι καὶ τοῦ ζῆν τὸν αὐτὸν τρόπον τοῦς θεοῖς· ἐφ' οἷς ἀγανακτήσαντα τὸν Δία, τὴν μὲν εὐχὴν ἀποτελέσαι διὰ τὴν ὑπόσχεσιν, ὅπως δὲ μηδὲν ἀπολαύῃ τῶν παρακειμένων ἀλλὰ διατελῇ ταραττόμενος, ὑπὲρ τῆς κεφαλῆς ἐξήρτησεν αὐτῷ πέτρον, δι' ὃν οὐ δύναται τῶν παρακειμένων τυχεῖν οὐδενός.

<sup>1</sup> Clement attributes this line to Augias: probably Agias is intended.

## THE RETURNS

### 4.

The Colophonian author of the *Returns* says that Telemachus afterwards married Circe, while Telegonus the son of Circe correspondingly married Penelope.

### 5.

"For gifts beguile men's minds and their deeds as well."

### 6.

The poetry of Homer and the *Returns*—for here too there is an account of Hades and the terrors there—know of no spirit named Eurynomus.

The writer of the *Return of the Atreidae*<sup>1</sup> says that Tantalus came and lived with the gods, and was permitted to ask for whatever he desired. But the man was so immoderately given to pleasures that he asked for these and for a life like the life of the gods. At this Zeus was annoyed, but fulfilled his prayer because of his own promise; but to prevent him from enjoying any of the pleasures provided, and to keep him continually harassed, he hung a stone over his head which prevents him from ever reaching any of the pleasant things near by.

<sup>1</sup> Identical with the *Returns*, in which the Sons of Atreus occupy the most prominent parts.

## THE EPIC CYCLE

### ΤΗΛΕΓΟΝΙΑ

#### 1.

*Proclus, Chrestomathy.* Μετὰ ταῦτά ἔστιν Ὁμήρου Ὀδύσσεια ἔπειτα Τηλεγονίας βιβλία δύο Εὐγάμμωνος Κυριναίου, περιέχοντα τάξε. οἱ μνῆστορες ὑπὸ τῶν προσηκόντων θάπτονται· καὶ Ὁδυσσεὺς θύσας Νύμφαις εἰς Ἡλιν ἀποπλεῖ· ἐπιτκεψόμενος τὰ βουκόλια καὶ ξεινίζεται παρὰ Πολυξένῳ δῶρον τε λαμβάνει κρατῆρα, καὶ ἐπὶ τούτῳ τὰ περὶ Τρωφώνιον καὶ Ἀγαμήδην καὶ Ἀνγέαν. ἔπειτα εἰς Ἰθάκην καταπλεύσας τὰς ὑπὸ Τειρεσίου ρηθείσας τελεῖ θυσίας, καὶ μετὰ ταῦτα εἰς Θεσπρωτοὺς ἀφίκεται καὶ γαμεῖ Καλλιδίκην βασιλίδα τῶν Θεσπρωτῶν. ἔπειτα πόλεμος συνίσταται τοῖς Θεσπρωτοῖς πρὸς Βρύγονς, Ὁδυσσέως ἥγουμένου· ἐνταῦθα Ἀρης τοὺς περὶ τὸν Ὁδυσσέα τρέπεται, καὶ αὐτῷ εἰς μάχην Ἀθηνᾶ καθίσταται. τούτους μὲν Ἀπόλλων διαλύει· μετὰ δὲ τὴν Καλλιδίκης τελευτὴν, τὴν μὲν βασιλείαν διαδέχεται Πολυποίτης Ὁδυσσέως νίος, αὐτὸς δὲ εἰς Ἰθάκην ἀφίκεται· καὶ τούτῳ Τηλέγονος ἐπὶ ζήτησιν τοῦ πατρὸς πλέων, ἀποβὰς εἰς τὴν Ἰθάκην τέμνει τὴν οῆσον· ἐκβοηθήσας δὲ Ὁδυσσεὺς ὑπὸ τοῦ πατέρος ἀναιρεῖται κατ' ἄγνοιαν. Τηλέγονος δὲ ἐπιγνοὺς τὴν ἀμαρτίαν τό τε τοῦ πατρὸς σῶμα καὶ τὸν Τηλέμαχον καὶ τὴν Πηνελόπην πρὸς τὴν μητέρα μεθίστησιν· ἡ δὲ αὐτοὺς ἀθανάτους ποιεῖ, καὶ συνοικεῖ τῇ μὲν Πηνελόπῃ Τηλέγονος, Κίρκῃ δὲ Τηλέμαχος.

## THE TELEGONY

### THE TELEGONY

#### 1.

After the *Returns* comes the *Odyssey* of Homer, and then the *Telegony* in two books by Eugammon of Cyrene, which contain the following matters. The suitors of Penelope are buried by their kinsmen, and Odysseus, after sacrificing to the Nymphs, sails to Elis to inspect his herds. He is entertained there by Polyxenus and receives a mixing bowl as a gift; the story of Trophonius and Agamedes and Augeas then follows. He next sails back to Ithaea and performs the sacrifices ordered by Teiresias, and then goes to Thesprotis where he marries Callidice, queen of the Thesprotians. A war then breaks out between the Thesprotians, led by Odysseus, and the Brygi. Ares routs the army of Odysseus and Athena engages with Ares, until Apollo separates them. After the death of Callidice Polypoetes, the son of Odysseus, succeeds to the kingdom, while Odysseus himself returns to Ithaca. In the meantime Telegonus, while travelling in search of his father, lands on Ithaca and ravages the island: Odysseus comes out to defend his country, but is killed by his son unwittingly. Telegonus, on learning his mistake, transports his father's body with Penelope and Telemachus to his mother's island, where Circe makes them immortal, and Telegonus marries Penelope, and Telemachus Circe.

## THE EPIC CYCLE

2.

*Eustathius*, 1796. 35. Ὁ δὲ τὴν Τηλεγονείαν γράψας Κυρηναῖος ἐκ μὲν Καλυψοῦς Τηλέγονον νιὸν Ὀδυσσεῖ ἀναγράφει ἢ Τηλέδαμον, ἐκ δὲ Πηνελόπης Τηλέμαχον καὶ Λακουσίλαον.

## ΑΜΦΙΑΡΑΟΤ ΕΞΕΛΛΣΙΣ

*Pseudo-Herodotus, Life of Homer.* κατήμενος ἐν τῷ σκυτείῳ . . . τίν τε ποίησιν αὐτοῖς ἐπεδείκνυτο Ἀμφιαράου τε τὴν ἔξελασίαν τὴν ἐς Θήβας καὶ τοὺς ὄμνους τοὺς ἐς θεοὺς πεποιημένους αὐτῷ.

## ΟΙΧΑΛΙΑΣ ΑΛΩΣΙΣ

1.

*Eustathius* 330. 41. εἴρηται δὲ καὶ περὶ Εύρυτου ἐκεῖ καὶ τῆς αὐτοῦ θυγατρὸς Ἰόλης δι' ἣν ἐπόρθησεν Ἡρακλῆς τὴν Οἰχαλίαν. εἰς ἣν δοκεῖ γράψαι καὶ Ὄμηρος ως δηλοῦ ὁ ἴστορήσας ὅτι Κρεώφυλος ὁ Σάμιος ξενίᾳ ποτε δεξάμενος τὸν "Ὀμηρον" ἔλαβε δῶρον ἐξ αὐτοῦ τὴν ἐπιγραφὴν τοῦ ποιήματος δὲ καλούντιν Οἰχαλίας "Αλωσιν . . . τινὲς δὲ ἀνάπαλιν φασι Κρεώφυλον μὲν γράψαι, Ὄμήρῳ δὲ ἐπιγραφῆναι τὸ βιβλίον διὰ τὴν ξενίαν διὸ καὶ Καλλίμαχος·

τοῦ Σαμίου πόνος εἰμί, δόμῳ ποτὲ θεῖον"Ὀμηρον  
δεξαμένου κλείω δ' Εύρυτον ὥστ' ἐπαθεῖν  
καὶ ξαρθὴν Ἰόλειαν, Ὄμήρειον δὲ καλεῦματι  
γράμμα· Κρεωφύλῳ, Ζεῦ φίλῃ, τοῦτο μέγα.

## THE TAKING OF OECHALIA

### 2.

The author of the *Telegony*, a Cyrenaean, relates that Odysseus had by Calypso a son Telegonus or Teledamus, and by Penelope Telemachus and Acusilaus.

## THE EXPEDITION OF AMPHIARAUS<sup>1</sup>

SITTING there in the tanner's yard, Homer recited his poetry to them, the *Expedition of Amphiaraus to Thebes* and the *Hymns to the Gods* composed by him.

## THE TAKING OF OECHALIA

### 1.

AN account has there been given of Eurytus and his daughter Iole, for whose sake Heracles sacked Oechalia. Homer also seems to have written on this subject, as that historian shows who relates that Creophylus of Samos once had Homer for his guest and for a reward received the attribution of the poem which they call the *Taking of Oechalia*. Some however, assert the opposite; that Creophylus wrote the poem, and that Homer lent his name in return for his entertainment. And so Callimachus writes: "I am the work of that Samian who once received divine Homer in his house. I sing of Eurytus and all his woes and of golden-haired Ioleia, and am reputed one of Homer's works. Dear Heaven! how great an honour this for Creophylus!"

<sup>1</sup> *The Expedition of Amphiaraus*, *The Taking of Oechalia* and *The Phocais* were not included in the Epic Cycle.

## THE EPIC CYCLE

2.

*Cramer, Anec. Oxon. i. 327.*

ρωγαλέα, τὰ καὶ αὐτὸς ἐν ὁφθαλμοῖσιν ὥρησι.  
τοῦτο δὲ εὑρίσομεν καὶ ἐν τῇ Οἰχαλίᾳ ἀλώσει.

3.

*Schol. on Soph. Trach. 266.* διαφωνεῖται δὲ ὁ  
τῶν Εὐρυτιδῶν ἀριθμός. Ἡσίοδος μὲν γὰρ δ'  
φησιν ἔξ Εὐρύτου καὶ Ἀντιόχης παῖδας οὗτος,  
Κρεώφυλος δὲ β'.

4.

*Schol. on Eur. Medea, 273.* Δίδυμος δέ . . .  
παρατίθεται τὰ Κρεωφύλου ἔχοντα οὗτος· τὴν  
γὰρ Μήδειαν λέγεται διατρίβουσαν ἐν Κορίνθῳ  
τὸν ἄρχοντα τότε τῆς πόλεως Κρέοντα ἀποκτεῖναι  
φαρμάκοις. δείσασαν δὲ τοὺς φίλους καὶ τοὺς  
συγγενεῖς αὐτοῦ φυγεῖν εἰς Ἀθήνας, τοὺς δὲ  
νίούς, ἐπεὶ τεώτεροι ὄντες οὐκ ἡδύναντο ἀκολου-  
θεῖν, ἐπὶ τὸν βωμὸν τῆς Ἀκραίας "Ὕρας καθίσαι  
νομίσασαν τὸν πατέρα αὐτῶν φροντιεῖν τῆς σω-  
τηρίας αὐτῶν. τοὺς δὲ Κρέοντος οἰκείους ἀπο-  
κτείναντας αὐτοὺς διαδοῦναι λόγον ὅτι ἡ Μήδεια  
οὐ μόνον τὸν Κρέοντα ἀλλὰ καὶ τοὺς ἑαυτῆς  
παῖδας ἀπέκτεινε.

## ΦΩΚΑΙΣ

*Pseudo-Herodotus, Life of Homer.* διατρίβων δὲ  
παρὰ τῷ Θεστορίδῃ ποιεῖ Ἰλιάδα τὴν ἐλάσσω...  
καὶ τὴν καλονμένην Φωκαΐδα, ἣν φασιν οἱ  
Φωκαιεῖς "Ομηρον παρ' αὐτοῖσι ποιῆσαι.

## THE PHOCALIS

2.

“Ragged garments, even those which now you see.” This verse (*Odyssey* xiv. 343) we shall also find in the *Taking of Oechalia*.

3.

There is a disagreement as to the number of the sons of Eurytus. For Hesiod says Eurytus and Antioche had as many as four sons; but Creophylus says two.

4.

Didymus contrasts the following account given by Creophylus, which is as follows: while Medea was living in Corinth, she poisoned Creon, who was ruler of the city at that time, and because she feared his friends and kinsfolk, fled to Athens. However, since her sons were too young to go along with her, she left them at the altar of Hera Aeraea, thinking that their father would see to their safety. But the relatives of Creon killed them and spread the story that Medea had killed her own children as well as Creon.

## THE PHOCALIS

While living with Theseus, Homer composed the *Lesser Iliad* and the *Phocalis*; though the Phocaean say that he composed the latter among them.

## THE EPIC CYCLE

### ΜΑΡΓΙΤΗΣ

1.

*Suidas.* Πιγρης· Κὰρ ἀπὸ Ἀλικαρνασσοῦ,  
ἀδελφὸς Ἀρτεμισίας τῆς ἐν τοῖς πολέμοις δια-  
φανοῦς, Μαυσώλου γυναικός<sup>1</sup> . . . ἔγραψε καὶ  
τὸν εἰς "Ομηρον ἀναφερόμενον Μαργίτην καὶ  
Βατραχομυομαχίαν.

2.

*Atilius Fortunatianus*, p. 286, Keil.  
ἡλθέ τις εἰς Κολοφῶνα γέρων καὶ θεῖος ἄοιδός,  
Μουσάων θεράπωτος καὶ ἑκηβόλου Απόλλωνος,  
φίλης ἔχων ἐν χερσὶν εὐφθογγον λύραν.

3.

*Plato, Alcib.* ii. p. 147 A.  
πολλ' ἡπίστατο ἔργα, κακῶς δ' ἡπίστατο πάντα.

*Aristotle, Nic. Eth.* vi. 7, 1141.

τὸν δ' οὗτ' ἄρ' σκαπτῆρα θεοὶ θέσαν οὕτ' ἀροτῆρα  
οὗτ' ἄλλως τι σοφόν· πάσης δ' ἡμάρτανε τέχνης.

4.

*Schol. on Aeschines in Ctes.* § 160. Μαργίτην  
φησὶν ἄνθρωπον γεγονέναι ὃς ἐτῶν πολλῶν  
γενόμενος οὐκ ἥδη ὅστις αὐτὸν ἔτεκεν, πότερον  
οὐ πατὴρ ἢ ἡ μήτηρ, τῇ δὲ γαμετῇ οὐκ ἔχρητο.

<sup>1</sup> This Artemisia, who distinguished herself at the battle of Salamis (Herodotus vii. 99) is here confused with the later Artemisia, the wife of Mausolus, who died 350 B.C.

## THE MARGITES

### THE MARGITES

1.

PIGRES. A Carian of Halicarnassus and brother of Artemisia, wife of Mausolus, who distinguished herself in war . . . He also wrote the *Margites* attributed to Homer and the *Battle of the Frogs and Mice*.

2.

“There came to Colophon an old man and divine singer, a servant of the Muses and of far-shooting Apollo. In his dear hands he held a sweet-toned lyre.”

3.

“He knew many things but knew all badly . . . The gods had taught him neither to dig nor to plough, nor any other skill; he failed in every craft.”

4.

He refers to Margites, a man who, though well grown up, did not know whether it was his father or his mother who gave him birth, and would not lie with his wife, saying that he was

## THE EPIC CYCLE

δεδιέναι γὰρ ἔλεγε μὴ διαβάλλοι αὐτὸν πρὸς  
τὴν μητέρα.

5.

*Zenobius*, v. 68.

πόλλ' οἶδ' ἀλώπηξ ἀλλ' ἐχῖνος ἐν μέγα.<sup>1</sup>

## ΚΕΡΚΩΠΕΣ

*Suidas.* Κέρκωπες· δύο ἀδελφοὶ ἦσαν ἐπὶ γῆς,  
πᾶσαν ἀδικίαν ἐπιδεικνύμενοι, καὶ ἐλέγοντο Κέρ-  
κωπες, ἐκ τῆς τῶν ἔργων δεινότητος οὕτως ἐπο-  
νομαζόμενοι. ὁ μὲν γὰρ αὐτῶν Ηάσσαλος ἐλέγετο,  
ὁ δὲ Ἀκμων. ἵ δὲ μήτηρ Μεμινοῦς ταῦτα ὄρθσα  
ἔλεγε μὴ περιπτυχεῖν Μελαμπύγῳ τουτέστι τῷ  
Ἡρακλεῖ. οὗτοι οἱ Κέρκωπες Θείας καὶ Ὄκεάνου.  
οὓς φασιν ἀπολιθωθῆναι διὰ τὸ ἐγχειρεῖν ἀπατῆ-  
σαι τὸν Δία

ψεύστας, ἡπεροπῆιας, ἀμήχανά τ' ἔργα δαέντας,<sup>2</sup>  
ἐξαπατητῆρας· πολλὴν δ' ἐπὶ γαῖαν ιόντες  
ἀνθρώπους ἀπάτασκον, ἀλώμενοι ἥματα πάντα.

<sup>1</sup> Attributed to Homer by Zenobius, and by Bergk to the *Marqites*.      <sup>2</sup> Lobeck : ἔργ' ἀνύσαντες, Suidas.

## THE CERCOPES

afraid she might give a bad account of him to her mother.

### 5.

"The fox knows many a wile ; but the hedge-hog's one trick<sup>1</sup> can beat them all."

## THE CERCOPES

CERCOPES. These were two brothers living upon the earth who practised every kind of knavery. They were called Cercopes<sup>2</sup> because of their cunning doings : one of them was named Passalus and the other Aemon. Their mother, a daughter of Memnon, seeing their tricks, told them to keep clear of Black-bottom, that is, of Heracles. These Cercopes were sons of Theia and Ocean, and are said to have been turned to stone for trying to deceive Zeus.

" Liars and cheats, skilled in deeds irremediable, accomplished knaves. Far over the world they roamed deceiving men as they wandered continually."

<sup>1</sup> i.e. the fox knows many ways to baffle its foes, while the hedge-hog knows one only which is far more effectual.

<sup>2</sup> i.e. "monkey-men."



## THE BATTLE OF THE FROGS AND MICE

## ΒΑΤΡΑΧΟΜΥΟΜΑΧΙΑ

Ἄρχόμενος πρῶτον Μουσῶν χορὸν ἐξ Ἐλικῶνος  
ἐλθεῖν εἰς ἐμὸν ὥτορ ἐπεύχομαι εὗνεκ' ἀοιδῆς,  
ἥν νέον ἐν δέλτοισιν ἐμοῖς ἐπὶ γούρασι θῆκα,  
δῆριν ἀπειρεσίην, πολεμόκλονον ἔργον "Ἄρηος,  
εὐχόμενος μερόπεστιν ἐν οὖατα πᾶσι βαλέσθαι,  
πῶς μύεις ἐν βατράχοισιν ἀριστεύσαντες ἔβησαν,  
γηγενέων ἀνδρῶν μιμούμενοι ἔργα Γιγάντων,  
ώς ἔπος ἐν θιητοῖσιν ἔην· τοίην δ' ἔχειν ἀρχήν.

Μῦ, ποτε διψαλέος, γαλέης κίνδυνον ἀλύξας,  
πλησίον ἐν λίμνῃ ἀπαλὸν προσέθηκε γένειον,  
ündati τερπόμενος μελιηδέτες τὸν δὲ κατεῖδεν  
λιμνοχαρής πολύφημος, ἔπος δ' ἐφθέγξατο τοῖον.  
Ξεῖνε, τίς εἶ; πύθεν ἡλθεις ἐπ' ἥρωνα; τίς δέ σ' ὁ  
φύσας;  
πάντα δ' ἀλιθευσοιν· μὴ ψευδόμενόν σε νοίσω.  
εἰ γάρ σε γνοίην φίλον ἄξιον, ἐς δόμον ἄξω. 15  
δῶρα δέ τοι δώσω ξεινήα πολλὰ καὶ ἐσθλά.  
εἴμι δ' ἐγὼ βασιλεὺς Φυτίγραθος, δος κατὰ λίμνην  
τιμῷμαι βατράχων ἥγούμενος ἥματα πάντα·  
καί με πατὴρ Πηλεὺς ἀνεθρέψατο, Τέρρομεδούση  
μιχθεὶς ἐν φιλότητι παρ' ὅχθας Ἡριδανοῦ. 20  
καὶ σὲ δ' ὄρῳ καλόν τε καὶ ἀλκιμον ἔξοχον ἄλλων.  
σκηπτοῦχον βασιλῆα καὶ ἐν πολέμοισι μαχητὴν  
ἔμμεναι· ἀλλ' ἄγε θᾶσσον ἐὴν γενεὴν ἀγόρευε.

## THE BATTLE OF THE FROGS AND MICE

HERE I begin: and first I pray the choir of the Muses to come down from Helicon into my heart to aid the lay which I have newly written in tablets upon my knee. Fain would I sound in all men's ears that awful strife, that clamorous deed of war, and tell how the Mice proved their valour on the Frogs and rivalled the exploits of the Giants, those earth-born men, as the tale was told among mortals. Thus did the war begin.

One day a thirsty Mouse who had escaped the ferret, dangerous foe, set his soft muzzle to the lake's brink and revelled in the sweet water. There a loud-voiced pond-larker spied him: and uttered such words as these.

"Stranger, who are you? Whence come you to this shore, and who is he who begot you? Tell me all this truly and let me not find you lying. For if I find you worthy to be my friend, I will take you to my house and give you many noble gifts such as men give to their guests. I am the king Puff-jaw, and am honoured in all the pond, being ruler of the Frogs continually. The father that brought me up was Mud-man who mated with Waterlady by the banks of Eridanus. I see, indeed, that you are well-looking and stouter than the ordinary, a sceptred king and a warrior in fight; but, come, make haste and tell me your descent."

## BATTLE OF FROGS AND MICE

Τὸν δ' αὖ Ψιχάρπαξ ἀπαμείβετο φόνησέν τε  
 τίπτε γένος τούμὸν ζητεῖς; δῆλον δ' ἐν ἄπασιν 25  
 ἀνθρώποις τε θεοῖς τε καὶ οὐρανίοις πετεηροῖς.  
 Ψιχάρπαξ μὲν ἐγὼ κικλίσκομαι· εἰμὶ δὲ κοῦρος  
 Τρωξάρταο πατρὸς μεγαλήτορος· ή δέ νυ μήτηρ  
 Λειχομύλη, θυγατὴρ Πτερυοτρώκτου βασιλῆος.  
 γείνατο δ' ἐν καλύβῃ με καὶ ἔξεθρέψατο βρωτοῖς, 30  
 σύκοις καὶ καρύοις καὶ ἐδέσμασι παντοδαποῖσιν.  
 πῶς δὲ φίλοι ποιῆ με, τὸν ἐς φύσιν οὐδὲν ὁμοῖον;  
 σοὶ μὲν γὰρ βίος ἐστὶν ἐν ὕδασιν· αὐτὰρ ἔμοιγε,  
 ὅσσα παρ' ἀνθρώποις, τρώγειν ἔθος· οὐδέ με λίγθει  
 ἄρτος δισκοπάνιστος ἀπ' εὔκύκλου κανέοιο, 35  
 οὐ πλακόεις τανύπεπλος ἔχων πολὺ σησαμότυρον,  
 οὐ τόμος ἐκ πτέρυνης, οὐχ ἵπατα λευκοχίτωνα,  
 οὐ τυρὸς νεόπηκτος ἀπὸ γλυκεροῦ γάλακτος,  
 οὐ χρηστὸν μελίτωμα, τὸ καὶ μάκαρες ποθέοντιν,  
 οὐδὲ ὅσα πρὸς θοίνας μερόπων τεύχουσι μάγειροι, 40  
 κοσμοῦντες χύτρας ἄρτυμασι παντοδαποῖσιν.  
 Γοὺδέποτ' ἐκ πολέμοιο κακὴν ἀπέφευγον ἀντίην,  
 ἀλλ' ίθὺς μετὰ μῶλον ἴων προμάχοισιν ἐμίχθην.  
 οὐ δέδι' ἀνθρωπον καίπερ μέγα σῶμα φοροῦντα,  
 ἀλλ' ἐπὶ λέκτρον ἴων καταδάκνω δάκτυλον ἄκρον, 45  
 καὶ πτέρυντος λαβόμην, καὶ οὐ πόνος ἄνδρα ἵκανεν,  
 νήδυμος οὐκ ἀπέφευγεν ὑπνος δάκνοντος ἐμεῖο.  
 ἀλλὰ δύώ πάντων μάλα δείδια πᾶσαν ἐπ' αἶαν,  
 κίρκον καὶ γαλέην, οἵ μοι μέγα πέρθος ἄγουσιν,  
 καὶ παγίδα στονόεσσαν, ὅπου δολόεις πέλε πότμος.  
 πλεῖστον δὴ γαλέην περιδείδια, ἵτις ἀρίστη, 51  
 ἡ καὶ τρωγλοδύοντα κατὰ τρωγλην ἐρεείνει.<sup>1]</sup>

<sup>1</sup> Lines 42-52 are intrusive: the list of vegetables which the Mouse cannot eat must follow immediately after the various dishes of which he does eat.

## BATTLE OF FROGS AND MICE, 24-52

Then Crumb-snatcher answered him and said : " Why do you ask my race, which is well-known amongst all, both men and gods and the birds of heaven ? Crumb-snatcher am I called, and I am the son of Bread-nibbler—he was my stout-hearted father—and my mother was Quern-licker, the daughter of Ham-gnawer the king : she bare me in the mouse-hole and nourished me with food, figs and nuts and dainties of all kinds. But how are you to make me your friend, who am altogether different in nature ? For you get your living in the water, but I am used to eat such foods as men have : I never miss the threecointed loaf in its neat, round basket, or the thin-wrapped cake full of sesame and cheese, or the slice of ham, or liver vested in white fat, or cheese just curdled from sweet milk, or delicious honey-cake which even the blessed gods long for, or any of all those cates which cooks make for the feasts of mortal men, larding their pots and pans with spicess of all kinds. In battle I have never flinched from the cruel onset, but plunged straight into the fray and fought among the foremost. I fear not man though he has a big body, but run along his bed and bite the tip of his toe and nibble at his heel ; and the man feels no hurt and his sweet sleep is not broken by my biting. But there are two things I fear above all else the whole world over, the hawk and the ferret—for these bring great grief on me—and the pitous trap wherein is treacherous death. Most of all I fear the ferret of the keener sort which follows you still even when you dive down your hole.

## BATTLE OF FROGS AND MICE

οὐ τρώγω ῥαφάνας, οὐ κράμβας, οὐ κολοκύντας,  
οὐ πράσσοις χλωροῖς ἐπιβόσκομαι, οὐδὲ σελίνοις·  
ταῦτα γὰρ ὑμέτερ' ἔστιν ἐδέσματα τῶν κατὰ λίμνην.

Πρὸς τάδε μειδιάσας Φυσίγναθος ἀντίον ηὔδα· 56  
ξεῖνε, λίην αὐχεῖς ἐπὶ γαστέρι· ἔστι καὶ ἡμῖν  
πολλὰ μάλ' ἐν λίμνῃ καὶ ἐπὶ χθονὶ θαύματ' ἵδεσθαι.  
ἀμφίβιον γὰρ ἔδωκε νομὴν βατράχοισι Κρονίων,  
[στοιχείοις διττοῖς μεμερισμένα δώματα ναίειν,] 60  
σκιρτῆσαι κατὰ γῆν καὶ ὑφ' ὕδασι σῶμα καλύψαι.  
εἰ δ' ἐθέλεις καὶ ταῦτα δা�ήμεναι, εὐχερές ἔστιν.  
βαῖνέ μοι ἐν νώτοισι, κράτει δέ με, μῆποτ' ὅληαι,  
ὑππως γηθύσυνος τὸν ἐμὸν δόμον εἰσαφίκηαι.

"Ως ἄρ' ἔφη καὶ νῦντ' ἐδίδου· ὁ δ' ἔβαινε τάχιστα 65  
χεῖρας ἔχων τρυφεροῦ κατ' αὐχένος ἄλματι κούφῳ.  
καὶ τὸ πρῶτον ἔχαιρεν, ὅτ' ἔβλεπε γείτονας ὄρμους,  
νήξει τερπόμενος Φυσιγνάθον· ἀλλ' ὅτε δή ῥα  
κύμασι πορφυρέοισιν ἐκλύζετο, πολλὰ δακρύων  
ἄχρηστον μετάνοιαν ἐμέμφετο, τίλλε δὲ χαίτας, 70  
καὶ πόδας ἔσφιγγεν κατὰ γαστέρα, ἐν δέ οἱ ἥτορ  
πάλλετ' ἀηθείη, καὶ ἐπὶ χθόνα βούλεθ' ἵκέσθαι·  
δεινὰ δ' ὑπεστονάχιζε φόβον κρυόεντος ἀνάγκη.  
[οὐρὴν μὲν προπέτασσεν ἐφ' ὕδασιν, ἡύτε κώπην  
σύρων, εὐχόμενός τε θεοῖς ἐπὶ γαῖαν ἵκέσθαι, 75  
ὕδασι πορφυρέοισιν ἐκλύζετο, πολλὰ δ' ἔβωσεν·  
καὶ τοῖον φάτο μῦθον ἀπὸ στόματός τ' ἀγόρευσεν.]

Οὐχ οὕτω νώτοισιν ἔβάστασε φόρτουν ἔρωτος  
ταῦρος, ὅτ' Εὐρώπην διὰ κύματος ἥγ' ἐπὶ Κρήτην,  
ώς ἐμ' ἐπιπλόσας ἐπινώτιον ἥγεν ἐς οἴκουν  
βάτραχος ἀμπετάσας ὠχρὸν δέμας ὕδατι λευκῷ.] 80

"Τδρος δ' ἔξαιφνης ἀνεφαίνετο, δεινὸν ὄραμα  
πᾶσιν ὄμως· ὄρθὸν δ' ὑπὲρ ὕδατος εἶχε τράχηλον.

I gnaw no radishes and cabbages and pumpkins, nor feed on green leeks and parsley; for these are food for you who live in the lake."

Then Puff-jaw answered him with a smile: "Stranger you boast too much of belly-matters: we too have many marvels to be seen both in the lake and on the shore. For the Son of Cronos has given us Frogs the power to lead a double life, dwelling at will in two separate elements; and so we both leap on land and plunge beneath the water. If you would learn of all these things, 'tis easy done: just mount upon my back and hold me tight lest you be lost, and so you shall come rejoicing to my house."

So said he, and offered his back. And the Mouse mounted at once, putting his paws upon the other's sleek neck and vaulting nimbly. Now at first, while he still saw the land near by, he was pleased, and was delighted with Puff-jaw's swimming; but when dark waves began to wash over him, he wept loudly and blamed his unlucky change of mind: he tore his fur and tucked his paws in against his belly, while within him his heart quaked by reason of the strangeness: and he longed to get to land, groaning terribly through the stress of chilling fear. He put out his tail upon the water and worked it like a steering oar, and prayed to heaven that he might get to land. But when the dark waves washed over him he cried aloud and said: "Not in such wise did the bull bear on his back the beloved load, when he brought Europa across the sea to Crete, as this Frog carries me over the water to his house, raising his yellow back in the pale water."

Then suddenly a water-snake appeared, a horrid sight for both alike, and held his neck upright above

## BATTLE OF FROGS AND MICE

τοῦτον ἵδων κατέδυ Φυσίγναθος, οὕτι νοήσας,  
οἶον ἔταιρον ἔμελλεν ἀπολλύμενον καταλείπειν. 85  
δῦ δὲ βάθος λίμνης καὶ ἀλεύατο κῆρα μέλαιναν.  
κεῖνος δ' ὡς ἀφέθη, πέσεν ὑπτιος εὐθὺς ἐφ' ὕδωρ,  
καὶ χεῖρας ἔσφιγγε καὶ ὄλλυμενος κατέτριζε.  
πολλάκι μὲν κατέδυνεν ὑφ' ὕδατι, πολλάκι δ' αὖτε  
λακτίζων ἀνέδυνε· μόρον δ' οὐκ ἦν ὑπαλύξαι. 90  
δευόμεναι δὲ τρίχες πλεῖστον βάρος ἥσαν ἐπ' αὐτῷ·  
ὑστατα δ' ὄλλυμενος τοίους ἐφθέγξατο μύθους.

Οὐ λίγεις δολίως, Φυσίγναθε, ταῦτα ποιήσας,  
ναυηγὸν ρίψας ἀπὸ σώματος, ὡς ἀπὸ πέτρης.  
οὐκ ἂν μου κατὰ γαῖαν ἀμείνων ἥσθα, κάκιστε, 95  
παγκρατίῳ τε πάλη τε καὶ εἰς δρόμον ἀλλὰ  
πλανήσας

εἰς ὕδωρ μ' ἔρριψας. ἔχει θεὸς ἔκδικον ὅμμα.  
ἢ ποινὴν τίσεις σὺ μυῶν στρατῷ, οὐδὲ ὑπαλύξεις.

"Ως εἰπὼν ἀπέπνευσεν ἐφ' ὕδατι· τὸν δὲ κατεῦδεν  
Λειχοπίναξ ὄχθησιν ἐφεζόμενος μαλακῆσιν. 100  
δεινὸν δὲ ἔξολόλυξε, δραμῶν δὲ ἥγγειλε μύεσσιν.  
ὡς δὲ ἔμαθον τὴν μοῖραν, ἔδυ χόλος αἰνὸς ἅπαντας.  
καὶ τότε κηρύκεσσιν ἑοῖς ἐκέλευσαν ὑπ' ὤρθρον  
κηρύσσειν ἀγορῆνδ' ἐς δώματα Τρωξάρταο,  
πατρὸς δυστήγου Ψιχάρπαγος, δος κατὰ λίμνην 105  
ὑπτιος ἔξηπλωτο νεκρὸν δέμας, οὐδὲ παρ' ὄχθαις  
ἥν ἥδη τλήμων, μέσσωρ δὲ ἐπενήχετο πόντῳ.  
ὡς δὲ ἥλθον σπεύδοντες ἄμ' ἥοι, πρῶτος ἀνέστη  
Τρωξάρτης ἐπὶ παιδὶ χολούμενος, εἰπέ τε μῦθον.  
὾ φίλοι, εἰ καὶ μοῦνος ἐγὼ κακὰ πολλὰ  
πεπόνθειν

ἐκ βατράχων, ἢ πεῖρα κακὴ πάντεσσι τέτυκται.

## BATTLE OF FROGS AND MICE. S4-III

the water. And when he saw it, Puff-jaw dived at once, and never thought how helpless a friend he would leave perishing; but down to the bottom of the lake he went, and escaped black death. But the Mouse, so deserted, at once fell on his back, in the water. He wrung his paws and squeaked in agony of death: many times he sank beneath the water and many times he rose up again kicking. But he could not escape his doom, for his wet fur weighed him down heavily. Then at the last, as he was dying, he uttered these words.

"Ah, Puff-jaw, you shall not go unpunished for this treachery! You threw me, a castaway, off your body as from a rock. Vile coward! On land you would not have been the better man, boxing, or wrestling, or running; but now you have tricked me and cast me in the water. Heaven has an avenging eye, and surely the host of Mice will punish you and not let you escape."

With these words he breathed out his soul upon the water. But Liek-platter as he sat upon the soft bank saw him die and, raising a dreadful cry, ran and told the Mice. And when they heard of his fate, all the Mice were seized with fierce anger, and bade their heralds summon the people to assemble towards dawn at the house of Bread-nibbler, the father of hapless Crumb-snatcher who lay outstretched on the water face up, a lifeless corpse, and no longer near the bank, poor wretch, but floating in the midst of the deep. And when the Mice came in haste at dawn, Bread-nibbler stood up first, enraged at his son's death, and thus he spoke.

"Friends, even if I alone had suffered great wrong from the Frogs, assuredly this is a first essay at

## BATTLE OF FROGS AND MICE

εἰμὶ δὲ νῦν ἐλεεινός, ἐπεὶ τρεῖς παῖδας ὄλεσσα.  
καὶ τὸν μὲν πρῶτον γε κατέκτανεν ἀρπάξασα  
ἔχθιστος γαλέη, τρώγλης ἔκτοσθεν ἐλοῦσα.  
τὸν δ' ἄλλον πάλιν ἄνδρες ἀπηνέεις ἐς μόρου εἰλξαν 115  
καινοτέραις τέχναις ξύλινον δόλον ἔξευρόντες,  
ἥν παγίδα καλέουσι, μυῶν ὄλετειραν ἐοῦσαν.  
ὅ τρίτος ἦν, ἀγαπητὸς ἐμοὶ καὶ μητέρι κεδνῆ,  
τοῦτον ἀπέπνιξεν Φυσίγναθος ἐς βυθὸν ἤξα.  
ἄλλ' ἥγεθ' ὄπλισόμεσθα καὶ ἔξέλθωμεν ἐπ' αὐτοὺς 120  
σώματα κοσμήσαντες ἐν ἔντεσι δαιδαλέοισιν.

Ταῦτ' εἰπὼν ἀνέπεισε καθοπλίζεσθαι ἅπαντας.  
καὶ τοὺς μέν ῥ' ἐκόρυσσεν "Λρης πολέμοιο μεμηλώς.  
κυημῆδας μὲν πρῶτον ἐφίρμοσαν εἰς δύο μοίρας  
ἥγεντες κυάμους χλωρούς, κυήμας δ' ἐκάλυπτον, 125  
οὓς αὐτοὶ διὰ νυκτὸς ἐπιστάντες κατέτρωξαν.  
θώρηκας δ' εἶχον καλαμοστεφέων ἀπὸ βυρσῶν,  
οὓς γαλέην δείραντες ἐπισταμένως ἐποίησαν.  
ἀσπὶς δ' ἦν λύχνου τὸ μεσόμφαλον· ἡ δέ νυ λόγχη  
εὐμίκεις βελόναι, παγχάλκεον ἔργον "Αρηος. 130  
ἡ δὲ κόρυς τὸ λέπυρον ἐπὶ κροτάφοις ἐρεβίνθου.

Οὕτω μὲν μύεις ἤσαν ἐν ὅπλοις· ὡς δ' ἐνόησαν  
βάτραχοι, ἔξανέδυσαν ἀφ' ὕδατος, ἐς δ' ἔνα χῶρον  
ἐλθόντες βουλὴν ξύναγον πολέμοιο κακοῖο.  
σκεπτομένων δ' αὐτῶν, πόθεν ἡ στάσις, ἢ τίς ὁ  
θυμός,

κῆρυξ ἐγγύθεν ἦλθε φέρων ῥάβδον μετὰ χερσίν,  
Τυρογλύφου νίσις μεγαλήτορος Ἐμβασίχυτρος,  
ἀγγέλλων πολέμοιο κακὴν φάτιν, εἰπέ τε τοῖα·

"Ω βάτραχοι, μύεις ὑμμιν ἀπειλίσαντες ἐπεμψαν  
εἰπεῖν ὄπλιζεσθαι ἐπὶ πτόλεμόν τε μάχῃ τε. 140  
εἶδον γὰρ καθ' ὕδωρ Ψιχάρπαγα, ὄνπερ ἐπεφνεν

## BATTLE OF FROGS AND MICE, 112-141

mischief for you all. And now I am pitiable, for I have lost three sons. First the abhorred ferret seized and killed one of them, catching him outside the hole ; then ruthless men dragged another to his doom when by unheard-of arts they had contrived a wooden snare, a destroyer of Mice, which they call a trap. There was a third whom I and his dear mother loved well, and him Puff-jaw has carried out into the deep and drowned. Come, then, and let us arm ourselves and go out against them when we have arrayed ourselves in rich-wrought arms."

With such words he persuaded them all to gird themselves. And Ares who has charge of war equipped them. First they fastened on greaves and covered their shins with green bean-pods broken into two parts which they had gnawed out, standing over them all night. Their breast plates were of skin stretched on reeds, skilfully made from a ferret they had flayed. For shields each had the centre-piece of a lamp, and their spears were long needles all of bronze, the work of Ares, and the helmets upon their temples were pea-nut shells.

So the Mice armed themselves. But when the Frogs were aware of it, they rose up out of the water and coming together to one place gathered a council of grievous war. And while they were asking whence the quarrel arose, and what the cause of this anger, a herald drew near bearing a wand in his paws, Pot-visitor the son of great-hearted Cheese-carver. He brought the grim message of war, speaking thus :

" Frogs, the Mice have sent me with their threats against you, and bid you arm yourselves for war and battle ; for they have seen Crumb-snatcher in the

## BATTLE OF FROGS AND MICE

ὑμέτερος βασιλεὺς Φυσίγναθος. ἀλλὰ μάχεσθε,  
οἵτινες ἐν βατράχοισιν ἀριστῆς γεγάσασθε.

“Ως εἰπὼν ἀπέφηνε· λόγος δ’ εἰς οὐατ’ ἀμύμων  
εἰσελθὼν ἐτάραξε φρένας βατράχων ἀγερώχων.” 145  
μεμφομένων δ’ αὐτῶν Φυσίγναθος εἶπεν ἀναστάς.

“Ω φίλοι, οὐκ ἔκτεινοι ἐγὼ μῦν, οὐδὲ κατεῖδον  
ὅλλά μενον· πάντως δ’ ἐπνίγη παιζων παρὰ λίμνην,  
νήξεις τὰς βατράχων μιμούμενος· οἱ δὲ κάκιστοι  
νῦν ἐμὲ μέμφονται τὸν ἀραίτιον· ἀλλ’ ἄγε βουλὴν 150  
ξητήσωμεν, ὅπως δολίους μύας ἔξολέσωμεν.  
τοιγάρ τοις ἐγὼν ἐρέω, ὡς μοι δοκεῖ εἶναι ἀριστα.  
σώματα κοσμίσαντες ἐν ὅπλοις στῶμεν ἄπαντες  
ἄκροις πάρ χείλεσσιν, ὅπου κατάκρημνος ὁ χῶρος.  
ἵνικα δ’ ὄρμηθέντες ἐφ’ ἡμέας ἔξέλθωσι, 155  
δραξάμενοι κορύθων, ὅστις σχεδὸν ἀντίος ἔλθῃ,  
ἐς λίμνην αὐτοὺς σὺν ἐκείναις εὐθὺν βάλωμεν.  
οὕτω γὰρ πιλέξαντες ἐν ὕδασι τοὺς ἀκολύμβους  
στήσομεν εὐθύμως τὸ μυοκτόνον ὥδε τρόπαιον.

“Ως εἰπὼν ἀνέπεισε καθοπλίζεσθαι ἄπαιτας. 160  
φύλλοις μὲν μαλαχῶν κυήμας ἔὰς ἀμφεκάλυψαν,  
θώρηκας δ’ εἶχον καλῶν χλοερῶν ἀπὸ σεύτλων,  
φύλλα δὲ τῶν κραμβῶν εἰς ἀσπίδας εὖ ἤσκησαν,  
ἔγχος δ’ ὀξύσχοιτος ἐκάστῳ μακρὸς ἀρίγρει,  
καὶ τὰ κέρα κοχλιῶν λεπτῶν ἐκάλυπτε κάρηνα. 165  
φραξάμενοι δ’ ἔστησαν ἐπ’ ὅχθος ὑψηλῆσιν  
σείοντες λόγχας, θυμοῦ δ’ ἔμπληντο ἔκαστος.

Ζεὺς δὲ θεοὺς καλέσας εἰς οὐρανὸν ἀστερόεντα,  
καὶ πολέμου πληθὺν δείξας κρατερούς τε μαχητάς,  
πολλοὺς καὶ μεγάλους ἱδ’ ἔγχεα μακρὰ φέροντας, 170  
οἷος Κευταύρων στρατὸς ἔρχεται ἥδε Γιγάντων,

water whom your king Puff-jaw slew. Fight, then, as many of you as are warriors among the Frogs."

With these words he explained the matter. So when this blameless speech came to their ears, the proud Frogs were disturbed in their hearts and began to blame Puff-jaw. But he rose up and said :

"Friends, I killed no Mouse, nor did I see one perishing. Surely he was drowned while playing by the lake and imitating the swimming of the Frogs, and now these wretches blame me who am guiltless. Come then; let us take counsel how we may utterly destroy the wily Mice. Moreover, I will tell you what I think to be the best. Let us all gird on our armour and take our stand on the very brink of the lake, where the ground breaks down sheer: then when they come out and charge upon us, let each seize by the crest the Mouse who attacks him, and cast them with their helmets into the lake; for so we shall drown these dry-bobs<sup>1</sup> in the water, and merrily set up here a trophy of victory over the slaughtered Mice."

By this speech he persuaded them to arm themselves. They covered their shins with leaves of mallows, and had breastplates made of fine green beet-leaves, and cabbage-leaves, skilfully fashioned, for shields. Each one was equipped with a long, pointed rush for a spear, and smooth snail-shells to cover their heads. Then they stood in close-locked ranks upon the high bank, waving their spears, and were filled, each of them, with courage.

Now Zeus called the gods to starry heaven and showed them the martial throng and the stout warriors so many and so great, all bearing long spears; for they were as the host of the Centaurs

<sup>1</sup> *lit.* "those unable to swim."

## BATTLE OF FROGS AND MICE

ιδὺ γελῶν ἐρέεινε· τίνες βατράχοισιν ἀρωγοὶ  
ἢ μυσὶν ἀθανάτων; καὶ Ἀθηναῖν προσέειπεν·

“Ω θύγατερ, μυσὶν δὲ ῥα βοηθίσουσα πορεύσῃ;  
καὶ γάρ σου κατὰ νηὸν ἀεὶ σκιρτῶσιν ἅπαντες 175  
κνίσση τερπόμενοι καὶ ἐδέσμασι παντοδαποῖσιν.

“Ως ἄρ’ ἔφη Κρονίδης· τὸν δὲ προσέειπεν Ἀθήνη·  
ὦ πάτερ, οὐκ ἀν πώποτ’ ἐγὼ μυσὶ τειρομένοισιν  
ἐλθοίην ἐπαρωγός, ἐπεὶ κακὰ πολλὰ μ’ ἔοργαν  
στέμματα βλάπτοιτες καὶ λύχνους εἴνεκ’ ἐλαίου. 180  
ταῦτο δέ μου λίην ἔδακε φρένας, οἷον ἔρεξαν.

πέπλον μου κατέτρωξαν, ὃν ἔξυφανα καμοῦσα  
ἐκ ροδάνης λεπτῆς καὶ στήμονα λεπτὸν ἔνησα,  
καὶ τρώγλας ἐτέλεσσαν· ο δ’ ἡπητής μοι ἐπέστη  
καὶ πράσσει με τόκον· τὸ δὲ ρύγιον ἀθανάτοισιν. 185  
χρησαμένη γὰρ ὑφανα καὶ οὐκ ἔχω ἀνταποδοῦναι.  
ἄλλ’ οὐδὲ ὡς βατράχοισιν ἀρηγέμεν οὐκ ἐθελήσω.  
εἰσὶ γὰρ οὐδὲ αὐτοὶ φρένας ἔμπεδοι, ἀλλά με πρώην  
ἐκ πολέμου ἀνιοῦσαν, ἐπεὶ λίην ἐκοπώθην,

ὕπνου δευομένην οὐκ εἴασαν θορυβοῦντες 190  
οὐδὲ ὀλίγον καταμῆσαι· ἐγὼ δὲ ἀνπνος κατεκείμην,  
τὴν κεφαλὴν ἀλγοῦσα, ἔως ἐβόησεν ἀλέκτωρ.  
ἄλλ’ ἄγε παυσώμεσθα, θεοί, τούτοισιν ἀρίγειν,  
μή νύ τις ἡμείων τρωθῇ βέλει ὀξυόειντι·  
εἰσὶ γὰρ ἀγχέμαχοι, καὶ εἰ θεὸς ἀντίον ἔλθοι. 195  
πάντες δὲ οὐρανόθεν τερπώμεθα δῆριν ὄρωντες.

“Ως ἄρ’ ἔφη· τῇ δὲ αὐτῷ ἐπεπείθοντο θεοὶ ἄλλοι,  
πάντες ὁμῶς δὲ εἰσῆλθον ἀολλέες εἰς ἓνα χῶρον.

Καὶ τότε κώνωπες μεγάλας σάλπιγγας ἔχοντες  
δεινὸν ἐσάλπιγξαν πολέμου κτύπον· οὐρανόθεν δὲ 200  
Ζεὺς Κρονίδης βρόντησε, τέρας πολέμοιο κακοῦ.

Πρῶτος δὲ Τψιβόας Λειχίνορα οὔτασε δουρὶ

and the Giants. Then he asked with a sly smile ; "Who of the deathless gods will help the Frogs and who the Mice ?" And he said to Athena :

"My daughter, will you go aid the Mice ? For they all frolic about your temple continually, delighting in the fat of sacrifice and in all kinds of food."

So then said the son of Cronos. But Athena answered him : "I would never go to help the Mice when they are hard pressed, for they have done me much mischief, spoiling my garlands and my lamps too, to get the oil. And this thing that they have done vexes my heart exceedingly : they have eaten holes in my sacred robe, which I wove painfully spinning a fine woof on a fine warp, and made it full of holes. And now the money-lender is at me and charges me interest which is a bitter thing for immortals. For I borrowed to do my weaving, and have nothing with which to repay. Yet even so I will not help the Frogs ; for they also are not considerate : once, when I was returning early from war, I was very tired, and though I wanted to sleep, they would not let me even doze a little for their outcry ; and so I lay sleepless with a headache until cock-crow. No, gods, let us refrain from helping these hosts, or one of us may get wounded with a sharp spear ; for they fight hand to hand, even if a god comes against them. Let us rather all amuse ourselves watching the fight from heaven."

So said Athena. And the other gods agreed with her, and all went in a body to one place.

Then gnats with great trumpets sounded the fell note of war, and Zeus the son of Cronos thundered from heaven, a sign of grievous battle.

First Loud-croaker wounded Lickman in the belly,

## BATTLE OF FROGS AND MICE

έσταότ' ἐν προμάχοις κατὰ γαστέρα ἐς μέσον ἥπαρ·  
κὰδ δ' ἔπεσεν πρηγής, ἀπαλὰς δ' ἐκόνισσεν ἐθείρας.  
[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.] 205  
Τρωγλοδύτης δὲ μετ' αὐτὸν ἀκόντισε Πηλείωνα,  
πῆξεν δ' ἐν στέρνῳ στιβαρὸν δόρυ· τὸν δὲ πεσόντα  
εἶλε μέλας θάνατος, ψυχὴ στόματος δ' ἐξέπτη.  
Σευτλαῖος δ' ἄρ ἔπειψε βαλὼν κέαρ' Εμβασίχυτρον.  
'Αρτοφάγος δὲ Πολύφωνον κατὰ γαστέρα τύψεν· 210  
ἵριπε δὲ πρηγής, ψυχὴ δὲ μελέων ἐξέπτη.  
Λιμνόχαρις δ' ὡς εἰδεν ἀπολλύμενον Πολύφωνον,  
Τρωγλοδύτην ἀπαλοῖο δὶ' αὐχένος [τρῶσεν ἐπιφθὰς  
πέτρῳ μυλοειδέῃ· τὸν δὲ σκότος ὅσσε κάλυψε<sup>1</sup>] 213<sup>a</sup>  
'Ωκιμίδην δ' ἄχος εἶλε καὶ ἥλασεν ὁξεὶ σχοίνῳ  
οὐδ' ἐξέσπασεν ἔγχος ἐναντίον· ἕριπε δ' εὐθύς. 215  
Λειχίνωρ δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ  
καὶ βάλεν, οὐδ' ἀφάμαρτε, καθ' ἥπατος· ὡς δ' ἐνόησε  
Κοστοφάγοι φεύγοντα, βαθείαις ἔμπεσεν ὥχθαις.  
ἄλλ' οὐδ' ὡς ἀπέληγε μάχης, ἄλλ' ἥλασεν αὐτὸν·  
κάππεσε δ', οὐδ' ἀνένευσεν· ἐβάπτετο δ' αἴματι  
λίμνη 220

πορφυρέῳ, αὐτὸς δὲ παρ' ἥμον' ἐξετανύσθη  
χορδῆσιν λιπαρῆσί τε πειρόμενος λαγόνεσσιν.  
Τυροφάγον δ' αὐτῆσιν ἐπ' ὥχθαις ἐξενάριξεν.

\* \* \* \*

Πτερυογλύφον δ' ἐπιδὼν Καλαμίνθιος ἐς φόβον  
ἥλθεν,

ἥλατο δ' ἐς λίμνην φεύγων, τὴν ἀσπίδα ρίψας. 225  
Φιλτραῖον δ' ἄρ' ἔπειψεν ἀμύμων Εμβασίχυτρος.  
['Τδρόχαρις δέ τ' ἔπειψεν Πτερυοφάγον βασιλῆα,]  
χερμαδίῳ πλιγέας κατὰ βρέγματος· ἐγκέφαλος δὲ  
ἐκ ρινῶν ἔσταξε, παλάσσετο δ' αἴματι γαῖα.

<sup>1</sup> Omitted by Baumeister and by many MSS.

right through the midriff. Down fell he on his face and soiled his soft fur in the dust: he fell with a thud and his armour clashed about him. Next Troglodyte shot at the son of Mudman, and drove the strong spear deep into his breast; so he fell, and black death seized him and his spirit flitted forth from his mouth. Then Beety struck Pot-visitor to the heart and killed him, and Bread-nibbler hit Loud-crier in the belly, so that he fell on his face and his spirit flitted forth from his limbs. Now when Pond-larker saw Loud-crier perishing, he struck in quickly and wounded Troglodyte in his soft neck with a rock like a mill-stone, so that darkness veiled his eyes. Thereat Oeimides was seized with grief, and struck out with his sharp reed and did not draw his spear back to him again, but felled his enemy there and then. And Lickman shot at him with a bright spear and hit him unerringly in the midriff. And as he marked Cabbage-eater running away, he fell on the steep bank, yet even so did not cease fighting but smote that other so that he fell and did not rise again: and the lake was dyed with red blood as he lay outstretched along the shore, pierced through the guts and shining flanks. Also he slew Cheese-eater on the very brink . . . . But Reedy took to flight when he saw Ham-nibbler, and fled, plunging into the lake and throwing away his shield. Then blameless Pot-visitor killed Brewer and Water-larker killed the lord Ham-nibbler, striking him on the head with a pebble, so that his brains flowed out at his nostrils and the earth was bespattered

## BATTLE OF FROGS AND MICE

Λειχοπίνακα δ' ἔπεφνεν ἀμύμων Βορβοροκοίτης, 230  
ἔγχει ἐπαίξας· τὸν δὲ σκότος ὕστε κάλυψεν.

Πρασσαῖος δ' ἐπιδὼν ποδὸς εἶλκυσε νεκρὸν ἐόντα,  
ἐν λίμνῃ δ' ἀπέπνιξε κρατήσας χειρὶ τέροντα.

Ψιχάρπαξ δ' ἥμυν' ἑτάρων περὶ τεθνειώτων  
καὶ βάλε Πρασσαῖον μήπω γαῖης ἐπιβάντα. 235

πῆπτε δὲ οἱ πρόσθεν, ψυχὴ δ' Ἀιδόσδε βεβίκει.

Κραμβοβάτης δ' ἐσιδὼν πηλοῦ δράκα ρίψεν ἐπ'  
αὐτόν,

καὶ τὸ μέτωπον ἔχρισε καὶ ἔξετύφλου παρὰ μικρόν.

ὤργισθη δ' ἄρ' ἐκεῦνος, ἐλὼν δέ τε χειρὶ παχεύῃ  
κείμενον ἐν πεδίῳ λίθον ὅμβριμον, ἄχθος ἀρούρης, 240  
τῷ βάλε Κραμβοβάτην ὑπὸ γούνατα πᾶσα δ'  
ἐκλάσθη

κυήμη δεξιτερή, πέσε δ' ὑπτιος ἐν κονίησιν.

Κραυγασίδης δ' ἥμυνε καὶ αὖθις βαῖνεν ἐπ' αὐτόν,  
τύψε δέ μιν μέσσην κατὰ γαστέρα· πᾶς δέ οἱ εἴσω  
ὅξυσχοινος ἔδυνε, χαμαὶ δ' ἔκχυντο ἄπαντα 245

ἔγκατ ἐφελκομένῳ ὑπὸ δούρατι χειρὶ παχείῃ.

Τρωγλοδύτης δ' ὡς εἶδεν ἐπ' ὄχθησιν ποταμοῖο,  
σκάζων ἐκ πολέμου ἀνεχάζετο, τείρετο δ' αἰνῶς.  
ῆλατο δ' ἐς τάφρους, ὅππως φύγῃ αἰπὺν ὅλεθρον.

Τρωξάρτης δ' ἔβαλεν Φυσίγναθον ἐς πόδα ἄκρουν. 250  
ἔσχατα δ' ἐκ λίμνης ἀνεδύσατο, τείρετο δ' αἰνῶς.

\* \* \* \*

Πρασσαῖος δ' ὡς εἶδεν ἔθ' ἥμίπινουν προπεσόντα,  
ῆλθε διὰ προμάχων καὶ ἀκόντισεν ὅξει σχοίνῳ.  
οὐδ' ἔρρηξε σάκος, σχέτο δ' αὐτοῦ δουρὸς ἀκωκή.  
τοῦ δ' ἔβαλε τρυφάλειαν ἀμύμονα καὶ τετράχυτρον 255  
δῖος Ὁριγανίων, μιμούμενος αὐτὸν "Αρη,  
[δος μόνος ἐν βατράχοισιν ἀρίστευεν καθ' ὅμιλον.]

with blood. Faultless Muck-coucher sprang upon Lick-platter and killed him with his spear and brought darkness upon his eyes: and Leeky saw it, and dragged Lick-platter by the foot, though he was dead, and choked him in the lake. But Crumb-snatcher was fighting to avenge his dead comrades, and hit Leeky before he reached the land; and he fell forward at the blow and his soul went down to Hades. And seeing this, Cabbage-climber took a clod of mud and hurled it at the Mouse, plastering all his forehead and nearly blinding him. Thereat Crumb-snatcher was enraged and caught up in his strong hand a huge stone that lay upon the ground, a heavy burden for the soil: with that he hit Cabbage-climber below the knee and splintered his whole right shin, hurling him on his back in the dust. But Croakerson kept him off, and rushing at the Mouse in turn, hit him in the middle of the belly and drove the whole reed-spear into him, and as he drew the spear back to him with his strong hand, all his foe's bowels gushed out upon the ground. And when Troglodyte saw the deed, as he was limping away from the fight on the river bank, he shrank back sorely moved, and leaped into a trench to escape sheer death. Then Bread-nibbler hit Puff-jaw on the toes—he came up at the last from the lake and was greatly distressed . . . And when Leeky saw him fallen forward, but still half alive, he pressed through those who fought in front and hurled a sharp reed at him; but the point of the spear was stayed and did not break his shield. Then noble Rueful, like Ares himself, struck his flawless head-piece made of four pots—he only among the

## BATTLE OF FROGS AND MICE

ῳρμησεν δ' ἄρ' ἐπ' αὐτόν· ὁ δ' ὡς ἵδεν, οὐχ ὑπέ-  
μεινεν

ἢρωα κρατερόφρον', ἔδυ δ' ἐν βένθεσι λίμνης.

<sup>1</sup> Ήν δέ τις ἐν μύεσιν Μεριδάρπαξ, ἔξοχος  
ἄλλων,<sup>260</sup>

Κναισώνος<sup>1</sup> φίλος νίὸς ἀμύμονος Ἀρτεπιβούλου,  
οἴκαδ' Ἰὼν πολέμοιο μετασχεῖν παῖδ' ἐκέλευσεν  
αὐτὸς δ' ἐστήκει γαυρούμενος ὡς κατὰ λίμνην.  
οὗτος ἀναρπάξαι βατράχων γενεὴν ἐπαπείλει,<sup>2</sup>  
καὶ ρήξας καρύου μέσσην ράχιν εἰς δύο μοίρας  
φράγδην ἀμφοτέροισιν ἐν ὅμοισι χεῖρας ἔθηκεν.<sup>265</sup>  
οἱ δὲ τάχος δείσαντες ἔβαν πάντες κατὰ λίμνην.  
καὶ νῦ κεν ἐξετέλεσσεν, ἐπεὶ μέγα οἱ σθένος ἥειν,  
εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.  
καὶ τότ' ἀπολλυμένους βατράχους φόκτειρε Κρονίων  
κινήσας δὲ κάρη τοίην ἐφθέγξατο φωνῆν.<sup>271</sup>

"Ω πόποι, ή μέγα ἔργον ἐν ὁφθαλμοῖσιν ὄρῶματ  
οὐ μικρὸν ἐκπλίσσει Μεριδάρπαξ, ὃς κατὰ λίμνην  
ἀρπαξ ἐν βατράχοισιν ἀμείβεται· ἀλλὰ τάχιστα  
Παλλίδα πέμψωμεν πολεμόκλονον, ή καὶ Ἀριη,<sup>275</sup>  
οἵ μιν ἐπισχήσουσι μάχης κρατερόν περ ἔόντα.

"Ως ἄρ' ἔφη Κρονίδης· "Ιρη δ' ἀπαμείβετο μῦθον·  
οὔτ' ἄρ', Λθηγναίης, Κρονίδη, σθένος, οὔτε Ἀρης  
ἰσχύσει βατράχοισιν ἀρηγέμει αἰπὺν ὄλεθρον.  
ἀλλ' ἄγε πάντες ἵωμεν ἀρηγόνες· ή τὸ σὸν ὄπλον<sup>280</sup>  
κινείσθω μέγα Τιτανοκτόνον ὄβριμοεργόν,  
φῷ ποτε καὶ Καπανῆα κατέκτανες ὄβριμον ἄνδρα  
καὶ μέγαν Ἑγκέλαδον καὶ ἄγρια φῦλα Γιγάντων,  
κινείσθω· οὕτω γὰρ ἀλώσεται, ὅστις ἄριστος.

<sup>1</sup> Κρελώνος, Baumeister.

<sup>2</sup> This may be a parody of Orion's threat in Hesiod, *Astronomy*, frag. 4.

## BATTLE OF FROGS AND MICE, 258-284

Frogs showed prowess in the throng. But when he saw the other rush at him, he did not stay to meet the stout-hearted hero but dived down to the depths of the lake.

Now there was one among the Mice, Slice-snatcher, who excelled the rest, dear son of Gnawer the son of blameless Bread-stealer. He went to his house and bade his son take part in the war; but he himself stood exulting by the lake. This warrior threatened to destroy the race of Frogs utterly, and splitting a chestnut-husk into two parts along the joint, put the two hollow pieces as armour on his paws: then straightway the Frogs were dismayed and all rushed down to the lake, and he would have made good his boast - for he had great strength - had not the Son of Cronos, the Father of men and gods, been quick to mark the thing and pitied the Frogs as they were perishing. He shook his head, and uttered this word:

"Dear, dear, how fearful a deed do my eyes behold! Slice-snatcher makes no small panic rushing to and fro among the Frogs by the lake. Let us then make all haste and send warlike Pallas or even Ares, for they will stop his fighting, strong though he is."

So said the Son of Cronos; but Hera answered him: "Son of Cronos, neither the might of Athena nor of Ares can avail to deliver the Frogs from utter destruction. Rather, come and let us all go to help them, or else let loose your weapon, the great and formidable Titan-killer with which you killed Capaneus, that doughty man, and great Enceladus and the wild tribes of Giants; ay, let it loose, for so the most valiant will be slain."

## BATTLE OF FROGS AND MICE

"Ως ἄρ' ἔφη· Κρονίδης δ' ἔβαλε ψολόεντα  
κεραυνόν. 285

πρῶτα μὲν ἐβρόντησε, μέγαν δ' ἐλέλιξεν "Ολυμπον,  
αὐτὰρ ἔπειτα κεραυνόν, δειμαλέον Διὸς ὅπλον,  
ἥκ' ἐπιδινήσας· οὐδὲν δὲ ἄρ' ἔπτατο χειρὸς ἄνακτος.  
πάντας μέν ᾧ ἐφύβησε βαλὰν ἐπὶ τούσδε [κεραυνόν.]  
ἄλλ' οὐδὲ ὡς ἀπέληγε μυῶν στρατός, ἄλλ' ἔτι  
μᾶλλον 290

ἐλπετο πορθίσειν βατράχων γένος αἰχμητάων,  
εἰ μὴ ἀπ' Οὐλύμπου βατράχους ὥκτειρε Κρονίων,  
ὅς ῥα τότ' ἐν βατράχοισιν ἀρωγοὺς εὐθὺς ἐπεμψεν.

"Ηλθον δ' ἐξαίφνις νωτάκμονες, ἀγκυλοχῆλαι,  
λοξοβάται, στρεβλοί, ψαλιδόστομοι, ὀστρακό-  
δερμοι, 295  
ὸστοφυεῖς, πλατύνωτοι, ἀποστίλβοντες ἐν δόμοις,  
βλαισοί, χειροτένοντες, ἀπὸ στέρνων ἐσορῶντες,  
ὸκτάποδες, δικέραιοι, ἀτειρέες, οἵ δὲ καλεῦνται  
καρκίνοι, οἵ δὲ μυῶν οὐρὰς στομάτεσσιν ἔκοπτον  
ἥδε πόδας καὶ χεῖρας· ἀνεγνάμπτοντο δὲ λόγχαι. 300  
τοὺς δὴ ὑπέδδεισαν πάντες μύεις, οὐδὲν δὲ τέλειων  
ἔστι φυγὴν ἐτράποντο· ἐδύσετο δὲ ἥλιος ἥδη,  
καὶ πολέμου τελετὴ μονοημέρου ἐξετελέσθη.

## BATTLE OF FROGS AND MICE, 285-303

So said Hera: and the Son of Cronos cast a lomid thunderbolt: first he thundered and made great Olympus shake, and then cast the thunderbolt, the awful weapon of Zeus, tossing it lightly forth. Thus he frightened them all, Frogs and Mice alike, hurling his bolt upon them. Yet even so the army of the Mice did not relax, but hoped still more to destroy the brood of warrior Frogs. Only, the Son of Cronos, on Olympus, pitied the Frogs and then straightway sent them helpers.

So there came suddenly warriors with mailed backs and curving claws, crooked beasts that walked sideways, nut-cracker-jawed, shell-hided: bony they were, flat backed, with glistening shoulders and bandy legs and stretching arms and eyes that looked behind them. They had also eight legs and two feelers--persistent creatures who are called crabs. These nipped off the tails and paws and feet of the Mice with their jaws, while spears only beat on them. Of these the Mice were all afraid and no longer stood up to them, but turned and fled. Already the sun was set, and so came the end of the one-day war.



OF THE ORIGIN OF HOMER AND  
HESIOD, AND THEIR CONTEST

## ΠΕΡΙ ΟΜΗΡΟΥ ΚΑΙ ΗΣΙΟΔΟΥ ΚΑΙ ΤΟΥ ΓΕΝΟΤΣ ΚΑΙ ΑΓΩΝΟΣ ΛΤΤΩΝ

313<sup>1</sup> "Ομηρον καὶ Ἡσίοδον τοὺς θειοτάτους ποιητὰς πάντες ἄγρωποι πολίτας ἰδίους εὔχονται γενέσθαι. ἀλλ' Ἡσίοδος μὲν τὴν ἰδίαν ὄνομάσας πατρίδα πάντας τῆς φιλονεικίας ἀπήλλαξεν εἰπὼν ὡς ὁ πατὴρ αὐτοῦ<sup>2</sup>

εἶσατο δ' ἄγχ' Ἐλικῶνος ὀιζυρῷ ἐνὶ κώμῃ  
"Λσκρη, χεῖμα κακῆ, θέρει ἀργαλέη, οὐδέ ποτ'  
ἐσθλῆ.

"Ομηρον δὲ πᾶσαι ὡς εἴπειν αἱ πόλεις καὶ οἱ ἄποικοι αὐτῷ παρ' ἑαυτοῖς γεγενῆσθαι λέγουσιν. καὶ πρῶτοί γε Σμυρναῖοι Μέλητος ὄντα τοῦ παρ' αὐτοῖς ποταμοῦ καὶ Κριθηίδος οὔμφης κεκλησθαί φασι πρότεροι Μέλητιγένη, ὕστερον μέντοι τυφλωθέντα "Ομηρον μετοιομασθῆναι διὰ τὴν παρ' αὐτοῖς ἐπὶ τῶν τοιούτων σινήθη προσηγορίαν. Καὶ οἱ δὲ πάλιν τεκμήρια φέρουσιν ἵδιον εἶναι πολίτην λέγοντες καὶ περισφέζεσθαι τινας ἐκ τοῦ γένους αὐτοῦ παρ' αὐτοῖς Όμηρίδας κυλουμένους. Κολοφώνιοι δὲ καὶ τόποι δεικνύουσιν, ἐν ᾧ φασιν αὐτὸν γράμματα διδάσκοντα τῆς ποιήσεως ἀρξασθαι καὶ ποιῆσαι πρῶτον τὸν Μαργύτην.

Περὶ δὲ τῶν γονέων αὐτοῦ πάλιν πολλὴ διαδιωνία παρὰ πᾶσίν ἔστιν. Ἐλλάνικος μὲν γὰρ

<sup>1</sup> Goettling's paging.

<sup>2</sup> *Works and Days*, 639 f.

## OF THE ORIGIN OF HOMER AND HESIOD, AND OF THEIR CONTEST

EVERYONE boasts that the most divine of poets, Homer and Hesiod, are said to be his particular countrymen. Hesiod, indeed, has put a name to his native place and so prevented any rivalry, for he said that his father "settled near Helicon in a wretched hamlet, Asera, which is miserable in winter sultry in summer, and good at no sea on." But, as for Homer, you might almost say that every city with its inhabitants claims him as her son. Foremost are the men of Smyrna who say that he was the Son of Meles, the river of their town, by a nymph Cretheis, and that he was at first called Melesigenes. He was named Homer later, when he became blind, this being their usual epithet for such people. The Chians, on the other hand, bring forward evidence to show that he was their countrymen, saying that there actually remain some of his descendants among them who are called Homeridae. The Colophonians even show the place where they declare that he began to compose when a schoolmaster, and say that his first work was the *Margites*.

As to his parents also, there is on all hands great disagreement. Hellanicus and Cleanthes say his

CONTEST OF HOMER AND HESIOD

314 καὶ Κλεάνθης Μαιόνα λέγουσιν, Εὐγαίων δὲ Μέλητα, Καλλικλῆς δὲ Μιασαγόραν, Δημόκριτος δὲ ὁ Τροιζήνιος Δαιόμονα ἔμπορον, ἔνιοι δὲ Θαμύραν,<sup>1</sup> Αἰγύπτιοι δὲ Μενέμαχον ἵερογραμματέα, εἰσὶ δέ, οἱ Τηλέμαχον τὸν Ὄδυσσεως μητέρα ἐστὶ οἱ μὲν Μῆτιν, οἱ δὲ Κρηθηίδα, οἱ δὲ Θεμίστην, οἱ δὲ Εὐγνυθώ, ἔνιοι δὲ Ἰθακησίαν τινὰ ὑπὸ Φοινίκων ἀπεμποληθεῖσαν, οἱ δὲ Καλλιόπην τὴν Λούσαν, τινὲς δὲ Πολυκάστην τὴν Νέστορος.

Ἐκαλεῦτο δὲ Μέλης, ώς δέ τινες φασι, Μελησιγένης, ώς δέ ἔνιοι, Ἀλτης. ὄνομασθῆναι δὲ αὐτὸν φασί τινες Ὁμηρον διὰ τὸ τὸν πατέρα αὐτοῦ ὅμηρον δοθῆναι ὑπὸ Κυπρίων Ηέρσαις, οἱ δὲ διὰ τὴν πήρωσιν τῶν ὀμμάτων παρὰ γὺρ τοῖς Λίολενσιν οὕτως οἱ πηροὶ καλοῦνται. ὅπερ δὲ ἀκηκόαμεν ἐπὶ τοῦ θειοτάτου αὐτοκράτορος Ἀδριανοῦ εἰρημένον ὑπὸ τῆς Πυθίας περὶ Ὁμήρου, ἐκθησόμεθα. τοῦ γὰρ βασιλέως πυθομένου, πόθεν Ὁμηρος καὶ τίνος, ἀπεφοίβασε δι' ἔξαρέτρου τόνδε τὸν τρόπον·

"Ἄγιοστίν μ' ἔρεαι γενεὴν καὶ πατρίδα γαῖαν  
ἀμβροσίου σειρῆνος; ἔδος δ' Ἰθακῆσίος ἐστιν,  
Τηλέμαχος δὲ πατὴρ καὶ Νεστορέη Ἰππικάστη  
μήτηρ, ἡ μιν ἔτικτε βροτῶν πολὺ πάντοφον  
ἄνδρα.

οἵς μάλιστα δεῖ πιστεύειν διά τε τὸν πυθόμενον  
καὶ τὸν ἀποκριτάμενον, ἄλλως τε οὕτως τοῦ  
ποιητοῦ μεγαλοφυῶς τὸν προπάτορα διὰ τῶν  
ἐπῶν δεδοξακότος.

<sup>1</sup> Rzach: Θαμύραν, Flach.

## CONTEST OF HOMER AND HESIOD

father was Maeon, but Eugaeon says Meles; Callicles is for Mnesagoras, Demoeritus of Troezen for Daemon, a merchant-trader. Some, again, say he was the son of Thamyras, but the Egyptians say of Menemachus, a priest-scribe, and there are even those who father him on Telemachus, the son of Odysseus. As for his mother, she is variously called Metis, Cretheis, Themista, and Eugnetho. Others say she was an Ithacan woman sold as a slave by the Phoenicians; others, Calliope the Muse; others again Polycasta, the daughter of Nestor.

Homer himself was called Meles or, according to different accounts, Melesigenes or Altes. Some authorities say he was called Homer, because his father was given as a hostage to the Persians by the men of Cyprus; others, because of his blindness; for amongst the Aeolians the blind are so called. We will set down, however, what we have heard to have been said by the Pythia concerning Homer in the time of the most sacred Emperor Hadrian. When the monarch inquired from what city Homer came, and whose son he was, the priestess delivered a response in hexameters after this fashion:

"Do you ask me of the obscure race and country of the heavenly siren? Ithaea is his country, Telemachus his father, and Epicasta, Nestor's daughter, the mother that bare him, a man by far the wisest of mortal kind." This we must most implicitly believe, the inquirer and the answerer being who they are—especially since the poet has so greatly glorified his grandfather in his works.

## CONTEST OF HOMER AND HESIOD

"Ενιοι μὲν οὖν αὐτὸν προγενέστερον Ἡσιόδου φασὶν εἶναι· τινὲς δὲ νεώτερον καὶ συγγενῆ· γενεαλογοῦσι δὲ οὕτως· Ἀπόλλωνός φασι καὶ Αἴθούσης τῆς Ποσειδῶνος γενέσθαι Λίνον, Λίνου δὲ Πίερον, Πιέρου δὲ καὶ νύμφης Μεθώνης Οἰαγρον, Οἰάγρου δὲ καὶ Κυλλιόπης Ὀρφέα, Ὀρφέως δὲ Δρῆν, [τοῦ δὲ Εὔκλέα<sup>1</sup>], τοῦ δὲ Ἰαδμονίδην,  
 315 τοῦ δὲ Φιλοτέρπην, τοῦ δὲ Εὐφημον, τοῦ δὲ Ἐπιφράδην, τοῦ δὲ Μελάνωπον, τούτου δὲ Δίου καὶ Ἀπελλῆν, Δίου δὲ καὶ Πυκιμήδης τῆς Ἀπόλλωνος θυγατρὸς Ἡσίοδον καὶ Πέρσην· Ἀπελλοῦ δὲ Μαίονα, Μαίονος δὲ καὶ θυγατρὸς Μέλητος τοῦ ποταμοῦ "Ομηρον.

Τινὲς δὲ συνακμάσαι φασὶν αὐτοὺς ὥστε καὶ ἀγωνίσασθαι ὅμοσε ἐν Χαλκίδι τῆς Εὐβοίας.<sup>2</sup> ποιήσαντα γὰρ τὸν Μαργίτην "Ομηρον περιέρχεσθαι κατὰ πόλιν ῥαψῳδοῦντα, ἐλθόντα δὲ καὶ εἰς Δελφοὺς περὶ τῆς πατρίδος αὗτοῦ πυνθάνεσθαι, τίς εἴη, τὴν δὲ Πυθίαν εἰπεῖν·

ἔστιν "Ιος νῆσος μητρὸς πατρίς, ἢ σε θανόντα δέξεται· ἀλλὰ νέων παίδων αἰνῆγμα φύλαξαι.

τὸν δὲ ἀκούσαντα περιίστασθαι μὲν τὴν εἰς "Ιον ἄφεξιν, διατρίβειν δὲ περὶ τὴν ἐκεῖ χώραν. κατὰ δὲ τὸν αὐτὸν χρόνον Γαιώντωρ ἐπιτάφιον τοῦ πατρὸς Ἀμφιδάμαντος, Βασιλέως Εὐβοίας, ἐπιτελῶν πάντας τοὺς ἐπισήμους ἄνδρας οὐ μόνον ῥώμη καὶ τάχει, ἀλλὰ καὶ σοφίᾳ ἐπὶ τὸν ἀγῶνα μεγάλαις δωρεαῖς τιμῶν συνεκάλεσεν. καὶ οὗτοι οὖν ἐκ τύχης, ὡς φασι, συμβαλόντες ἀλλήλοις

<sup>1</sup> Goettling's supplement.

<sup>2</sup> Nietzsche: ἐν Αυλίδι τῆς Βοιωτίας, MSS.

## CONTEST OF HOMER AND HESIOD

Now some say that he was earlier than Hesiod, others that he was younger and akin to him. They give his descent thus: Apollo and Æthusa, daughter of Poseidon, had a son Linus, to whom was born Pierus. From Pierus and the nymph Methone sprang Oeager; and from Oeager and Calliope Orpheus; from Orpheus, Dres; and from him, Eueles. The descent is continued through Iadmonides, Philoterpes, Euphemus, Epiphrades and Melanopus who had sons Dius and Apelles. Dius by Pycimede, the daughter of Apollo had two sons Hesiod and Perses; while Apelles begot Maeon who was the father of Homer by a daughter of the River Meles.

According to one account they flourished at the same time and even had a contest of skill at Chalcis in Euboea. For, they say, after Homer had composed the *Margites*, he went about from city to city as a minstrel, and coming to Delphi, inquired who he was and of what country? The Pythia answered:

"The Isle of Ios is your mother's country and it shall receive you dead; but beware of the riddle of the young children."<sup>1</sup>

Hearing this, it is said, he hesitated to go to Ios, and remained in the region where he was. Now about the same time Ganyctor was celebrating the funeral rites of his father Amphidamas, king of Euboea, and invited to the gathering not only all those who were famous for bodily strength and fleetness of foot, but also those who excelled in wit, promising them great rewards. And so, as the story goes, the two went to Chalcis and met by

<sup>1</sup> *i.e.* the riddle of the fisher-boys which comes at the end of this work.

## CONTEST OF HOMER AND HESIOD

ἡλθον εἰς τὴν Χαλκίδα. τοῦ δὲ ἀγῶνος ἄλλοι τέ  
τινες τῷν ἐπισήμων Χαλκιδέων ἐκαθέζοντο κριταὶ  
καὶ μετ' αὐτῶν Πανείδης, ἀδελφὸς ὅν τοῦ τετελευ-  
τηκότος. ἀμφοτέρων δὲ τῷν ποιητῷν θαυμαστῶς  
ἀγωνισταμένων νικῆσαι φασι τὸν Ἡσίοδον τὸν τρό-  
πον τοῦτον προελθόντα γὰρ εἰς τὸ μέσον πυν-  
θάνεσθαι τοῦ Ὁμηρου καθ' ἐν ἔκαστον, τὸν δὲ  
“Ομηρον ἀποκρίνασθαι. φησὶν οὖν Ἡσίοδος·

Τιὲ Μέλητος, “Ομηρε, θεῶν ἄπο μίδεα εἰδώς,  
εἴπ’ ἄγε μοι πάμπρωτα, τί φέρτατόν ἐστι  
βροτοῖσιν;

### ΟΜΗΡΟΣ

Ἄρχὴν μὲν μὴ φῦγαι ἐπιχθονίοισιν ἄριστον,  
φύγτα δ' ὥπως ὕκιστα πύλας Ἀίδαο περῆσαι.

### 316 Ἡσίοδος τὸ δεύτερον

Εἴπ’ ἄγε μοι καὶ τοῦτο, θεοῖς ἐπιείκελον Ὅμηρε,  
τί θυμτοῖς κάλλιστον ὔλεαι ἐν φρεσὶν εἶναι;  
οὐδέ·

‘Οππότ’ ἀν εὐφροσύνη μὲν ἔχῃ κάτα δῆμον  
ἄπαντα,

δαιτυμόνες δ’ ἀνὰ δώματ’ ἀκονάξωνται ἀοιδοῦ  
ῆμεροι ἔξείης, παρὰ δὲ πλήθωσι τράπεζαι  
σίτου καὶ κρεέων, μέθι δὲ ἐκ κρητῆρος ἀφύσσον  
οἰνοχόος φορέησι καὶ ἐγχείη δεπάεσσιν.  
τοῦτο τί μοι κάλλιστον εὐνή φρεσὶν εἶδεται εἶναι.

‘Ρηθέντων δὲ τούτων τῷν ἐπῶν, οὕτω σφεδρῶς  
φασι θαυμασθῆναι ὑπὸ τῶν Ἑλλήνων τοὺς στί-  
χους ὃστε χρυσοῦς αὐτοὺς προσαγορευθῆναι, καὶ  
ἔτι καὶ τοῦν ἐν ταῖς κοιναῖς θυσίαις πρὸ τῶν δεύ-  
πινων καὶ σπονδῶν προκατεύχεσθαι πάντας. οὐδὲ

## CONTEST OF HOMER AND HESIOD

chance. The leading Chalcidians were judges together with Paneides, the brother of the dead king; and it is said that after a wonderful contest between the two poets, Hesiod won in the following manner: he came forward into the midst and put Homer one question after another, which Homer answered. Hesiod, then, began:

“Homer, son of Meles, inspired with wisdom from heaven, come, tell me first what is best for mortal man?”

### HOMER

“For men on earth 'tis best never to be born at all; or being born, to pass through the gates of Hades with all speed.”

Hesiod then asked again:

“Come, tell me now this also, godlike Homer: what think you in your heart is most delightsome to men?”

Homer answered:

“When mirth reigns throughout the town, and feasters about the house, sitting in order, listen to a minstrel; when the tables beside them are laden with bread and meat, and a wine-bearer draws sweet drink from the mixing-bowl and fills the cups: this I think in my heart to be most delightsome.”

It is said that when Homer had recited these verses, they were so admired by the Greeks as to be called golden by them, and that even now at public sacrifices all the guests solemnly recite them before feasts and libations. Hesiod, however, was annoyed

## CONTEST OF HOMER AND HESIOD

Πισίοδος ἀχθεσθεὶς ἐπὶ τῇ Ὁμήρου εὐημερίᾳ ἐπὶ τὴν τῶν ἀπόρων ὥρμησεν ἐπερώτησιν καί φησι τούσδε τοὺς στίχους:

Μοῦσ' ἄγε<sup>1</sup> μοι τά τ' ἔόντα τά τ' ἐσσόμενα πρό τ' ἔόντα,

τῶν μὲν μηδὲν ἀειδε, σὺ δ' ἄλλης μνῆσαι ἀοιδῆς. ὁ δὲ Ὅμηρος, βουλόμενος ἀκολούθως τὸ ἄπορον λῦσαι, φησίν.

Οὐδέ ποτ' ἀμφὶ Διὸς τύμβῳ καναχίποδες ἵπποι ἄρματα συντρίψουσιν ἐρίζοντες περὶ νίκης.

Καλῶς δὲ καὶ ἐν τούτοις ἀπαντήσαντος ἐπὶ τὰς ἀμφιβόλους γνώμας ὥρμησεν ὁ Ἡσίοδος, καὶ πλείονας στίχους λέγων ἡξίουν καθ' ἕνα ἔκαστον συμφώνως ἀποκρίνασθαι τὸν Ὅμηρον. ἔστιν οὖν ὁ μὲν πρῶτος Ἡσιόδου, ὁ δὲ ἔξῆς Ὅμηρου, ἐνίστε δὲ καὶ διὰ δύο στίχων τὴν ἐπερώτησιν ποιουμένου τοῦ Ἡσιόδου·

### ΗΣΙΟΔΟΣ

Δεῖπνον ἔπειθ' εἴλοντο βοῦν κρέα, καύχένας  
ἵππων

### ΟΜΗΡΟΣ

Ἐκλυον ἰδρώοντας, ἐπεὶ πολέμοιο κορέσθην.

### ΗΣΙΟΔΟΣ

317     Καὶ Φρύγες, οἵ πάντων ἀνδρῶν ἐπὶ νηυσὶν  
ἀριστοι

### ΟΜΗΡΟΣ

Ανδράσι ληιστῆρσιν ἐπ' ἀκτῆς δόρπον ἐλέσθαι.

### ΗΣΙΟΔΟΣ

Χερσὶ βαλέων ιοὺς<sup>2</sup> οὐλων<sup>3</sup> κατὰ φῦλα  
γιγάντων

<sup>1</sup> MSS. : ἄ γέ μοι, Flach.      <sup>2</sup> Nietzsche : ιοῖσιν, MS.

<sup>3</sup> Rzach : ἄλλων, MS.

## CONTEST OF HOMER AND HESIOD

by Homer's felicity and hurried on to pose him with hard questions. He therefore began with the following lines :

"Come, Muse; sing not to me of things that are, or that shall be, or that were of old; but think of another song."

Then Homer, wishing to escape from the impasse by an apt answer, replied :—

"Never shall horses with clattering hoofs break chariots, striving for victory about the tomb of Zeus."

Here again Homer had fairly met Hesiod, and so the latter turned to sentences of doubtful meaning<sup>1</sup>; he recited many lines and required Homer to complete the sense of each appropriately. The first of the following verses is Hesiod's and the next Homer's; but sometimes Hesiod puts his question in two lines.

HESIOD

"Then they dined on the flesh of oxen and their horses' necks—"

HOMER

"They unyoked dripping with sweat, when they had had enough of war."

HESIOD

"And the Phrygians, who of all men are handiest at ships—"

HOMER

"To filch their dinner from pirates on the beach."

HESIOD

"To shoot forth arrows against the tribes of cursed giants with his hands—"

<sup>1</sup> The verses of Hesiod are called doubtful in meaning because they are, if taken alone, either incomplete or absurd.

CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ

Ἡρακλέης ἀπέλυσεν ἀπ' ὤμων καμπύλα τόξα.

ΗΣΙΟΔΟΣ

Οὐτος ἀνὴρ ἀνδρός τ' ἀγαθοῦ καὶ ἀνάλκιδός ἐστι

ΟΜΗΡΟΣ

Μῆτρός, ἐπεὶ πόλεμος χαλεπὸς πάσησι γυναιξίν.

ΗΣΙΟΔΟΣ

Αὐτάρ<sup>1</sup> σοί γε πατὴρ ἐμίγη καὶ πότια μήτηρ

ΟΜΗΡΟΣ

Σῶμα τό γε<sup>2</sup> σπείραντε διὰ χρυσέην Ἀφροδίτην.

ΗΣΙΟΔΟΣ

Αὐτὰρ ἐπεὶ δμήθη γάμῳ<sup>3</sup> Ἄρτεμις ιοχέαιρα

ΟΜΗΡΟΣ

Καλλιστῷ κατέπεφιν ἀπ' ἀργυρέοιο βιοῦ.

ΗΣΙΟΔΟΣ

὾Ως οἱ μὲν δαίνυντο πανήμεροι, οὐδὲν ἔχοντες

ΟΜΗΡΟΣ

318 Οἴκοθεν· ἀλλὰ παρεῖχεν ἄναξ ἀνδρῶν Ἀγαμέμνων.

ΗΣΙΟΔΟΣ

Δεῖπνον δειπνήσαντες ἐνὶ σποδῷ αἰθαλοέσσῃ  
σύλλεγον ὄστέα λευκὰ Διὸς κατατεθιηῶτος

ΟΜΗΡΟΣ

Παιδὸς ὑπερθύμου Σαρπηδόνος ἀντιθέοιο.

ΗΣΙΟΔΟΣ

Ἡμεῖς δ' ἀμ πεδίον Σιμοέντιον ἥμενοι αὔτως  
ἴομεν ἐκ νηῶν ὁδὸν ἀμφ' ὕμοισιν ἔχοντες

<sup>1</sup> Ludwich: οὐτ' ἄρ, MS.      <sup>2</sup> τέτε, Flach.

## CONTEST OF HOMER AND HESIOD

HOMER

"Heracles unslung his curved bow from his shoulders."

HESIOD

"This man is the son of a brave father and a weakling—"

HOMER

"Mother; for war is too stern for any woman."

HESIOD

"But for you, your father and lady mother lay in love—"

HOMER

"When they begot you by the aid of golden Aphrodite."

HESIOD

"But when she had been made subject in love, Artemis, who delights in arrows—"

HOMER

"Slew Callisto with a shot of her silver bow."

HESIOD

"So they feasted all day long, taking nothing—"

HOMER

"From their own houses; for Agamemnon, king of men, supplied them."

HESIOD

"When they had feasted, they gathered among the glowing ashes the bones of the dead Zeus—"

HOMER

"Born Sarpedon, that bold and godlike man."

HESIOD

"Now we have lingered thus about the plain of Simeüs, forth from the ships let us go our way, upon our shoulders—"

## CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ

Φάσγανα κωπίγεντα καὶ αἰγανέας δολιχαύλους.

ΗΣΙΟΔΟΣ

Δὶ τότ' ἀριστῆς κοῦροι χείρεσσι θαλάσσης

ΟΜΗΡΟΣ

"Ασμενοι ἐσσυμένως τε ἀπείρυσταν ὡκύαλον ναῦν.

ΗΣΙΟΔΟΣ

Κολχίδ' ἔπειτ' ἤγοντο καὶ Αἴγατην βασιλῆα<sup>1</sup>

ΟΜΗΡΟΣ

Φεῦγον, ἐπεὶ γίγνωσκον ἀνέστιον ἥδ' ἀθέμιστον.

ΗΣΙΟΔΟΣ

Λύταρ ἐπεὶ σπεῖσάν τε καὶ ἔκπιον οἶδμα  
θαλάσσης

ΟΜΗΡΟΣ

Ποντοπορεῦν ἵμελλον ἐνσέλμων ἐπὶ νηῶν.

ΗΣΙΟΔΟΣ

319 Τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο πᾶσιν  
οὐλέσθαι<sup>2</sup>

ΟΜΗΡΟΣ

Μηδέποτ' ἐν πόντῳ, καὶ φωνήσας ἔπος ηὔδα·

ΗΣΙΟΔΟΣ

'Εσθίετ', ὁ ξεῖνοι, καὶ πίνετε· μηδέ τις ὑμέων  
οἴκαδε νοστήσειε φίλην ἐς πατρίδα γαῖαν

ΟΜΗΡΟΣ

Πημαθείσ, ἀλλ' αὖτις ἀπήμονες οἴκαδ' ἵκοισθε.

Πρὸς πάντα δὲ τοῦ Ὁμίρου καλῶς ἀπαντήσαντος  
πάλιν φησὶν ὁ Ησίοδος·

<sup>1</sup> Flach follows Nietzsche in transposing this and the following verse and in reading ἔπειθ' ἵκοντο.

<sup>2</sup> Goettling's arrangement: Flach assigns the three following verses also to Hesiod.

## CONTEST OF HOMER AND HESIOD

HOMER

“Having our hilted swords and long-helved spears.”

HESIOD

“Then the young heroes with their hands from the sea—”

HOMER

“Gladly and swiftly hauled out their fleet ship.”

HESIOD

“Then they came to Colchis and king Æëtes—”

HOMER

“They avoided ; for they knew he was inhospitable and lawless.”

HESIOD

“Now when they had poured libations and deeply drunk, the surging sea—”

HOMER

“They were minded to traverse on well-built ships.”

HESIOD

“The Son of Atreus prayed greatly for them that they all might perish—”

HOMER

“At no time in the sea : and he opened his mouth and said : ”

HESIOD

“Eat, my guests, and drink, and may no one of you return home to his dear country—”

HOMER

“Distressed ; but may you all reach home again unscathed.”

When Homer had met him fairly on every point Hesiod said :

## CONTEST OF HOMER AND HESIOD

Τοῦτό τι δή μοι μοῦνον ἔειρομένῳ κατάλεξον,  
πόσσοι ἄμ', Ατρεΐδησιν ἐς Ἱλιον ἥλθον Ἀχαιοί·  
ό δὲ διὰ λογιστικοῦ προβλήματος ἀποκρίνεται  
οὕτως.

Πεντήκοντ' ἥσαν πυρὸς ἐσχάραι, ἐν δὲ ἕκαστῃ  
πεντήκοντ' ὁβελοί, περὶ δὲ κρέα πεντήκοντα·  
τρὶς δὲ τριηκόσιοι περὶ ἐν κρέας ἥσαν Ἀχαιοί.

Τοῦτο δὲ εύρισκεται πλῆθος ἅπιστον τῶν γὰρ  
ἐσχαρῶν οὐσῶν πεντήκοντα, ὁβελίσκοι γίνονται  
πεντακόσιοι καὶ χιλιάδες β', κρεῶν δὲ δεκαδύο  
μυριάδες . . .

Κατὰ πάντα δὴ τοῦ Ὁμήρου ὑπερτεροῦντος  
φθοιῶν ὁ Ἡσίοδος ἀρχεται πάλιν.

- 320 Τίè Μέλητος "Ομηρός", εἴπερ τιμῶσί σε Μοῦσαι,  
ώς λόγος, ὑψίστοιο Διὸς μεγάλοιο θύγατρες,  
λέξον μέτρον ἐναρμόζων, ὃ τι δὴ θυητοῖσι  
κάλλιστον τε καὶ ἔχθιστον ποθέω γὰρ ἀκοῦσαι.  
ό δέ φησι·

"Ἡσίοδος", ἔκγονε Δίου, ἔκόντα με ταῦτα κελεύεις  
εἰπεῦντος αὐτὰρ ἐγὼ μάλα τοι πρύφρων ἀγορεύσω.  
κάλλιστον μὲν τῶν ἀγαθῶν ἔσται μέτρον εἶναι  
αὐτὸν ἑαυτῷ τῶν δὲ κακῶν ἔχθιστον ἀπάντων.<sup>1</sup>  
ἄλλο δὲ πᾶν, ὃ τι σῷ θυμῷ φίλον ἔστιν, ἐρώτα.

### ΗΣΙΟΔΟΣ

Πῶς ἀντίστηστο οἰκοῦντο πόλεις καὶ ἐν ἥθεσι  
ποιοῖς;

<sup>1</sup> Flach, following Nietzsche, marks a lacuna after this line.

## CONTEST OF HOMER AND HESIOD

"Only tell me this thing that I ask : How many Achaeans went to Ilium with the sons of Atreus ?"

Homer answered in a mathematical problem, thus :

"There were fifty hearths, and at each hearth were fifty spits, and on each spit were fifty carcasses, and there were three three hundred Achaeans to each joint."

This is found to be an incredible number ; for as there were fifty hearths, the number of spits is two thousand five hundred ; and of carcasses, one hundred and twenty thousand . . .

Homer, then, having the advantage on every point, Hesiod was jealous and began again :

"Homer, son of Meles, if indeed the Muses, daughters of great Zeus the most high, honour you as it is said, tell me a standard that is both best and worst for mortal men ; for I long to know it." Homer replied : "Hesiod, son of Dius, I am willing to tell you what you command, and very readily will I answer you. For each man to be a standard to himself is most excellent for the good, but for the bad it is the worst of all things. And now ask me whatever else your heart desires."

### HESIOD

"How would men best dwell in cities, and with what observances ?"

## CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ

Εἰ μὴ κερδαίνειν ἀπὸ τῶν αἰσχρῶν ἐθέλοιεν,  
οἱ δὲ ἀγαθοὶ τιμῶντο, δίκη δὲ ἀδίκοισιν ἐπείη.

ΗΣΙΟΔΟΣ

Εὖχεσθαι δὲ θεοῖσι τί πάντων ἐστὶν ἄμεινον;

ΟΜΗΡΟΣ

Εὗνουν εἶναι ἑαυτῷ ἀεὶ χρόνον ἐς τὸν ἄπαντα.

ΗΣΙΟΔΟΣ

Ἐν δὲ ἐλαχίστῳ ἄριστον ἔχεις ὃ τι φύεται  
εἰπεῖν;

ΟΜΗΡΟΣ

Ως μὲν ἐμῇ γνώμῃ, φρένες ἐσθλαὶ σώμασιν  
ἀνδρῶν.

ΗΣΙΟΔΟΣ

Ἡ δὲ δικαιοσύνη τε καὶ ἀνδρείη δύναται τί;

ΟΜΗΡΟΣ

Κοινὰς ὠφελίας ἴδιοις μόχθοισι πορίζειν.

ΗΣΙΟΔΟΣ

Τῆς σοφίης δὲ τί τέκμαρ ἐπ' ἀνθρώποισι  
πέφυκεν;

ΟΜΗΡΟΣ

321 Γιγνώσκειν τὰ παρόντ' ὁρθῶς, καιρῷ δὲ ἄμε  
ἔπεσθαι.

ΗΣΙΟΔΟΣ

Πιστεῦσαι δὲ βροτοῖς ποῖον χρέος ἄξιόν ἐστιν;

ΟΜΗΡΟΣ

Οἷς αὐτὸς κίνδυνος ἐπὶ πραχθεῖσιν ἔπιγται.

ΗΣΙΟΔΟΣ

Ἡ δὲ εὐδαιμονίη τί ποτ' ἀνθρώποισι καλεῖται;

ΟΜΗΡΟΣ

Λυπηθέντ' ἐλάχιστα θανεῖν ἡσθέντα τε πλεῖστα.

## CONTEST OF HOMER AND HESIOD

HOMER

"By scorning to get unclean gain and if the good were honoured, but justice fell upon the unjust."

HESIOD

"What is the best thing of all for a man to ask of the gods in prayer?"

HOMER

"That he may be always at peace with himself continually."

HESIOD

"Can you tell me in briefest space what is best of all?"

HOMER

"A sound mind in a manly body, as I believe."

HESIOD

"Of what effect are righteousness and courage?"

HOMER

"To advance the common good by private pains."

HESIOD

"What is the mark of wisdom among men?"

HOMER

"To read aright the present, and to march with the occasion."

HESIOD

"In what kind of matter is it right to trust in men?"

HOMER

"Where danger itself follows the action close."

HESIOD

"What do men mean by happiness?"

HOMER

"Death after a life of least pain and greatest pleasure."

## CONTEST OF HOMER AND HESIOD

‘Ρηθέντων δὲ καὶ τούτων, οἱ μὲν Ἔλληνες πάντες τὸν Ὅμηρον ἐκέλευον στεφανοῦν, ὁ δὲ βασιλεὺς Πανείδης ἐκέλευσεν ἔκαστον τὸ κάλλιστον ἐκ τῶν ἴδιων ποιημάτων εἰπεῖν. Ἡσίοδος οὖν ἔφη πρώτος·

Πλιγάδων Ἀτλαγενέων ἐπιτελλομενάων  
ἄρχεσθ' ἀμήτου, ἀρότοιό τε δυσομενάων·  
αἱ δή τοι νύκτας τε καὶ ἥματα τεσσαράκοντα  
κεκρύφαται, αὗτις δὲ περιπλομένου ἐνιαυτοῦ  
φαινονται, τὰ πρώτα χαρασσομένοιο σιδῆρον.  
οὗτός τοι πεδίων πέλεται νόμος, οἵ τε θυλάσσης  
ἐγγύθι ναιετάουσ', οἵ τ' ἄγκεα βησσήεντα  
πόντου κυμαίνοντος ἀπόπροθι, πίονα χώρον  
ναίουσιν· γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν  
γυμνόν τ' ἀμάειν, ὅταν ὕρια πάντα πέλωνται.

Μεθ' ὃν Ὅμηρος·

‘Αμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἵσταντο φάλαγγες  
καρτεραί, ἀς οὔτ' ἄν κεν Ἀρης ὑρόσαιτο μετελθὼν  
οὔτε κ' Ἀθηναίη λαοσσόος. οἱ γὰρ ἄριστοι  
κριθέντες Τρῶας τε καὶ Ἔκτορα δίνον ἔμιμνον  
φράξαντες δόρυ δουρί, σάκος σάκει προθελύμνῳ.  
322 ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε, κύρις κόρυν, ἀνέρα δ'  
ἀνήρ,

ψαῦον δ' ἵπποκομοι κόρυθες λαμπροῖσι φάλοισι  
νευόντων· ὃς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.  
ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείησι  
μακραῖς, ἂς εἶχον ταμεσίχροας. ὅσσε δ' ἄμερδεν  
αὐγὴ χαλκείη κορύθων ἄπο λαμπομενάων  
θωρήκων τε νεοσμήκτων σακέων τε φαεινῶν  
ἐρχομένων ἄμυδις. μάλα κεν θρασικάρδιος εἴη,  
ὅς τότε γηθήσειεν ἴδων πόνον οὐδ' ἀκάχοιτο.

## CONTEST OF HOMER AND HESIOD

After these verses had been spoken, all the Hellenes called for Homer to be crowned. But King Paneides bade each of them recite the finest passage from his own poems. Hesiod, therefore, began<sup>1</sup> as follows :

"When the Pleiads, the daughters of Atlas, begin to rise begin the harvest, and begin ploughing ere they set. For forty nights and days they are hidden, but appear again as the year wears round, when first the sickle is sharpened. This is the law of the plains and for those who dwell near the sea or live in the rich-soiled valleys, far from the wave-tossed deep : strip to sow, and strip to plough, and strip to reap when all things are in season."

Then Homer<sup>2</sup>:

"The ranks stood firm about the two Aiantes, such that not even Ares would have scorned them had he met them, nor yet Athena who saves armies. For there the chosen best awaited the charge of the Trojans and noble Hector, making a fence of spears and serried shields. Shield closed with shield, and helm with helm, and each man with his fellow, and the peaks of their head-pieces with crests of horse-hair touched as they bent their heads: so close they stood together. The murderous battle bristled with the long, flesh-rending spears they held, and the flash of bronze from polished helms and new-burnished breast-plates and gleaming shields blinded the eyes. Very hard of heart would he have been, who could then have seen that strife with joy and felt no pang."

<sup>1</sup> *Works and Days*, 383-392.

<sup>2</sup> *Iliad* xiii. 126-133, 339-344.

## CONTEST OF HOMER AND HESIOD

Θαυμάσαντες δὲ καὶ ἐν τούτῳ τὸν "Ομηρον οἱ Ἑλληνες ἐπήνουν, ώς παρὰ τὸ προσῆκον γεγονότων τῶν ἐπῶν, καὶ ἐκέλευνον διδόναι τὴν νίκην. ὁ δὲ βασιλεὺς τὸν Ἡσίοδον ἐστεφάνωσεν εἰπὼν δίκαιον εἶναι τὸν ἐπὶ γεωργίᾳν καὶ εἰρήνην προκαλούμενον νικᾶν, οὐ τὸν πολέμους καὶ σφαγὰς διεξιόντα. τῆς μὲν οὖν νίκης οὕτω φασὶ τυχεῖν τὸν Ἡσίοδον καὶ λαβόντα τρίποδα χαλκοῦν ἀναθεῖναι ταῖς Μούσαις ἐπιγράψαντα.

'Ἡσίοδος Μούσαις Ἐλικωνίσι τόνδ' ἀνέθηκεν  
ὕμνῳ νικήσας ἐν Χαλκίδι θεῖον" Ομηρον.

Τοῦ δὲ ἀγῶνος διαλυθέντος διέπλευσεν ὁ Ἡσίοδος εἰς Δελφοὺς χρησόμενος καὶ τῆς νίκης ἀπαρχὰς τῷ θεῷ ἀναθήσων. προσερχομένου δὲ αὐτοῦ τῷ ναῷ ἐνθεον γενομένην τὴν προφῆτίν φασιν εἰπεῖν.

Ολβιος οὗτος ἀνήρ, ὃς ἐμὸν δόμον ἀμφιπολεύει,  
'Ἡσίοδος Μούσῃσι τετιμένος ἀθανάτησιν  
τοῦ δ' ἥτοι κλέος ἔσται, ὅσον τ' ἐπικίδναται ἡώς.  
ἀλλὰ Διὸς πεφύλαξο Νεμείου κάλλιμον ἄλσος.  
κεῖθι δέ τοι θανάτοιο τέλος πεπρωμένον ἔστιν.

Ο δὲ Ἡσίοδος ἀκούσας τοῦ χρησμοῦ, τῆς Πελοποννήσου μὲν ἀνεχώρει νομίσας τὴν ἐκεῖ Νεμέαν τὸν θεὸν λέγειν, εἰς δὲ Οἰνόην τῆς Λοκρίδος ἐλθὼν καταλύει παρ' Ἀμφιφάνει καὶ Γανύκτορι, τοῖς Φηγέως παισίν, ἀγνοήσας τὸ μαντεῖον. ὁ γὰρ τόπος οὗτος ἅπας ἐκαλεῖτο Διὸς Νεμείου 323 ιερόν. διατριβῆς δὲ αὐτῷ πλείονος γενομένης ἐν τοῖς Οἰνοεῦσιν, ὑπονοήσαντες οἱ νεανίσκοι τὴν ἀδελφὴν αὐτῶν μοιχεύειν τὸν Ἡσίοδον, ἀποκτεί-

## CONTEST OF HOMER AND HESIOD

Here, again, the Hellenes applauded Homer admiringly, so far did the verses exceed the ordinary level; and demanded that he should be adjudged the winner. But the king gave the crown to Hesiod, declaring that it was right that he who called upon men to follow peace and husbandry should have the prize rather than one who dwelt on war and slaughter. In this way, then, we are told, Hesiod gained the victory and received a brazen tripod which he dedicated to the Muses with this inscription :

“Hesiod dedicated this tripod to the Muses of Helicon after he had conquered divine Homer at Chalcis in a contest of song.”

After the gathering was dispersed, Hesiod crossed to the mainland and went to Delphi to consult the oracle and to dedicate the first fruits of his victory to the god. They say that as he was approaching the temple, the prophetess became inspired and said :

“Blessed is this man who serves my house,— Hesiod, who is honoured by the deathless Muses : surely his renown shall be as wide as the light of dawn is spread. But beware of the pleasant grove of Nemean Zeus ; for there death's end is destined to befall you.”

When Hesiod heard this oracle, he kept away from the Peloponnesus, supposing that the god meant the Nemea there ; and coming to Oenoë in Locris, he stayed with Amphiphanes and Ganyctor the sons of Phegeus, thus unconsciously fulfilling the oracle ; for all that region was called the sacred place of Nemean Zeus. He continued to stay a somewhat long time at Oenoë, until the young men, suspecting Hesiod of seducing their sister, killed

## CONTEST OF HOMER AND HESIOD

ναυτες εἰς τὸ μεταξὺ τῆς Ἀχαίας<sup>1</sup> καὶ τῆς Λοκρίδης πέλαγος κατεπόντισαν. τοῦ δὲ νεκροῦ τριταίου πρὸς τὴν γῆν ὑπὸ δελφίνων προσενέχθέντος, ἐορτῆς τινος ἐπιχωρίου παρ' αὐτοῖς οὕσης Ἀριαδνείας,<sup>2</sup> πάντες ἐπὶ τὸν αἰγαλὸν ἔδραμον καὶ τὸ σῶμα γνωρίσαντες, ἐκεῖνο μὲν πενθήσαντες ἔθαψαν, τοὺς δὲ φονεῖς ἀνεξήγουν. οἱ δὲ φοιβηθέντες τὴν τῶν πολιτῶν ὄργην κατασπάσαντες ἀλιευτικὸν σκάφος διέπλευσαν εἰς Κρήτην· οὓς κατὰ μέσον τὸν πλοῦν ὁ Ζεὺς κεραυνώσας κατεπόντωσεν, ὡς φησιν Ἀλκιδάμας ἐν Μουσείῳ. Ἐρατοσθένης δέ φησιν ἐν Ἡσιόδῳ<sup>3</sup> Κτίμενον καὶ "Ἀντιφον τὸν Γανύκτορος ἐπὶ τῇ προειρημένῃ αἰτίᾳ ἐναλόντας<sup>4</sup> σφαγιασθῆναι θεοῖς τοῖς ξενίοις ὑπ' Ἑύρυκλέους τοῦ μάντεως. τὴν μέντοι παρθένον, τὴν ἀδελφὴν τῶν προειρημένων, μετὰ τὴν φθορὰν ἐαυτὴν ἀναρτῆσαι φθαρῆναι δὲ ὑπὸ τινος ξένου συνόδου τοῦ Ἡσιόδου Δημόδους ὄνομα· ὃν καὶ αὐτὸν ἀναιρεθῆναι ὑπὸ τῶν αὐτῶν φησιν. ὕστερον δὲ Ὁρχομένιοι κατὰ χρησμὸν μετενέγκαντες αὐτὸν παρ' αὐτοῖς ἔθαψαν καὶ ἐπέγραψαν ἐπὶ τῷ τάφῳ.

"Ἄσκρη μὲν πατρὶς πολυλίμος, ἀλλὰ θαυμότος  
ὅστεα πλήξιππος γῆ Μιρνὰς κατέχει  
Ἡσιόδου, τοῦ πλεῖστον ἐν ἀνθρώποις κλέος ἔστιν  
ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης.

Καὶ περὶ μὲν Ἡσιόδου τοσαῦτα· ὁ δὲ Ὅμηρος

<sup>1</sup> Westermann: Εὐβολας, MS.

<sup>2</sup> So MS.: Πίον ἄγνελας, Flach (after Nietzsche).

<sup>3</sup> Goettling: ἐνηπόδω, MS.

<sup>4</sup> Friedel: ἀνελόγτας, MS.; ἀρελθόρτας, Flach (after Stephanus).

## CONTEST OF HOMER AND HESIOD

him and cast his body into the sea which separates Aetaea and Locris. On the third day, however, his body was brought to land by dolphins while some local feast of Ariadne was being held. Thereupon, all the people hurried to the shore, and recognizing the body, lamented over it and buried it, and then began to look for the assassins. But these, fearing the anger of their countrymen, launched a fishing boat, and put out to sea for Crete: they had finished half their voyage when Zeus sank them with a thunderbolt, as Alcidamas states in his *Museum*. Eratosthenes, however, says in his *Hesiod* that Ctimenus and Antiphus, sons of Ganyetor, killed him for the reason already stated, and were sacrificed by Eurycles the seer to the gods of hospitality. He adds that the girl, sister of the above-named, hanged herself after she had been seduced, and that she was seduced by some stranger, Demodes by name, who was travelling with Hesiod, and who was also killed by the brothers. At a later time the men of Orchomenus removed his body as they were directed by an oracle, and buried him in their own country where they placed this inscription on his tomb:

"Asera with its many cornfields was his native land: but in death the land of the horse-driving Myrmidons holds the bones of Hesiod, whose renown is greatest among men of all who are judged by the test of wit."

So much for Hesiod. But Homer, after losing the

## CONTEST OF HOMER AND HESIOD

ἀποτυχὼν τῆς νίκης περιερχόμενος ἔλεγε τὰ ποιήματα, πρῶτον μὲν τὴν Θηβαΐδα, ἐπη ζ, ἦς η ἀρχή·

324     "Αργος ἄειδε, θεά, πολυδίψιον, ἐνθεν ἄνακτες· εἰτα Ἐπιγόνους, ἐπη ζ, ων η ἀρχή·

νῦν αὖθ' ὁπλοτέρων ἀνδρῶν ἀρχώμεθα, Μοῦσαι φασὶ γάρ τινες καὶ ταῦτα 'Ομήρου εἶναι. ἀκούσαντες δὲ τῶν ἐπῶν οἱ Μίδου τοῦ βασιλέως παῖδες, Ξάνθος καὶ Γόργος, παρακαλοῦσιν αὐτὸν ἐπίγραμμα ποιῆσαι ἐπὶ τοῦ τάφου τοῦ πατρὸς αὐτῶν, ἐφ' οὗ ην παρθένος χαλκῆ τὸν Μίδου θάνατον οἰκτιζομένη. καὶ ποιεῖ οὕτως·

Χαλκέη παρθένος εἰμί, Μίδεω δ' ἐπὶ σήμα· ος ἥμαι.

ἔστι ἀν ὕδωρ τε νάγη καὶ δένδρεα μακρὰ τεθῆλη καὶ ποταμὸι πλίθωσι, περικλύζη δὲ θάλασσα, ἡέλιος δ' ἀπών φαίνη λαμπρά τε σελήνη, αὐτοῦ τῇδε μένουσα πολυκλαύτῳ ἐπὶ τύμβῳ σημανέω παριοῦσι, Μίδης ὅτι τῇδε τέθαπται.

Λαβὼν δὲ παρ' αὐτῶν φιάλην ἀργυρᾶν ἀνατίθησιν ἐν Δελφοῖς τῷ Ἀπόλλωνι, ἐπιγράψας·

Φοῖβε ἄναξ, δῶρόν τοι"Ομηρος καλὸν ἔδωκο σῆσιν ἐπιφροσύναις· σὺ δέ μοι κλέος αἰὲν ὀπάζοις.

Μετὰ δὲ ταῦτα ποιεῖ τὴν 'Οδύσσειαν, ἐπη Μβ', πεποιηκὼς ἥδη τὴν 'Ιλιάδα ἐπῶν Μεφ'. παραγενόμενον δὲ ἐκεῖθεν εἰς 'Αθήνας αὐτὸν ἔενισθῆναι φασι παρὰ Μέδοντι τῷ βασιλεῖ τῶν 'Αθηναίων. ἐν δὲ τῷ βουλευτηρίῳ ψύχους ὄντος καὶ πυρὸς

## CONTEST OF HOMER AND HESIOD

victory, went from place to place reciting his poems : and first of all the *Thebaïs* in seven thousand verses which begins : " Goddess, sing of parched Argos whence kings . . . , " and then the *Epigoni* in seven thousand verses beginning : " And now, Muses, let us begin to sing of men of later days " ; for some say that these poems also are by Homer. Now Xanthus and Gorgus, son of Midas the king, heard his epics and invited him to compose a epitaph for the tomb of their father on which was a bronze figure of a maiden bewailing the death of Midas. He wrote the following lines :—

" I am a maiden of bronze and sit upon the tomb of Midas. While water flows, and tall trees put forth leaves, and rivers swell, and the sea breaks on the shore ; while the sun rises and shines and the bright moon also, ever remaining on this mournful tomb I tell the passer-by that Midas here lies buried."

For these verses they gave him a silver bowl which he dedicated to Apollo at Delphi with this inscription : " Lord Phoebus, I, Homer, have given you a noble gift for the wisdom I have of you : do you ever grant me renown."

After this he composed the *Odyssey* in twelve thousand verses, having previously written the *Iliad* in fifteen thousand five hundred verses.<sup>1</sup> From Delphi, as we are told, he went to Athens and was entertained by Medon, king of the Athenians. And being one day in the council hall when it was cold

<sup>1</sup> The accepted text of the *Iliad* contains 15,693 verses ; that of the *Odyssey*, 12,110.

## CONTEST OF HOMER AND HESIOD

*καιομένου σχεδιάσαι λέγεται τούτδε τοὺς στίχους.*

'Ανδρὸς μὲν στέφανοι παῖδες, πύργοι δὲ πόληος,  
ἴπποι δ' αὖ πεδίου κόσμος, νῆες δὲ θαλάσσης,  
λαὸς δ' εἰν ἀγορῆσι καθήμενος εἰσοράασθαι.  
αἱθούμενοι δὲ πυρὸς γεραρώτερος οἶκος ἰδέσθαι  
ἥματι χειμερίῳ, ὃπότ' ἂν νείφῃσι Κρονίων.

325 'Εκεῖθεν δὲ παραγενόμενος εἰς Κόρινθον, ἐρραψόδει τὰ ποιήματα. τιμηθεὶς δὲ μεγάλως παραγίνεται εἰς "Αργος καὶ λέγει ἐκ τῆς Ἰλιάδος τὰ ἔπη τάδε·

Οὐδὲν δ' "Αργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν  
Ἐρμιόνην τ' Ἀσίνην τε, βαθὺν κατὰ κόλπον  
ἔχούσας,

Τροιζῆν, Ἡιόνας τε καὶ ἀμπελόεντ, Ἐπίδαυρον  
νῆσόν τ' Λίγιναν Μάσητά τε κοῦροι Ἀχαιῶν,  
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης  
Τυδείδης, οὐ πατρὸς ἔχων μένος Οἰνείδαο,  
καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος νίος·  
τοῖσι δ' ἄμ' Εὐρύπυλος τρίτατος κίεν, ἵσθεος  
φώς,

Μηκιστέως νίὸς Ταλαιονίδαο ἄνακτος.

ἐκ πάντων δ' ἡγεῦτο βοὴν ἀγαθὸς Διομήδης.  
τοῖσι δ' ἄμ' ὅγδωκοντα μέλαιναι νῆες ἔποντο  
ἐν δ' ἄνδρες πολέμοιο δαίμονες ἐστιχόωντο  
Ἀργείοι λινοθώρηκες, κέντρα πτολέμοιο.<sup>1</sup>

Τῶν δὲ Ἀργείων οἱ προεστηκότες, ὑπερβολῇ  
χαρέντες ἐπὶ τῷ ἐγκωμιάζεσθαι τὸ γένος αὐτῶν  
ὑπὸ τοῦ ἐνδοξοτάτου τῷ ποιητῶν, αὐτὸν μὲν

<sup>1</sup> This and the preceding line are not found in the received text.

## CONTEST OF HOMER AND HESIOD

and a fire was burning there, he threw off the following lines :

" Children are a man's crown, and towers of a city, horses are the ornament of a plain, and ships of the sea : and good it is to see a people seated in assembly. But with a blazing fire a house looks worthier upon a wintry day when the Son of Cronos sends down snow."

From Athens he went on to Corinth, where he sang snatches of his poems and was received with distinction. Next he went to Argos and there recited these verses from the *Iliad*<sup>1</sup> :

" The sons of the Achaeans who held Argos and walled Tiryns, and Hermione and Asine which lie along a deep bay, and Troezen, and Eiones, and vine-clad Epidaurus, and the island of Aegina, and Mases,—these followed strong-voiced Diomedes, son of Tydeus, who had the spirit of his father the son of Oeneus, and Sthenelus, dear son of famous Capaneus. And with these two there went a third leader, Eurypylus, a godlike man, son of the lord Mecisteus, sprung of Talaüs ; but strong-voiced Diomedes was their chief leader. These men had eighty dark ships wherein were ranged men skilled in war, Argives with linen jerkins, very goads of war."

This praise of their race by the most famous of all poets so exceedingly delighted the leading Argives, that they rewarded him with costly gifts and

<sup>1</sup> ii. 559-568 (with two additional verses).

## CONTEST OF HOMER AND HESIOD

πολυτελέσι δωρεαῖς ἐτίμησαν, εἰκόνα δὲ χαλ-  
κῆν ἀναστήσαντες ἐψηφίσαντο θυσίαν ἐπιτελεῖν  
'Ομήρῳ καθ' ἡμέραν καὶ κατὰ μῆνα καὶ κατ'  
ἐνιαυτόν, καὶ ἄλλην θυσίαν πενταετηρίδα εἰς  
Χίον ἀποστέλλειν. ἐπιγράφουσι δὲ ἐπὶ τῆς  
εἰκόνος αὐτοῦ.

Θεῖος "Ομηρος ὅδ' ἐστίν, ὃς 'Ελλάδα τὴν  
μεγάλαυχον  
πᾶσαν ἐκόσμησεν καλλιεπεῖ σοφίη,  
ἔξοχα δ' Ἀργεῖους, οὓς τὴν θεοτειχέα Τροίην  
ἥρειψαν, ποιηὴν ἡυκόμουν 'Ελένης.  
οὐ χάριν ἔστησεν δῆμος μεγαλόπτολις αὐτὸν  
ἐνθύδε καὶ τιμᾶς ἀμφέπει ὑθανάτων.

Ἐνδιατρίψας δὲ τῇ πόλει χρόνον τινὰ διέπλευ-  
σεν εἰς Δῆλον εἰς τὴν πανήγυριν. καὶ σταθεὶς  
ἐπὶ τὸν κεράτινον βωμὸν λέγει ὕμνον εἰς Ἀπόλ-  
λωνα, οὐδὲ ή ἀρχή·

Μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἑκάτοιο.

ῥήθεντος δὲ τοῦ ὕμνου οἵ μὲν "Ιωνες πολίτην  
αὐτὸν κοινὸν ἐποιήσαντο, Δῆλοι δὲ γράψαντες  
326 τὰ ἔπη εἰς λεύκωμα ἀνέθηκαν ἐν τῷ τῆς Ἀρτέ-  
μιδος ἱερῷ. τῆς δὲ πανηγύρεως λυθείσης ὁ  
ποιητὴς εἰς "Ιον ἔπλευσε πρὸς Κρεώφυλον κάκεῖ  
χρόνον διέτριβε πρεσβύτης ὃν ἥδη. ἐπὶ δὲ τῆς  
θαλάσσης καθήμενος παίδων τινῶν ἀφ' ἀλείας  
ἐρχομένων, ὃς φασι, πυθόμενος

"Λινδρες ἄγρης ἀλίης<sup>1</sup> θηρίτορες, ἦ ρ' ἔχομέν τι;

<sup>1</sup> Koechly: ἀπ' Ἀρκαδίης, MS. (go Flach).

## CONTEST OF HOMER AND HESIOD

set up a brazen statue to him, decreeing that sacrifice should be offered to Homer daily, monthly, and yearly; and that another sacrifice should be sent to Chios every five years. This is the inscription they cut upon his statue :

"This is divine Homer who by his sweet-voiced art honoured all proud Hellas, but especially the Argives who threw down the god-built walls of Troy to avenge rich-haired Helen. For this cause the people of a great city set his statue here and serve him with the honours of the deathless gods."

After he had stayed for some time in Argos, he crossed over to Delos, to the great assembly, and there, standing on the altar of horns, he recited the *Hymn to Apollo*<sup>1</sup> which begins : "I will remember and not forget Apollo the far-shooter." When the hymn was ended, the Ionians made him a citizen of each one of their states, and the Delians wrote the poem on a whitened tablet and dedicated it in the temple of Artemis. The poet sailed to Ios, after the assembly was broken up, to join Creophylus, and stayed there some time, being now an old man. And, it is said, as he was sitting by the sea he asked some boys who were returning from fishing :

"Sirs, hunters of deep sea prey, have we caught anything?"

<sup>1</sup> *Homeric Hymns*, iii.

## CONTEST OF HOMER AND HESIOD

εἰπόντων δὲ ἐκείνων·

"Οσσ' ἔλομεν λιπόμεσθ', ὅσα δ' οὐχ ἔλομεν  
φέρομεσθα,  
οὐ νοίσας τὸ λεχθέν, ἥρετο αὐτοὺς ὁ τι λέγοιεν.  
οἱ δέ φασιν ἐν ἀλείᾳ μὲν ἀγρεῦσαι μηδέν, ἐφθει-  
ρίσθαι δέ, καὶ τῶν φθειρῶν οὓς ἔλαβον καταλι-  
πεῖν, οὓς δὲ οὐκ ἔλαβον ἐν τοῖς ἴματίοις φέρειν.  
ἀναμιτσθεὶς δὲ τοῦ μαντείου, ὅτι τὸ τέλος αὐτοῦ  
ἥκοι τοῦ βίου, ποιεῖ τὸ τοῦ τάφου αὐτοῦ ἐπί-  
γραμμα. ἀναχωρῶν δὲ ἐκεῖθεν, ὅντος πηλοῦ,  
ὅλισθὸν καὶ πεσὼν ἐπὶ τὴν πλευράν, τριταῖος,  
ὅς φασι, τελευτᾶ. καὶ ἐτάφη ἐν Ἱω. ἔστι δὲ τὸ  
ἐπίγραμμα τόδε·

Ἐνθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα καλύπτει,  
ἀνδρῶν ἡρώων κοσμίτορα, θεῖον"Ομηρον.

## CONTEST OF HOMER AND HESIOD

To this they replied :

" All that we caught, we left behind, and carry away all that we did not catch."

Homer did not understand this reply and asked what they meant. They then explained that they had caught nothing in fishing, but had been catching their lice, and those of the lice which they caught, they left behind ; but carried away in their clothes those which they did not catch. Hereupon Homer remembered the oracle and, perceiving that the end of his life had come composed his own epitaph. And while he was retiring from that place, he slipped in a clayey place and fell upon his side, and died, it is said, the third day after. He was buried in Ios, and this is his epitaph :

" Here the earth covers the sacred head of divine Homer, the glorifier of hero-men."



## APPENDIX

## APPENDIX

### ΗΣΙΟΔΟΤ ΚΑΤΑΛΟΓΟΙ ΓΤΝΑΙΚΩΝ

19A.

*Oxyrhynchus Papyri* 1358 Jr. 1<sup>1</sup> (3rd cent. A.D.).

.....έ]πέρησε δ' ἄρ' ἀλμυρὸν ὕδωρ  
τηλόθεν εἰς Κρήτην,] Διὸς δμηθεῖσα δόλοισι.  
τίν ρά λαθὼν ἥρπαξε] πατὴρ καὶ δῶρον ἔδωκεν  
ὑρμογ χρύσειον δν" Ή]φαιστος κλυτοτέχνης  
ποίησέν ποτ' ἄγαλμα ιδνί]ησιν πραπίδεσσι  
καὶ κτέανον πόρε πατρὶ] φέρων ὁ δ' ἐδέξατο  
δῶρο[ν].

αὐτὸς δ' ἄρ δώκεν κούρῃ] Φοίνικ[ο]ς ἄγανοῦ.  
αὐτὰρ ἐπεὶ οὕτω τ]ῆλε τανισφύρῳ Εύρωπε[ί]η  
μίχθη ρ' ἐν φιλότητι] πατὴρ ἀνδρῶν τε θεῶ[ν τε,  
αῦτις ἔπειτ' ἀπέβη νυ]μφῆς παρὰ καλλικόμ[οιο. 10  
ἡ δ' ἄρα παῖδας ἔτικτ]εν ὑπερμειένι Κρον[ίωνι,  
κυδαλίμους εὐηφε]νέων ἡγητόρας ἀνδ[ρῶν,  
Μίνω τε κρείοντα] δίκαιον τε Ραδάμαν[θυν  
καὶ Σαρπηδόνα δῖον] ἀμύμονά τε κρατερ[όν τε.  
τοῖσιν ἔὰς τιμὰς δι]εδ[ά]σσατο μητίετα Ζ[εύς. 15  
ἥτοι ὁ μὲν Λυκίης εὐρ]είης ἴφι ἄνασσε  
παμπολέας τ' ἵθυνε πό]λεις ἐν ναιετάωσας

<sup>1</sup> For the restoration of ll. 1-16 see *Ox. Pap.* pt. xi. pp. 46-7 : the supplements of ll. 17-31 are by the Translator (cp. *Class. Quart.* x. (1916), pp. 65-67).

## APPENDIX

### HESIOD, CATALOGUES OF WOMEN<sup>1</sup>

#### 19A.

. . So she (Europa) crossed the briny water from afar to Crete, beguiled by the wiles of Zeus. Secretly did the Father snatch her away and gave her a gift, the golden necklace, the toy which Hephaestus the famed craftsman once made by his cunning skill and brought and gave it to his father for a possession. And Zeus received the gift, and gave it in turn to the daughter of proud Phoenix. But when the Father of men and of gods had mated so far off with trim-ankled Europa, then he departed back again from the rich-haired girl. So she bare sons to the almighty Son of Cronos, glorious leaders of wealthy men—Minos the ruler, and just Rhadamanthys and noble Sarpedon the blameless and strong. To these did wise Zeus give each a share of his honour. Verily Sarpedon reigned mightily over wide Lycia and ruled very many cities filled

<sup>1</sup> The following fragments from the Hesiodic *Catalogues* were published after this edition had been stereotyped, and are therefore here added as an appendix.

## APPENDIX

40A.

(Cp. 43 and 44.)

*Oxyrhynchus Papyri* 1358 fr. 2<sup>1</sup> (3rd cent. A.D.).

(Slight remains of 7 lines.)

Μασταγετῶν τ]’ ἐπὶ ἔργα καὶ Ἡ[μικύρων ἀγε-  
ρώχων  
ἢδὲ Κατουδ]αίων καὶ Πυγ[μαίων ἀμενηνῶν,  
φῦλα τ’ ἀπε]ιρεσίων Μελανο[χρώτων Λιβύων τε 10  
τοὺς Ἐπάφῳ] τέκε Γαῖα πελώ[ρη χρησμολόγ-  
ους τε  
μαντοσύν]ας τε πανομφαίο[ν Διὸς εἰδότας αἴσῃ,  
ψεύστας δ’, ὅ]φρα θεοῖσιν ὑφε[ιμ]ένοι ἀτασ[θῶσ]ιν

<sup>1</sup> The restorations are mainly those adopted or suggested in *Ox. Pap.* pt. xi. pp. 48 ff.: for those of ll. 8-14 see *Class. Quart.* x. (1916) pp. 67-69.

## HESIOD, CATALOGUES OF WOMEN

with people, wielding the sceptre of Zeus: and great honour followed him, which his father gave him, the great-hearted shepherd of the people. For wise Zeus ordained that he should live for three generations of mortal men and not waste away with old age. He sent him to Troy; and Sarpedon gathered a great host, men chosen out of Lycia to be allies to the Trojans. These men did Sarpedon lead, skilled in bitter war. And Zeus, whose wisdom is everlasting, sent him forth from heaven a star, showing tokens for the return of his dear son . . . for well he (Sarpedon) knew in his heart that the sign was indeed from Zeus. Very greatly did he excel in war together with man-slaying Hector and brake down the wall, bringing woes upon the Danaans. But so soon as Patroclus had inspired the Argives with hard courage . . .

40A.

(The Sons of Boreas pursued the Harpies) to the lands of the Massagetae and of the proud Half-Dog men, of the Underground-folk and of the feeble Pygmies; and to the tribes of the boundless Black-skins and the Libyans. Huge Earth bare these to Epaphus—soothsaying people, knowing seercraft by the will of Zeus the lord of oracles, but deceivers, to the end that men whose thought passes their

## APPENDIX

ἄνθρωποι,] τῶν μέν τε νόος [γλωσσῆς καθ[ύπ]-  
ερθειν.

’Αιθίοπάς] τε Λίβυς τε ἵδε Σκύ[θ]ας ἵππη-  
μο[λγού]ς. 15

ἢ β' Ἐπαφος γ]ένεθ' νίδος ὑπερ[μ]ενέος Κρονίωνος·  
τοῦ Λίβυς] μέλανές τε καὶ ἀι[θ]ίοπες μεγάθυμοι  
ἵδε Κατου]δαῖοι καὶ Πυγμαῖ[οι] ἀμενηνοί.

οἱ πάντες] κρείοντος Ἐρικτύπου εἰσὶ γενέθλη.

καὶ τούτους] πέρι κύκλῳ ἐθύνεον ἀΐσσοντες 20  
]νεα μ. [. . . Ὡ]περβορέων ἐνίππων,

οὓς τέκε Γῆ] φέρβονσα π[ολ]υσπερέας πολύ-  
φορβος

τῇλε παρ' Ἡριδανοῦ]ο βα[θυρρ]όου αἰπὰ ῥέεθρα  
] πρ. [. . . . .] ἡλέκτροιο· 25

Νεβρῶδες τ' ὄρος] αἰπὺ κ[αὶ Λίτι]ην παιπαλό-  
εσσαν,

ιῆσον ἐπ' Ὁ]ρτυγίην, Λαιστ[ρυγον]ίην τε γεν-  
έθλην,

ὅς τε Ποσει]δάωνος ἐρισθ[ε]γέος γένεθ' νίός.

τὴν πύρα δ]ις πόλεσαν περὶ τ' ἀμφί τε κυκλώ-  
σαντο

ιέμενοι] μάρψαι ταὶ δ' ἐκφυγέειν καὶ ἀλύξαι  
ἔς τε Κεφαλλ.]ήνων ἀγερώχων φῦλον ὄρουσαν, 30

[δῆμον Ὁδυσσῆος ταλασίφρονος, δὸν μετέπειτα]<sup>1</sup> 30<sup>a</sup>  
εἰργε Ποσει]δάωνι Καλύψῳ πότνια τύμφῃ.

εὐθ' ἵκοντ' ἐπὶ γ]αῖαν Ἀρητιάδο ἄνακτος  
]ι[. . .]α κλύον ἀλλ' ἄρα καὶ τὰς

αἰὲν ὄμῶς ἐδίωκον ἐπιχρονίοισι πόδεσσι.

αἱ δ' ἀρ' ὑπὲρ πόντο]ν διὰ τ' αἴθέρος ἀτρυγέτοιο 35

<sup>1</sup> The restoration of the apparent lacuna is by Mr. Lobel:  
see *Ox. Pap.* pt. xi. p. 51.

## HESIOD. CATALOGUES OF WOMEN

utterance<sup>1</sup> might be subject to the gods and suffer harm—Aethiopians and Libyans and mare-milking Scythians. For verily Epaphus was the child of the almighty Son of Cronos, and from him sprang the dark Libyans, and high-souled Aethiopians, and the Underground-folk and feeble Pygmies. All these are the offspring of the lord, the Loud-thunderer. Round about all these (the Sons of Boreas) sped in darting flight . . . of the well-horsed Hyperboreans—whom Earth the all-nourishing bare far off by the tumbling streams of deep-flowing Eridanus . . . of amber, feeding her wide-scattered offspring—, and about the steep Fawn mountain and rugged Etna to the isle Ortygia and the people sprung from Laestrygon who was the son of wide-reigning Poseidon. Twice ranged the Sons of Boreas along this coast and wheeled round and about yearning to catch the Harpies, while they strove to escape and avoid them. And they sped to the tribe of the haughty Cephallenians, the people of patient-souled Odysseus whom in aftertime Calypso the queenly nymph detained for Poseidon. Then they came to the land of the lord the son of Ares . . . they heard. Yet still (the Sons of Boreas) ever pursued them with instant feet. So they (the Harpies) sped over the sea and through the fruitless air . . .

<sup>1</sup> i.e. those who seek to outwit the oracle, or to ask of it more than they ought, will be deceived by it and be led to ruin: cp. *Hymn to Hermes*, 541 ff.

## APPENDIX

### [UNCERTAIN POSITION.]

*Oxyrhynchus Papyri* 1359, fr. 1 (early 3rd cent. A.D.).

(Slight remains of 3 lines.)

εὶ δή ρ' ἵ]με[λλ]έν τε καὶ εἰ δίε μῦ[θον] ἀκούσ[ατ]  
ἀθανά]των οἴ οι τότ' ἐναργεῖς ἀντεφάνησ[αν]. 5  
κείνη]ν δ' [έ]ν μεγάροισιν ἐν τρέφεν ἥδ' ἀτ[ίταλλε  
δεξάμ]εν[ο]ς, ἴσον δὲ θυγατράσιν ἥσιν ἐτίμ[α].  
ἵ]τέκε] Τήλεφον 'Αρκασίδην Μυσῶν βασιλῆ[α  
μιχθε]ῖσ' ἐν φιλότητι βίη 'Ηρακληίη  
ὅς ρά μεθ' [π]πους στεῦχεν ἀγανοῦ Λαομέδοντο[ς] 10  
οἱ δὴ πόσσι]ν ἄριστοι ἐν 'Ασ[ί]δη ἔτραφεν αἴη.  
ἐκ δ' ὅ γ' 'Αμαζον]ίδων μεγαθύμων φῦλον ἔναιρ[ε  
μαρνάμενος, κ]εινῆς δέ τε γῆς ἔξιλασε πάσης.  
αὐτὰρ ὁ Τήλεφος] ἔτραπ', 'Λχαίων χαλκοχιτών[ων  
ἀσπιστὰς καὶ ἔβησ]ε μελαινάων ἐπὶ ν[ηῶν]. 15  
αὐτὰρ ἐπεὶ πολλοὺς] πέλασεν χθονὶ βω[ιανείρη,  
αὐτοῦ δέδμητ]ο βίη τ' ἀνδροκτασίη τ[ε]

(Slight remains of 8 lines.)

### [UNCERTAIN POSITION.]

*Oxyrhynchus Papyri* 1359, frs. 2 and 3 (early  
3rd cent. A.D.).

(Remains of 4 lines.)

'Ηλέκτρη . . . 5  
γείναθ' [ύποδμηθεῖσα κελαινεφέῃ Κρονίωνι  
Δάρδαν[ον . . .  
'Ηετίωνα[ τε . . .  
ὅς ποτε Δ[ήμητρος μέγ' ἐράσσατο καλλικύμοιο.

## HESIOD, CATALOGUES OF WOMEN

### [UNCERTAIN POSITION.]

. . . If indeed he (Teuthras) delayed, and if he feared to obey the word of the immortals who then appeared plainly to them. But her (Auge) he received and brought up well, and cherished in the palace, honouring her even as his own daughters. And Auge bare Telephus of the stock of Areas, king of the Mysians, being joined in love with the mighty Heracles when he was journeying in quest of the horses of proud Laomedon—horses the fleetest of foot that the Asian land nourished,—and destroyed in battle the tribe of the dauntless Amazons and drove them forth from all that land. But Telephus routed the spearmen of the bronze-clad Achaeans and made them embark upon their black ships. Yet when he had brought down many to the ground which nourishes men, his own might and deadliness were brought low . . .

### [UNCERTAIN POSITION.]

. . . Electra . . . was subject to the dark-clouded Son of Cronos and bare Dardanus . . . and Eëtion . . . who once greatly loved rich-haired Demeter.

## APPENDIX

καὶ τὸν μ[ὲν φλογερῷ δάμασεν πληχθέντα  
κεραυνῷ

10

Ἡετίωνα [χολωσάμενος νεφεληγερέτα Ζεύς,  
οὗνεκα Δ[ῆμητρ' ἡῦκόμῳ ἐπὶ χεῖρας ἔβαλλεν.

αὐτὰρ Δά[ρδανος ἥλθεν ἐπ' ἄκτην ἡπείρου·

ἐκ τοῦ Ἐρ[ιχθόμος καὶ Γρῶς μετέπειτα γένοντο

"Ιλος [τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης 15  
ιητὶ [πολυκλῆδι λιπῶν οἰρὴν Σαμοθράκην

\*

\*

\*

\*

• . . . . . . . . . ] Κλεο[πάτρη<sup>1</sup>

• . . . . . . . . . ]δαο θυγατ[ρ

Ζηρὶ δὲ ἀνέρπαξεν Γανυμήδε' Ἐρι]χθονίοιο

αἰετός, οὗνεκ' ἄρ' ἀθανάτοις περ]ὶ κάλλος ἔ[ριξε. 20

ἐνπλ]όκομον Δ[ιομ]ήδ[ην.

ἵ δὲ Ὑάκινθον γείνατ' ἀμύ]μονά τε κρατερόν τε

]α· τὸν ῥά ποτ' αὐτὸς

Φοῖβος ἀιδρείησι κατέκτανε τηλέ]ῃ δίσκῳ.

<sup>1</sup> The association<sup>1</sup> of ll. 1-16 with ll. 17-24 is presumed from the apparent mention of Erichthonius in l. 19. A new section must then begin at l. 21. See *Ox. Pap.* pt. xi. p. 55 (and for restoration of ll. 5-16, *ib.* p. 53). Ll. 19-20 are restored by the Translator.

## HESIOD, CATALOGUES OF WOMEN

And cloud-gathering Zeus was wroth and smote him,  
Ejection, and laid him low with a flaming thunderbolt,  
because he sought to lay hands upon rich-haired  
Demeter. But Dardanus came to the coast of the  
mainland—from him Erechthonius and thereafter  
Tros were sprung, and Ilus, and Assaracus, and  
godlike Ganymedes,—when he had left holy Samo-  
thrace in his many-benched ship.

\* \* \* \*

Cleopatra . . . the daughter of . . . But an eagle  
caught up Ganymedes for Zeus because he vied with  
the immortals in beauty . . . rich-tressed Diomede;  
and she bare Hyacinthus, the blameless one and  
strong . . . whom, on a time Phoebus himself slew  
unwittingly with a ruthless disk . . .



# INDEX

dau., daus. = daughter, daughters.  
f. = father.      s. = son.      k. = king.  
n. = note.      w. = wife.

- Abantes (people of Euboea), 197  
Abantis, island of —, renamed Euboea, 273  
Acamas, s. of Theseus, 523  
Acaste, 105, 319  
Acastus, k. of Ioleus, plots the death of Peleus, 185  
Achaea, 183, 265, 589  
Achaeans, xxxii, xxxiii, 51, 195, 197; in Crete, 275, 495, 507, 515, 519, 521, 523, 581, 593  
Achelōüs (river in Aetolia), 105  
Achilles, xx; shield of —, xxiv, xxvi, xxx; death of —, xxxi; contest for arms of —, xxxi, xxxii; quarrels with Agamemnon, xxxiii, xxxviii; s. of Peleus and Thetis, 153, 189; educated by Chiron, 199; wounds Telephus, marries Deidameia, heals Telephus, 493; quarrels with Agamemnon, desires to see Helen, receives Briseis as a prize, 495; enraged with Agamemnon, 503, 507; slain by Paris, arms of awarded to Odysseus, 509; ghost of — appears to Neoptolemus, 511; reaches Seyros, 513, 519; Polyxena sacrificed to —, 523; ghost of — warns Agamemnon and the Achaeans, 527  
Aemon (one of the Cercopes), 539  
Aeria, 261  
Acrias, 261  
Acrisius, f. of Danaë, 169  
Actaea, 97  
Actor, 161; f. of Protesilaus, 195  
Acusilaüs, 273; s. of Odysseus and Penelope, 533  
Admete, 105, 310  
Admetus, 213 n., 263, 265; s. of Augeias, 517  
Adonis, s. of Phoenix, 171  
Adrastus, xxix, 173, 217, 485 and n.  
Aeacus, 153; and the Myrmidons, 185, 187; sons of —, 277  
Aeëtes, s. of Helios, 151; f. of Medea, 153, 263, 271, 579  
Aega, 175  
Aegae, 327; Poseidon lord of —, 449  
Aegaeon, s. of Earth and Sea, aids the Titans, 481  
Aegeum, Mt., 115  
Aegeus, f. of Theseus, 233  
Aeginius, doubtful authorship of the —, xxv, xxix, 271, 273, 275  
Aegina, 197, 263, 327, 593  
Aegis, the —, 149, 251  
Aegis-wearing, *passim*  
Aegisthus, xxxiii, 191; murders Agamemnon, 527  
Aegle, wedded to Theseus, 207; a Hesperid, 281  
Aegyptus, 167, 287  
Ällo (a Harpy), 99  
Ällopus (a Harpy, =foregoing), 179  
Aeneas, s. of Anchises and Aphrodite, 153; significance of name, 419 and n.; sails with Paris, 491; cattle of — driven off by Achilles, 495; given as a prize to Neoptolemus, and other accounts of —,

# INDEX

- 519 and n.; withdraws from Troy, 521  
 Aenos, Zeus lord of, 179  
 Aeolians, their name for the blind, 569  
 Aeolian, epithet of Smyrna, 469  
 Aeolic race, sprung from Aeolus, xxii  
 Aeolis, xiii, xiv, 49  
 Aeolisms in Hesiod, xiv  
 Aeolius, 261  
 Aeolus, s. of Hellen, xxii, 157  
 Aepy, 355  
 Aepytus, 209  
 Aérope, w. of Atreus, 203  
 Aesagea, 327  
 Aeschylinus of Pyrrha, f. of Lesches the Cyclic poet, 517  
 Aeschylus, 203  
 Aesepus, 105  
 Aeson, son of — (Iason), 153, 163; made young by Medea, 527  
 Aether, s. of Night, 87; f. of Heaven, 481  
 Aethiopians, 43 n., 179  
*Aethiops* (a Cyclic poem), contents of —, xxxi; by Arctinus of Miletus, 507, 509  
 Aëthlius, 161  
 Aethra (mother of Theseus), 523  
 Aethusa, 571  
 Actna, 141 n.  
 Aetolia, 157  
 Africa, 43 n.  
 Agamedes, xxxvii; with Trophonius builds temple of Apollo at Delphi, 345; story of —, 531  
 Agamemnon, quarrels with Achilles, death of —, xxxiii, 191; woos Helen for Menelaüs, 193, 195 n.; s. of Pleisthenes, 203; offends Artemis, 493; quarrels with Achilles, 495; receives Chryseis as a prize, *ib.*; gives feast at Lemnos, 502 n.; dau. of —, 503, 519, 523; quarrels with Menelaüs about return from Troy, 525; sails from Troy, murdered by Aegisthus, 527, 577  
 Aganus, s. of Paris by Helen, 501  
 Agave, dau. of Nereus, 97; dau. of Cadmus, 151  
 Age (personified), 95  
 Ages, the Five — of the world, xvii  
 Agelaüs, 217  
 Agenor, f. of Phoenix, 171, 517, 519  
 Agias of Troezen, author of the *Returns*, xxxiii, 525, (as Hegias) 527  
 Aglaea (one of the Graces), 145; wedded to Hephaestus, 149  
 Aglaophonous (one of the Sirens), 181  
 Agrius, s. of Odysseus and Circe, 153  
 Alantes (the two), 585  
 Aias (s. of Telamon), contest with Odysseus, xxxi; madness of —, xxxii, 197, named after the eagle sent by Zeus, 257 and n.; rescues the body of Achilles, disputes with Odysseus for arms of Achilles, kills himself, madness and death of —, 509; dispute with Odysseus, burial of —, 513  
 Aias (s. of Oileus), offends Athena, 521; death of —, 527  
 Aïdoneus (Pluto), 145, 289, 295; gives Persephone pomegranate seed, 315  
 Aidōs, xxvi, 17 and n.  
 Alazygus, 189  
 Alcaeus of Messene, epigram of — on Hesiod, xvii  
 Alcaeus, 215, 221  
 Alcathoüs, 261  
 Alcidamas (the Sophist), xli; *Museum* of —, 589  
 Alcides, 227  
 Alcinous, 183  
 Alemaon, s. of Amphiaraüs, 217  
 Alcmena, xxiv; mother of Heracles 117, 149, 219; follows Amphytrion to Thebes, 221, 253, 257, 439  
 Alcyone (one of the Pleiades), 67, 189  
 Alexandrine, Alexandrian, — criticism and Hesiodic poems, xii; — age, xxviii; collection of Homeric Hymns possibly formed in — period, xxxiv  
 Alexandrus (Paris) decides the contest of beauty between the goddesses, sails to Sparta, carries off Helen, 491; son of — by Helen, 501; slays Achilles, 509; killed by Philoctetes, 511  
 Allen (T. W.) and Sikes, xxxiv, xxxv n., xxxviii, xxxix  
 Aloëus, 157

# INDEX

- Alojadae, 157  
 Alpheus, 103, 218, 219, 287, 355,  
     371, 372 n., 375, 393  
 Alphesiboea, w. of Phoenix, 171  
 Altes (Homer), 569  
 Althaea (mother of Meleager), 183,  
     215, 217 and n.  
 Alus (in Aetolia), 159  
 Alycus, slain by Theseus, 501  
 Amarynces, 183  
 Amazon, 507, 509  
 Amphiaraüs, xxix; sons of —, 193;  
     story of —, 217 and n., 219, 267;  
     *Expedition of — to Thebes* attributed to Homer, 533  
 Amphidamas, funeral games of —, xiii, xvi, 51, 517, 571  
 Amphidoces, s. of Orchomenus, 283  
 Aphilochus, s. of Amphiaraüs, 267; slain by Apollo, 271  
 Amphimachus, 219  
 Amphion, sons of —, 173; builds walls of Thebes, 215  
 Amphiphanes, murderer of Hesiod, xvi, 587  
 Amphirho, 105  
 Amphitrite, 97, 99; present at birth of Apollo, 331  
 Amphitryon, 103, 221, 223, 225, 231, 249, 251, 253  
 Ampyce, 233  
 Amyrus, 211  
 Amythaon, 163; f. of Melampus, 169; sons of —, 277  
 Anaurus, 253  
 Anaxibia, sister of Agamemnon, 208  
 Anchises, xxxviii: f. of Aeneas, 153; loved by Aphrodite, 411, 413, 415, 417, 419, 421 n., 519  
 Androgeos (Eurygyes), s. of Minos, 205  
 Andromache, xxvi, 505; given as a prize to Neoptolemus, 519, 523  
 Antilochus, slain by Memnon, xxx, 507; burial of —, 509  
 Antioche, w. of Eurytus, 535  
 Antiope, 207, 215; loves Theseus, 527  
 Antiphus, 589  
 Antimachus, *Thebais* of —, 487 n.  
 Antimachus (of Teos), reputed author of the *Epigoni*, xxix  
 Anthe, 253  
 Anthea, 247  
 Anthemoëssa (island of the Sirens), 181  
 Antron, 325  
 Apelles, 571  
 Apharcus, 503  
 Aphetae (in Magnesia), 255  
 Aphidua (in Attica), sacked by the Dioscuri, 501  
 Aphidnus, k. of Aphidna, 501  
 Aphrodite, xxxviii, 7, 41, 79; derivation of her name, 93, 139, 151; carries off Phaëthon, 153, 155, 163, 167 n.; lays curse on daus of Tyndareus, 191, 193, 221, 223, 259, 297, 339, 407–427 *passim*; adorned by the Hours, 427; queen of Salamis and Cyprus, 435; rivalry with Hera and Athena, urges Paris to go to Sparta, 491, 495, 499, 577, and *passim*  
 Apollo, xv and n., xxxvi; born on a seventh day, 59, 79; patron of minstrels, 85; protector of youth, 105; s. of Zeus and Leto, 145; f. of Asclepius, 189; slays the Cyclopes, 191; as prophet, 201 n.; builds walls of Troy with Poseidon, 209, 211 n., 213 and n.; slays Meleager, 217; called Pagasaean, 225, 227; plays the lyre amid the gods, 235, 253; f. of Chaeon, 259, 261, 271, 275; Hymn to, 281, 325, 329; claims the lyre, the bow, and prophetic arts as prerogatives, 333, 335, 337, 339, 341, 343, 345; kills the she-dragon at Delphi, punishes Tethys, why called Pythian, 351; guides Cretans to Delphi to be his ministers, 353, 363, 365, 371; seeks cattle stolen by Hermes, 377, 385; pleads against Hermes before Zeus, 389–391; tries to bind Hermes, 393, 395; receives the lyre from Hermes, 399; gives staff of riches to Hermes, 401, 405; seeks to wed Hestia, 409, 417, 429, 435, 441; temple of — at Pytho, 449; patron of minstrels, 451, 453, 489, 507; aids Paris in slaying Achilles, 509; separates Athena and Ares, 531, 539, 571; dedication to — by Homer, 591; Homeric Hymn

# INDEX

- to — recited at Delos, 595, and *passim*  
 Apollodorus, 169  
 Apollonius (of Rhodes) on the *Dirination by Birds*, xix, 65, 179, 181; on the *Shield of Heracles*, 207, 359 n.  
 Arabus, 167  
 Arcadia, 69; Pelasgians in, 175; Hermes lord of, 363, 441, 445  
 Arcas, s. of Callisto and Zeus, 69  
 Archilochus, xl  
 Arctinus (of Miletus), possible author of the *Titanomachy*, xxix; author of the *Aethiopis* and *Sack of Ilium*, xxxi, xxxii, 481, 507, 521, 513, 525  
 Arcturus, rising of —, 45, 49  
 Arctus, 223  
 Ardescus, 105  
 Areion, the horse of Heracles, 229; the horse of Adrastus, 485 and n.  
 Areithoüs, 173  
 Arena, 355  
 Ares, 13; s. of Zeus and Hera, 147, 149, 183, 205, 207, 215, 219, 225, 227, 233, 243, 245, 249, 251; wounded by Heracles, 253, 339, 407; course of — through the heavens, 433, 471, 499, 507; f. of Penthesileia, 509, 511; routs the army of Odysseus, repelled by Athena, 531, 551, 559, 561, 585  
 Arrestor, 261  
 Arete, w. of Alcinoüs, 183  
 Argea, Argeia, dau. of Adrastus, 173, 217  
 Arges, one of the Cyclopes, 89  
 Argive, Argives, 193, 197, 199, 257, 487, 593  
 Argo, 181, 255  
 Argonauts, xxiii, 175, 181  
 Argos, 167, 169, 193; (s. of Zeus), 257, 259; (s. of Phrixus), 263, 485, 493, 591; visit of Homer to —, 593; decrees honours to Homer, 595  
 Argus, watcher of Io, 273; slain by Hermes, 275  
 Argus, Slayer of — (Hermes), 313, 315, 339, 369, 385, 391, 393, 415, 421, 425, 441; associated with Hestia, 455  
 Argyphaea, 355  
 Ariadne (dau. of Minos), wedded by Dionysus, 149; deserted by Theseus, 207, 493; feast of —, 589  
 Arima, dwelling-place of Echidna, 101  
 Arimi, the, 141 n.  
 Aristaeus, 151; \*s. of Apollo and Cyrene, 203  
 Aristas, 259  
 Aristarchus, 161  
 Aristomachus, 261  
 Aristophanes (of Byzantium), 75  
 Aristotle, on the *Little Iliad*, xxxii; on the burlesque Homeric poems, xl  
 Arnae, 173  
 Arne, 247, 253  
 Arsinoë, 189  
 Artemis, xxxviii, 69, 71, 79; dau. of Zeus and Leto, 145, 205; companion of Persephone, 319; born in Ortygia, 325; hymned at Delos, 337, 339; unsubdued by Aphrodite, 407, 413, 415; drives to meet Apollo at Claros, 435; as huntress, 453; delays sailing of Greek host to Troy, 493; transports Iphigeneia to the land of the Tauri, 495, 505, 507, 577; temple of — at Delos, 595  
 Artemisia, queen of Halicarnassus, xl, 537  
 Asbolus (a Centaur), 233  
 Asclepiades, 189  
 Asclepius, s. of Apollo and Arsinoë, 189; slain by Zeus, 213; healer of sickness, 441  
 Asera (in Boeotia), xiii, xiv; Hesiod buried at —, xvi; Hesiod's father settles at —, 51, 567, 589  
 Asia (dau. of Tethys), 105  
 Asine (in Laconia), 197, 593  
 Aspledon, s. of Orchomenus, 283  
 Asteria, dau. of Phoebe and Coeus, 109  
 Asterion, k. of the Cretans, 171  
 Asterope, one of the Pleiades, 67  
 Astraeus, s. of Crius and Eurybia, 107  
 Astronomy, the (or Astrology), contents of —, xix, 67  
 Astyanax, s. of Hector, killed by

# INDEX

- Neoptolemus, 510; killed by Odysseus, 523; death of —, 523  
 Astynoüs, 517  
 Atalanta, dau. of Schoeneus, 163; race of — with Hippomenes, xxiii, 165, 167  
 Athamas, 157, 271 n., 281  
 Athena, xxxviii, xl; decks Pandora, 7, 35, 79, 103; decks Pandora, 121; dau. of Metis, 143; born of Metis through head of Zeus, 147, 149; instructs Eury nome, 159, 161, 163, 167, 229, 243, 251, 253; birth of —, 347, 407, 413; as war-goddess, 437; teaches men handicrafts, 447, 453; birth of —, 455, 473; rivalry with Hera and Aphrodite, 491, 497, 499; aids Odysseus to win the arms of Achilles, 509, 511, 513, 521; plans to destroy the Greeks, 523; causes quarrel between Agamemnon and Menelaüs, 525; fights with Ares, 531, 555, 585,  
 Athenaeus, on authorship of the *Aegimius*, xxv, xxix  
 Athens, 195; contest in memory of Eurygyes at —, 205, 327, 429 n.; Medea flees from Corinth to —, 535; sacked by the Dioscuri, 501; visited by Homer, 591, 593  
 Athos, 327  
 Atlas, f. of the Pleiades, 67; s. of Iapetus, 115; upholds Heaven, 117, 133 n., 149, 441  
 Atreidae, 529  
 Atreus, 199; grandfather of Agamemnon and Menelaüs, 203; sons of —, 277, 529 n., 579, 581  
 Atropos, 95 and n., 145; chief of the Fates, 239  
 Attic, xxxvi  
 Attica, 501  
 Augēas, 531  
 Aulis, gathering-place of the Achaeans host against Troy, 51, 493  
 Autocane, 327  
 Autolycus, powers of thieving of —, 209  
 Autonoë, dau. of Cadmus, 99, 151  
 Axion, 517  
 Azan, dau. of —, 339  
 Bacchic (a title of Dionysus), 447  
 Bacchylides, 171, 217 n., 281  
 Badness, the way to —, 25  
 Battle of the Frogs and Mice (*Batrachomyomachia*), author ship of the —, xli, 537, 543  
 Battles, offspring of Strife, 97  
 Battus, story of —, 263, 265, 267 and n.  
 Bear-warden, the —, 69  
 Beetle (agricultural implement), 35  
 Beety (a Frog) 557  
 Belleophon, slays Chimaera, 103; s. of Poseidon, slays Chimaera, 159  
 Belus, f. of Thronia, 167  
 Bia (Force), child of Styx, 107  
 Biblis, wine of —, 47  
 Blackbottom (Heracles), 539  
 Blame, child of Night, 95  
 Boebian Lake, the —, 211  
 Boeotia, Boeotians, new form of Epic in —, x, xiv, 173, 175, 215, 221, 265, 281, 487 n.  
 Boeotian School, origin of —, xi, xii; poems of —, xii, xxv  
 Boneless One, the — (octopus), 41  
 Boötes, the Bear-warden, sc. Arcas, s. of Callisto, 69  
 Borcas, xxvii, 41, 43; s. of Astraeus, 107, 143; sons of —, 179 and n., 203  
 Bread-nibbler (a Mouse), 545, 549, 557, 559  
 Bread-stealer (a Mouse), 561  
 Brewer (a Frog), 557  
 Briareos, s. of Heaven, 89; (Obriareus), 125, 131; weds Cymopolea, 139  
 Briseis, the prize of Achilles, 495  
 Brontes, one of the Cyclopes, 89  
 Bronze, use of — in the Third Age of the World, 13; invented by the Idaean Dactyls, 77  
 Brygi, war of the — with Thespians, 531  
 Butes, 205, 259  
 Byzantine interpolations, xli
- Cabbage-climber (a Frog), 559  
 Cabbage-eater (a Frog), 557  
 Cadmeans (Thebans), destroyed by Sphinx, 103, 219, 489  
 Cadmus, land of — (Thebes), 15;

# INDEX

- weds Harmonia, 149; dau. of —, 151; men of —, 221, 269, 433, 485; descendants of —, 489
- Caeneus, 231
- Caicus (river in Mysia), 105
- Calais, s. of Boreas, 179 n.
- Calchas, death of —, 267 and n.; at Aulis, 493 and n.; at Colophon, 527
- Callchorus, a spring near Eleusis, 309
- Callidice, 297; eldest dau. of Celeus, 299; queen of the Thesprotians, marries Odysseus, 531
- Callimachus, epigram of — on the *Taking of Oechalia*, 533
- Calliope, chief of the Muses, inspirer of eloquence, 85, 459, 569, 571
- Callirhoë, 101, 105; wedded by Chrysaor, 151, 319
- Callithoë, 297
- Callisto, dau. of Lycaon, 69, 71, 577
- Calyce, 161
- Calydon, boar of —, 215, 217 and n.
- Calypso, 105, 153; loves Odysseus, 155, 319; son of — by Odysseus, 533
- Camilla, 211 n.
- Capaneus, slain by Zeus, 561, 593
- Capetus, 261
- Capherides Rocks, storm at —, 527
- Carpathos, 327
- Cassandra, 491; violated by Aias, 521
- Cassiopea, 171
- Castor, 191, 193, 195, 441; tamer of horses, 461; slain by Idas, 491; of mortal nature, 499; wounded by Aphidnus, 501, 503
- Catalogues of Women*, appended to the *Theogony*, xxi; contents and nature of —, xxii; interpolated episodes in —, xxiii; ending of —, xxiv
- Cebrenians, 471
- Cedalion guides Orion when blinded 71
- Celaeno (one of the Pleiades), 67
- Celaenus, 219
- Celeus, lord of Eleusis, 295; s. of Eleusis, dau. of —, 297, 299, 301, 305; builds temple for Demeter, 311; instructed by Demeter in her mysteries, 323
- Celmis (an Idaean Dactyl), 77
- Cenaeum, 341
- Centaur, Centaurs, xx, 185; battle of — with Lapithae, 233, 381; slain by Heracles, 553
- Cephalus, husband of Eos, 153; s. of Deion, an Athenian, 489
- Cephisus, 173, 341
- Cephisian Lake, 345
- Ceramicus, the — at Athens, 205
- Cerberus, the hound of Hades, 101, 103, 135
- Cerceis, 105
- Cercopes, the two —, xl, 539 and n.
- Cercops of Miletus, possible author of the *Aeginius*, xxv, 275
- Ceto, 97, 99, 103
- Ceyx, k. of Trachis, xxiv, 245; buries Cycnus, 253; the *Marriage of —*, 255
- Chaeron, s. of Apollo and Thero, 259
- Chaos, first of all beings, 87, 131, 139
- Chalcis (in Euboea), xiii, xv; war between — and Eretria, xvi, 51, 271; (in Peloponnesus), 355; contest of Homer and Hesiod at —, 571, 573, 587
- Chalcidians, xvi, 573
- Chalcedon, 197, 261
- Chariclo, w. of Chiron, 483
- Charites (Graces), daus. of Zeus, names of —, 145
- Char, a gnome, the plague of potters, 473
- Cheese-carver, (a Mouse) 551
- Chians, xxxvii; claim Homer for their countryman, 567
- Chimaera, slain by Bellerophon, 103, 159, 351
- Chios, sacrifice in honour of Homer sent from Argos to —, 595; the blind poet of —, 337
- Chiron (the Centaur), *Precepts of —*, xv, xx, 72; educates Medeus, 153; educates Iason, 163; educates Achilles, 199, 475; s. of Cronos by Philyra, 485; gives Peleus a spear-shaft, 497
- Chryseis, dau. of Ocean and Tethys, 105, 319; the prize of Agamemnon, 495, 505
- Chrysaor (Golden-Sword), 101; f. of Geryones, 151
- Cilicia, 141 n.

# INDEX

- Cinaethon, author of the *Story of Oedipus*, 483  
 Circe, xxxiii; dau. of Helios, 151, 153, 181, 475; marries Telemachus, 531  
*Circuit of the Earth* (a Hesiodic poem), xxiii, 179  
 Cirrha, 175  
 Claros, Calchas dies at —, 267, 327; the seat of Apollo, 435  
 Cleisidice, 297  
 Clēeia (one of the Hyades), 69  
 Cleio (one of the Muses), 83  
 Cleobulus of Lindus, author of the "Homeric" epigram on Midas, xl  
 Cleodaeus, 277  
 Cleanthes, 567  
 Cleolla, mother of Agamemnon and Menelaus, 203  
 Clotho (one of the Fates), 95 and n., 145, 239  
 Clymene, 105; dau. of Ocean, weds Iapetus, 117; dau. of Minyas, 209  
 Clymenus, s. of Ocneus, 217; s. of Orchomenus, 283  
 Clytaemnestra, false to Agamemnon, 191; aids Aegisthus to murder Agamemnon, 527  
 Clytie, 105  
 Clytius, 207  
 Cnidos, 327  
 Cnossus (in Crete), 353, 359  
 Coēus, s. of Heaven, 89; weds Phoebe, 109, 329  
 Colchis, 271 n., 579  
 Colophon, 267 n.; destruction of —, 489; Teiresias buried at —, 527, 537  
 Colophonian, the — author of the *Returns*, 529; claim to Homer, 567  
 Communion by ritual-draught in Eleusinian mysteries, 303 and n.  
*Contest of Homer and Hesiod*, composite nature of —, main contents of —, xl, xlvi; value of —, xlvi  
 Continental Greece, Epic poetry in —, x, xiii, xxxiv  
 Corinthus, Isthmus of —, xvi, 197, 265; Medea kills Creon at —, 535; visit of Homer to —, 593  
 Coronis (one of the Hyades), 69, 189, 211; dau. of Phlegyas, weds Ischys, 213; bears Asclepius to Apollo, 441  
 Corycus, 327  
 Coryphasium (Pylos), Hermes hides Apollo's cattle at —, 265  
 Cos, 327  
 Cottus, s. of Heaven, 89; bound by Cronos, released by Zeus, 125, 127, 131; lives in Tartarus, 133, 139  
 Cratos (Strength), 107  
 Crane, the, 37  
 Creon, k. of Thebes, 225; f. of Haemon, 483; k. of Corinth, poisoned by Medea, 535  
 Creophylus (of Samos), reputed author of the *Taking of Oechalia*, 533, 535, 595  
 Cretans, xxxvi; ministers of Apollo at Delphi, 353, 357; paean-singers, 361  
 Crete, 71, 77, 115, 151, 171, 197, 275, 297, 327, 357, 491, 547, 589  
 Cretheis, mother of Homer, 567, 569  
 Cretheus, s. of Aeolus, 157, 163  
 Crinacus, s. of Zeus, 183  
 Crisa, 343, 345, 355, 357  
 Crisaens, 357  
 Crius, s. of Heaven, 89; weds Eurybia, 107  
 Croaker (a Frog), 559  
 Croiset, MM., xv, xxx, xl  
 Crow, life of the —, 75  
 Cronius, 261  
 Cronos, story of —, xxi; reigns in the Golden Age, 11; rules over the departed heroes, 15, 79; overcome by Zeus, 83; s. of Earth and Heaven, 89; plots against Heaven, 91; mutilates his father, 93, 109; swallows his children, 113; swallows a stone in place of Zeus, vomits up his children, 115; confines Briareus, Cottus, and Gyes, 125, 127, 141, 349, 407 and n.; dau. of — (Hestia), 457; f. of Chiron by Philyra, 483  
 Cronos, son of —, *passim*  
 Crotalus, 261  
 Crumb-snatcher (a Mouse), 454 ff.  
 Cruni, 355  
 Crudebake, a *grimo* harmful to potters, 473

# INDEX

- Ctesippus, 217  
Ctimenus, 589  
Cuckoo, the —, 39  
Curetes, 277  
Cyanus, 231 n.  
Cybele, mother of the gods, 439  
Cychreus, the snake of —, 207  
Cycle, the Epic —, meaning of the term, xxix  
Cyclic poets, date of the —, xxvi; characteristic of, xxxi, 501, 515, 523  
Cyclopes, the names of —, 89; killed by Apollo, 191, 213 n.; sons of Earth and Heaven, 481  
Cynus, s. of Ares, killed by Hercules, xxiv, 225–253 *passim*; s. of Poseidon, slain by Achilles, 495  
Cyllene (in Arcadia), 67; Hermes lord of —, 363, 375, 387, 441  
Cyllenian (Hermes), 385, 387, 391, 393, 441  
Cymatolege, 99  
Cyme (in Aeolis) xiii; home of Hesiod's father, 49, 467, 469 and n.  
Cymo, 99  
Cymopolea, dau. of Poseidon, w. of Briareus, 139  
Cymothoë, 97  
Cynaethus of Chios, reputed author of the Delian part of the *Hymn to Apollo*, xxxvii  
Cynthus, a hill in Delos, 325, 327, 335  
*Cypria*, doubtful authorship of —, xxxii; contents of —, xxxii, xxxiii, 185, 201; first poem in the Trojan Cycle composed by Stasinus, 489; given by Homer to Stasinus as a dowry, Hegesias possible author of —, 497, 503, 505, 507  
Cyprian, the (Aphrodite), 273, 407  
Cyprian Histories (the *Cypria*)  
Cyprogenes (Aphrodite, the "Cyprian-born"), 93  
Cyprus, 77, 93, 411, 427, 431; birthplace of Aphrodite, 435; Helen in —, 501, 569  
Cyrenaean, 533  
Cyrene, xxxiii, 213, 531  
Cyrnus, the comrade of Theognis, xv  
Cythera, 93  
Cytherea (Aphrodite), 93, 149, 153, 407, 419, 427, 435  
Cytisorus, s. of Phrixus, 263  
Dactyls, the Idaean, 77  
Daēmon, 569  
Daimnameneus (an Idaean Dactyl), 77  
Danaē, 169, 235, 237  
Danaï, 219, 511, 519  
Danaüs, 167  
Dardania (land of Troy), 511  
Dark-haired One (Poseidon), 99  
Darkness of Death, 239  
Dardanus, s. of — (Anchises), 419; Palladium given to — by Zeus, 523  
*Daughters of Leucippus* (a Hesiodic poem), xxiii, 191  
Day, dau. of Night, 87; journeys of —, 133  
Day-sleeper, the — (the burglar), 47  
Dawn (see also Eos), 49, 113, 387  
Death, seizes the Brazen Race, 13, 95; the brother of Sleep, 135  
Deceit, 95  
Defaneira, and the poisoned robe, 217  
Deidameia, dau. of Lycomedes, 493  
Deion, 209; an Athenian, 489  
Deiphobus, marries Helen, 511; slain by Menelaüs, 521  
Delas, the inventor of bronze-smelting, 77  
Delians, 595  
Delian *Hymn to Apollo*, festival, choirs, xxxvi, 335 f.  
Delphi, xvi, xxxvi, xxxvii; temple of Apollo at —, 453, 489, 517 n., 571, 587, 591  
Delphians, anoint the stone swallowed by Cronos, 115  
Delphinius (title of Apollo), 353 n., 359  
Delos, xv, xxxvi, xxxvii; contest of Homer and Hesiod at —, 281; Apollo born at —, 325, 327, 329, 331, 333; the special delight of Apollo, girl-choirs at —, 335, 337; Homer recites the *Hymn to Apollo* on the Altar of Horns at —, 595  
Demeter, story of — and Persephone, xxxv, 5, 25, 31, 47, 63; wedded to Zeus, 145; wedded to

# INDEX

- Iasion, 151; receives the snake of Cychreus at Eleusis, 207, 231, 289; seeks Persephone, 293; writhes with Zeus, 295; received by Metaneira at Eleusis, drinks the ritual potion, 303; nurses Demophoön, 305; places Demophoön in the fire, 307; resumes her shape, 309; temple of — at Eleusis, 311; causes a famine, 311; refuses to obey the summons of Zeus, 313, 315; meets Persephone, 317, 321; allows the fruits of the earth to grow again, instructs the Eleusinians in her mysteries, 323; bears the horse Areion to Poseidon, 485 n.
- Demo, 297
- Democritus (of Troezen), 569
- Demodes, 589
- Demodoco, 171
- Demodocus, Lay of —, contrasted with the *Hymn to Aphrodite*, xxxviii
- Demophon, s. of Theseus, 519, 523
- Demophoön, s. of Celeus, nursed by Demeter, 305, 307
- Deo (Demeter), 293, 303, 325
- Descent of Theseus into Hades*, a Hesiodic poem, xxiii
- Desire (Himerus), 83, 93
- Destinies, 95
- Deucalion, xxii; s. of Prometheus, 155, 157; s. of Minos, 197, 209
- Dias, f. of Cleolla, 203
- Dictys, s. of Magnes, 157
- Didaeon, s. of Eurytus, 207
- Didymus, 535
- Dike (Justice), 145
- Diocles, Diocles, a prince of Eleusis, 299, 323
- Diodorus Siculus, mentions a collection of Hymns, xxxiv
- Diomedes, xxxii, 505; brings Philoctetes from Lemnos, aids Odysseus to steal the Palladium, 511; returns home from Troy, 525; followers of —, 593
- Dione, 79; dau. of Tethys, 105; present at birth of Apollo, 331
- Dionysiac element at Eleusis, xxxvi
- Dionysus, xxxviii, 49; s. of Zeus and Seinele, 149; weds Ariadne, 149; rites of —, 169, 211; gives grapes to men, 249; birthplace of —, 287 and n.; adventure of — with pirates, 429–433; Bacchic, 447; reared and accompanied by Nymphs, 451
- Diocuri, 161; sack Athens, 501
- Disputes, offspring of Strife, 97
- Divination by Birds*, the —, attached to the *Works and Days*, rejected by Apollonius Rhodius, probable purpose of —, xix, 65
- Dius, supposed f. of Hesiod and Perses, xiii, 571, 581
- Dodona, oracle at —, 215; the oak-grove at —, 279
- Dogs, treatment of —, 47; taming of —, 61, 471
- Dolichus, a prince of Eleusis, 299
- Doom, s. of Night, 95
- Dorian race sprung from Dorus, xxii
- Dorians in Crete, 275
- Doris, w. of Nereus, 97; dau. of Nereus, ib.; dau. of Tethys and Ocean, 105
- Dorus, s. of Hellen, xxii, 157
- Dotian plain, 441
- Dotium, 211
- Doto, 97
- Doso, assumed name of Demeter, 297
- Dread, attendant of Ares, 253
- Dreams, offspring of Night, 95
- Dres, 571
- Dryalus (a Centaur), 233
- Dryas (a Lapith), 231
- Dryops, 445
- Dulichium, 355
- Dyme, 355
- Dynamene, 97
- Earth, xxi, xxix; causes death of Orion, 71; source of the Race of Silver, 75, 79, 81, 87; second of the three primeval beings, 87 and n.; plots against Heaven, 91; mates with Sea, 97, 109, 113; receives Zeus from Rhea, 115; keeps thunder and lightning hidden, 117, 127, 131; gives birth to Typhoeus, 139; prompts the gods to make Zeus their king, 143, 321, 349, 351; the Mother of All, who enriches men, 457,

# INDEX

- 471 ; union of — with Heaven, 481, 501  
 Earth-holder (Poseidon), 79, 259, 377  
 Earth-shaker (Poseidon), 53, 79, 111 ; s. of Rhea and Cronos, 113, 149, 227, 259, 449 ; gives gifts of healing to Machaon and Podaleirius, 525  
 Echemus, k. of Arcadia, deserted by his wife Timandra, 191  
 Echidna, dwelling of —, mother of Orthus and Cerberus, 101 ; mother of the Lernaean Hydra, 103  
 Echinades Islands (off coast of Acarnania), 179  
 Echo, 445  
 Egypt, 431 ; Menelaüs in, 527  
 Egyptians, 43 n. ; mode of threshing amongst the modern —, 63 n. ; cosmology of the ancient —, 93 n., 569  
 Eleithyia, dau. of Zeus and Hera, 147, 331 ; assists at birth of Apollo, 333  
 Eion, 517  
 Eione, dau. of Nereus, 99  
 Eiones, 593  
 Eirene (Peace), 145  
 Eiresiae, 327  
 Elara, mother of Tityos by Zeus, 173  
 Elatus, one of the Lapithae, f. of Ischys, 213 ; s. of — (Ischys), 339  
 Electra, one of the Pleiades, 67 ; dau. of Ocean, mother of Iris and the Harpies by Thaumas, 99 ; a river-nymph, dau. of Tethys and Ocean, 105, 319  
 Electryon, 217 n., 219 ; dau. of (Alcmena), 221, 227  
 Elephenor, of Euboea, woos Helen, 197  
 Eleusis, xxxv ; snake of Cychreus at —, 207 ; f. of Celeus, 297, 311, 325  
 Eleusinian, Eleusinians, xxxv, xxxvi ; war amongst the —, 309 ; — mysteries, 303 and n., 323  
 Eleuther, hills of —, the domain of Mnemosyne, 83  
 Elis, 261, 355, 531  
 Emathion, s. of Eos and Tithonus, 153  
 Emulation, one of the two Strifes, xviii  
 Enceladus, s. of Tartarus and Earth, overthrown by Zeus, 561  
 Endymion, s. of Zeus and Calyce, 161 ; cast out from Heaven into Hades, 261  
 Enienae, 341  
 Eniocha, w. of Creon k. of Thebes, 225  
 Envy, the curse of the Iron Age, 17  
 Enyo, one of the Graiae, 99  
 Eoiae, the —, part of the *Catalogues of Women*, xxii ; meaning of the title, xxiii, xxiv  
 Eos (Dawn), 79 ; dau. of Hyperion, 107 ; bears Memnon to Tithonus, Phaëthon to Cephalus, 153, 377 ; story of — and Tithonus, 421–423 ; dau. of Hyperion and Euryphaëssa, 459 ; obtains immortality for Memnon, 507  
 Eosphorus (the Morning Star), 107  
 Epeï, Epeians, 183 ; rulers of Elis, 353  
 Epeius, builds the Wooden Horse, 511  
 Ephorus on the Pelasgi, 175  
 Epic, the early Greek —, three periods of —, ix, xi ; — Cycle, the beginning of the, 481, 489  
 Epicasta (otherwise Polycasta), dau. of Nestor, mother of Homer, 569  
 Epidaurus, 197 ; s. of Argos, 257, 593  
 Epigoni (i) a poem of the Epic Cycle, xxix ; attributed to Homer, 487 ; composition of, 591 (ii) "The After-born," send first-fruits of the spoils from Thebes to Delphi, 489  
 Epimetheus, receives Pandora from Zeus, 9 ; s. of Iapetus and Clymene, how he did mischief to men, 117  
 Epiphraedes, 571  
*Epithalamium of Peleus and Thetis*, a Hesiodic poem, xxiii  
 Epopeus, story of —, told by Nestor, 493  
 Erato, one of the Muses, 83, 97  
 Eratosthenes, the *Hesiod* of —, 589  
 Erebus, s. of Chaos, 87 ; (as a

# INDEX

- region) Menoetius cast down to —, 117, 127, 313, 315  
 Erechtheus, f. of Sicyon, 205  
 Eretria, war between — and Chalcis for the Lelantine plain, xvi  
 Ereuthaeus, rival of Apollo, 339  
 Erginus, sons of — (Trophonius and Agamedes), 345  
 Eriboea, w. of Telamon, 257 n.  
 Eridanus, s. of Tethys and Ocean, 103, 543  
 Erigeneia (Eos, the "Early-born"), 107  
 Erinyes (the Furies), assist at birth of Horcus (Oath), 63; spring from the blood of Heaven, 93;  
 Erinys, see Fury  
 Eriopis, dau. of Apollo and Arsinoë, 189  
 Eriphyle, w. of Amphiaraüs, 217 n.  
 Eris (Strife), mother of Horcus (Oath), 63  
 Eros (Love), one of the three primeval beings, xxi, 87, 95  
 Erythea, one of the Hesperides, 101, 151, 281  
 Eteocles, s. of Oedipus, xxix, 269  
 Eteoclus, s. of Cepheus, 173  
 Ethiopia, 215  
 Ethiopians, 153  
 Etruscans, 429 n.  
 Euachme, 259  
 Euaimon, 519  
 Euagore, 99  
 Euanthes, 211  
 Euarne, 99  
 Euboea, xiii, xxv, 51, 73, 197, 271, 273 and n., 327, 341, 571  
 Eucles, 571  
 Euerante, 97  
 Eudora, one of the Hyades, 69; dau. of Nereus, 97; dau. of Ocean, 105  
 Euenus, 105  
 Eugacon, 569  
 Eugammon, of Cyrene, author of the *Telegony*, xxxiii, 531  
 Eugnatho, 569  
 Eulinene, 97  
 Eumelus, of Corinth, reputed author of the *Titanomachy*, xxix, 481  
 Eumolpus, a prince of Eleusis, xxxvi, 299, 323  
 Eunice, 97  
 Eunomia (Order), 145  
 Euphemus, s. of Apollo and Mecionice, 259, 571  
 Euphrosyne, one of the Graces, 101  
 Eupompe, 97  
 Euripides, 205 n., 313 n.  
 Euripus, 341  
 Europa, carried off by Zeus, 105, 171, 547  
 Europe, 343, 345  
 Euryale, dau. of Minos, mother of Orion, 71; one of the Gorgons, 99  
 Euryalus, 261  
 Euryanassa, 219  
 Eurybia, dau. of Sea and Earth, 97; weds Crius, 107  
 Eurybius, s. of Electryon, slain by the Taphians, 219  
 Eurycles the Seer, sacrifices Ctimenus and Antiphus the murderers of Hesiod, 589  
 Eurydice, dau. of Lacedemon, 169  
 Eurygancia, first wife of Oedipus, 483  
 Eurygyes (Androgeos), s. of Minos, 205  
 Eurylochus and the snake of Cycreus, 207  
 Eurmachus, 261  
 Eury nome, 105; mother of the Graces, 145; dau. of Nisus, 159  
 Eurynomus, a daemon in Hades, 529  
 Euryphaëssa, w. of Hyperion, 459  
 Eurypylus, s. of Telephus, aids the Trojans, slain by Neoptolemus, 511; slays Machaon, 515, 519; a leader of the Argives, 593  
 Eurystheus, 227; imposes labours on Heracles, 439  
 Eurytion, herdsman of Geryones, 101  
 Eurytus, s. of Stratonica, 207, 533; k. of Oechalia, 535  
 Evil One, the —, 291 n.  
 Exadius, one of the Lapithae, 233
- Fable, the — of the Hawk and the Nightingale, xvlii, 19  
 Fallow-land, 37  
 Famine, 97  
 Far-shooter, the — (Apollo), 335, 343, 379, 381, 395, 401, 435, 440

# INDEX

- Far-worker, the — (Apollo), 387, 397  
 Fate, child of Night, 95, 231  
 Fates, 9 ; names of the — (Destinies), 95 and n., 145, 237 ; names of the —, 239, 257  
 Fear, 149, 231, 233, 237  
 Felloe, the making of a —, 35  
 Fightings, offspring of Strife, 97  
 Fire, hidden by Zeus, stolen for men by Prometheus, 7, 121 ; invented by Hermes, 371  
 Fire-sticks, invented by Hermes, 371  
 Flight, 231, 233  
 Forgetfulness, child of Strife, 97  
 Friendship, child of Night, 95  
 Frogs, 543–563 *passim*  
 Fury (Erinys), hears the curses of Oedipus on his sons, 485
- Galaxaura, dau. of Tethys and Ocean, 105, 319  
 Galatea, dau. of Nereus, 97  
 Galene, dau. of Nereus, 97  
 Ganyctor, (i) s. of Amphidamas, 571 ; (ii) s. of Phegeus, murderer of Hesiod, xvi, 587, 589  
 Ganymedes, carried off to be the cup-bearer of Zeus, 421, 515  
 Geb, the Egyptian counterpart of Earth, 93 n.  
 Gelding, the right season for —, 61  
 Gereron in Messenia, 163  
 Geryones, s. of Chrysaor, slain by Heracles, 101, 151  
 Geponica, the, 367 n.  
 Giants, xxi ; spring from the blood of Heaven, 93 ; *War of the* —, 483, 543, 555, 561, 575  
 Give (personified), 29  
 Glauce, 97  
 Glauconome, 99  
 Glaucus, (i) s. of Sisyphus and f. of Bellerophon, 159 ; (ii) the herdsman, 471  
 Glechon (in Boeotia), 173  
 Glenus, s. of Heracles, 217  
 Gnawer (a Mouse), 561  
 Goettling, on the significance of the name "Hesiod," xiv  
 Goodness, the path to —, 25  
 Gorga, dau. of Oeneus, 217  
 Gorgus, s. of Midas, 591
- Gorgons, the —, daus. of Phorcys and Ceto, names of, 99 ; head of the Gorgon (Medusa), 237 ; live in the isle of Sarpedon, 505  
 Graces, 7 ; companions of the Muses, 83 ; daus. of Zeus, 145, 149 ; worshipped by Eteocles at Orchomenus, 173, 193, 213, 339, 417 ; dance of the — at Delphi, 453 ; deck Aphrodite, 499  
 Graecus, s. of Zeus and Pandora, 155, 157  
 Graiae, daus. of Ceto and Phoreys, 99  
 Granicus, river in Mysia, 105  
*Great Eoiae*, the, subject of, xxiv ; by a Thessalian or Boeotian author, xxv, 257–263, *passim*  
*Great Works*, nature of the —, xx, 75  
 Greeks, origin of the name, 155, 495, 521, 523, 573  
 Guide, the — (Hermes), 417, 421  
 Gyes, one of the Hundred-handed Giants, s. of Heaven, 89 ; bound by Cronos, released by Zeus, 125, 131 ; lives in Tartarus, 133, 139
- Hades (Pluto, Aïdoneus), seizes Persephone, xxxv, xxxvii, 13, 103 ; s. of Rhea and Cronos, 113 ; home of —, 135, 141, 201, 231 ; cap of —, 237, 239, 261 ; carries off Persephone, 295, 313, 315, 317, 383 n., 417, 485 ; terrors of —, 529, 559, 573  
 Hadrian, the Emperor, xli ; consults the Delphic oracle as to Homer's birthplace and parentage, 569  
 Haemon, s. of Creon, slain by Sphinx, 483  
 Hairless One, the — (the snake), 203  
 Halcyone, w. of Ceyx, xxiv  
 Haliacmon, river in Macedonia, 105  
 Halicarnassus, 573  
 Haliartus, in Boeotia, xxxvi, 175  
 Halie, dau. of Nercus, 97  
 Halimede, dau. of Nereus, 99  
 Halirrhothius, s. of Perieres, 189  
 Ham-gnawer (a Mouse), 545  
 Ham-nibbler (a Mouse), 557  
 Harpies, the —, xxiii, 99, 167 ;

# INDEX

- Phineus delivered from — by  
   Zetes and Calais, 179, 181  
 Harpys, river in Peloponnesus, 179  
 Harmonia, dau. of Ares and w. of  
   Cadmus, 149, 151, 339  
 Harvesting, 31, 45, 61  
 Heaven, xxi, xxix; husband of  
   Earth, 81; offspring and husband  
   of Earth, 87; imprisons his  
   children, 91; mutilated by  
   Cronos, 92; calls his sons Titans,  
   95, 113; sons of —, 117, 127, 129,  
   131, 143, 145; sons of —, 319,  
   331, 349; husband of Earth, 457;  
   union of — with Earth and their  
   offspring, 481  
 Heaven, Sons of —, *passim*  
 Hebe, dau. of Zeus and Hera, 70,  
   147; w. of Heracles, 149, 339, 439  
 Hecataeus, 157  
 Hecate, dau. of Perses and Asteria,  
   honoured by Zeus, her prerogatives,  
   109–111, 205; mother of  
   Scylla, 263; dau. of Persaeus,  
   hears cry of Persephone when  
   carried off by Pluto, 291; gives  
   Demeter news of Persephone,  
   293; nurse of the young, 473  
   and n.  
 Hecaterus, daus. of —, 275  
 Hector, xxvi; slays Protesilaus,  
   495; burial of —, 509, 519, 585  
 Hegesias of Salamis in Cyprus,  
   possible author of the *Cypria*,  
   xxxii, 497  
 Hegias (*sc.* Agias), author of the  
*Returns*, xxxiii, 527  
 Helen, rape of —, xxxii; cause of  
   Trojan war, 15; birth of —, 191,  
   195, 197; won by Menelaüs,  
   bears Hermione, 199, 205; carried  
   off by Paris, 491; dau. of  
   Nemesis and Zeus, 499; sur-  
   render of — demanded by the  
   Greeks, 501; carried off by  
   Theseus, 501; married by Dei-  
   phobus, 511, 519, 521, 595  
 Helenus, s. of Priam, 491; cap-  
   tured by Odysseus, 509  
 Helice, 247, 253  
 Helicaon, 517  
 Helicon, Mt. —, in Boeotia xiii,  
   xvii, 51; Muses appear to  
   Hesiod on —, 81; Poseidon lord  
   of —, 449, 513, 567, 587  
 Heliconian Muses, 79  
 Helios (the Sun), xxxiv; cures  
   Orion of his blindness, 71, 79;  
   s. of Hyperion, 107; weds  
   Perseis, 151; f. of Circe, 153;  
   hears cry of Persephone carried  
   off by Hades, 291, 293; tells  
   Demeter of the rape of Perse-  
   phone, 295, 351; sheep of —,  
   353, 391; stays his horses at birth  
   of Athena, 455; the birth and  
   course of —, 459  
 Hellanicus, 567  
 Hellas, 51, 79, 183, 493, 595  
 Helle, sister of Phrixus, 177  
 Hellen, ancestor of the Hellenic  
   race, xxii; s. of Deucalion, 155;  
   sons of —, 157  
 Hellenic, genealogies of the — race,  
   xxii, 155, 495, 519  
 Hellenes, 43, 169, 275, 505, 511, 513,  
   517  
 Hephaestus, forms Pandora, 7, 71;  
   forms Pandora, 121, 141; crafts-  
   man, s. of Hera, 147; weds  
   Aeglaea, 149; greaves of Heracles  
   made by —, 229, 237, 241, 243;  
   cast into the sea by Hera, 347,  
   373; teacher of human crafts,  
   447, 497  
 Heptaporus, the river — ("Seven-  
   fords"), 105  
 Hera, hymned by the Muses, 97;  
   sets the Nemean lion against  
   Heracles, 103; dau. of Rhea and  
   Cronos, 113; w. of Zeus, quarrels  
   with Zeus, bears Hephaestus,  
   147, 149, 187; beloved by  
   Endymion, 261, 269; sets Argus  
   to watch Io, 273, 287; keeps  
   Eilithyia from aiding Leto, 331;  
   gives Typhaon to the she-dragon  
   of Pytho to nurse, 345 ff., 365,  
   409; sister and wife of Zeus, 437,  
   443; rivalry of — with Athena  
   and Aphrodite, stirs up a storm  
   against Paris, 491, 497; altar of  
   —Acrea ("Hera of the Heights")  
   at Corinth, 535, 561, 563  
 Heracles, xxii, xxiv, xxv, xl; slays  
   Geryones, 101; slays the Lernaean  
   Hydra, 103; slays the eagle  
   which plagued Prometheus, 117;  
   the "Theban-born," 119; s. of  
   Zeus and Alcmena, weds Hebe,

## INDEX

- 149; lives in Olympus, 151; slays Geryones, 151; kills Periclymenus and the sons of Neleus, 161–163, 207, 215; weds Deianeira, 217; s. of Zeus and Alcmena, 219; born in Thebes, 223 ff. *passim*; left by the Argonauts, 225; visits the house of Ceyx, *ib.*; entertained by Telamon, 257; toils and reward of —, 439; crosses Ocean in the cauldron of the Sun, 483; madness of — related by Nestor, 493; takes Themiscyra, 527; — and the Cercopes, 539, 577
- Hereas of Megara, accuses Peisistratus of tampering with the Hesiodic poems, 207
- Hermaon, f. of Arabus, 167
- Hermes, xxxvii, 7; s. of Maia, 67; god of cattle (with Hecate), 179, 265; steals Apollo's cattle, 265, 267; slays Argus, 275, 317, 319; s. of Zeus and Maia, 363–405 *passim*; makes the lyre, 365–367; steals Apollo's cattle, 369–373; the Shepherd, 387; appointed lord of herds, 399, 417, 441, 443; f. of Pan, 445, 457, 491, 515
- Hermione, (i) in Peloponnesus, 197, 593; (ii) dau. of Menelaüs and Helen, 199, 205
- Hermus, the river, 105, 467
- Herodotus, on the date of Homer and Hesiod, xxvi; on the Scythians, 179 n.; pseudo —, 475 n., 585, 587
- Heroes, the race of —, 15, 201 n.
- Hesiod, poems falsely attributed to —, xii; Life of —, xiii–xvii; supposed significance of the name, xiv; literary value of —, xxvi–xxvii; influence of — shown in *Hymn to Aphrodite*, xxxviii; Homeric epigram attributed to —, xl; Contest with Homer, and death of —, xlvi, 67, 71, 73, 75, 77; taught by the Muses, 79, 155, *passim*; works of — tampered with by Peisistratus, 207; author of *Marriage of Ceyx*, 255; quoted by Bacchylides, 281, 517; birthplace of —, 567; ancestry of —, related to Homer, 571; Contest of — with Homer, 571 ff.; warned of his death by the Pythia, killed at Oenoë, 587; his body brought to land by dolphins and removed from Oenoë to Orchomenus, 589; his epitaph, *ib.* 567–597, *passim*
- Hesiodic Poems, general character of —, xvii; date of, xxv–xxvi
- Hesperethusa, one of the Hesperides, 281
- Hesperian, 181
- Hesperides, dau. of Night, guard the golden apples, 95, 99, 117; names of the —, 281; apples of the —, 483
- Hestia, xxxviii; dau. of Rhea and Cronos, 113; unsubdued by Aphrodite, 407 and n.; vows virginity, 409; tends the temple of Apollo at Pytho, 449; honoured at banquets, associated with Hermes, 455
- Hills, the offspring of Earth, 89
- Himerus (Desire), 83
- Hippe, w. of Theseus, 207
- Hippodameia, dau. of Oenomaius, won by Pelops, 261 n.
- Hippomenes, xxli; race of — with Atalanta, 165, 167
- Hipponeō, dau. of Nereus, 99
- Hipponeōs, 183, 487
- Hippostratus, 183
- Hippotades, s. of Phylas, 259
- Hippothoē, dau. of Nereus, 97
- Homer, exhausted the field of Epic Poetry, x; Contest of — with Hesiod, xv; *Epigrams* of —, xxxix–xl; Herodotean *Life of —*, xxxix; supposed author of the *Battle of the Frogs and Mice*, xli; life and descent of —, xli; date of — relatively to Hesiod, xlvi; and *Introduction* *passim*, 141 n., 165, 175, 185 n.; contest with Hesiod at Delos, 281; birthplace of —, 469 n.; author of the *Thebaïs*, 485; author of the *Epigoni*, 487; gives the *Cypria* to Stasinus as a dowry, 497, 503, 507, 515 n., 529, 531; author of the *Expeditio of Amphiaraüs* and the *Hymns to the Gods*, 533; author of the *Margites*, 537; disputed

# INDEX

- birthplace of —, called Melesigenes, meaning of the name, author of the *Margites*, 567; descent of —, the reply of the Pythia to Hadrian on the birthplace of —, 569; pedigree of Homer and Hesiod, Contest of — with Hesiod at Chalcis, 571 ff.; composes the *Thebais*, the *Epigoni*, the epitaph on Midas, and the *Odyssey*, 591; visits Athens, Corinth, and Argos, sacrifices to — at Argos, 593; recites the *Hymn to Apollo* at Delos, visits Ios, 595; death of —, 597 and 567–597 *passim*
- Homeridae (descendants of Homer) in Chios, 567
- Hope, confined in Pandora's jar, 9
- Hopleus, one of the Lapithae, 233
- Horae (Hours, Seasons), 145, 339
- Horcus (Oath), child of Strife, 63
- Horse's Spring, the — (Hippocrene), 79
- Host of Many (Pluto), 289; carries off Persephone, 291, 317, 319
- Hours (*see also Horae*), 7, 145, 427, 499
- House-carrier, the — (the snail), 45
- Hundred-handed Giants, the three —, xxi, xxv; names of — 89; aid Zeus against the Titans, 125, 127, 129 ff.; offspring of Earth and Heaven, 481
- Hunger, the Sluggard's companion 25
- Hyades, sisters of Hyas, turned into stars, 67; names of the —, 69
- Hyas, 67
- Hydra, the —, of Lerna, killed by Heracles, 103
- Hyettus, slays Molurus, 259
- Hyllus, s. of Heracles, 217, 259
- Hymenaeus, s. of Magnes and beloved by Apollo, 265
- Hymns to the Gods*, ascribed to Homer, 533; *Hymn to Apollo*, quoted by Thucydides, xxxiv; two parts of the —, contents of the —, xxxvi; recited by Homer at Delos, 595
- Hymns, the Homeric, Ionic and Continental influences in —, date of collection unknown, nature of,* xxxiv; *to Dionysus*, xxxiv: *to Demeter*, contents of —, xxxiv; date of —, xxxv; *to Apollo*, two parts of —, contents of —, xxxvi; date of —, xxxvii; *to Hermes*, character of —, contents of —, xxxvii; date of —, xxxvii–xxxviii; *to Aphrodite*, contents and date of —, xxxviii; *to Dionysus*, uncertain date of —, xxxviii–xxxix; *to Ares*, xxxix; *to Pan*, love of nature in —, xxxix
- Hyperboreans, the, 431
- Hyperphas, f. of Euryanassa, 209
- Hyperion, s. of Heaven, 89, 107, 153, 291, 295, 351; s. of (Helios), 455, 459
- Hypoplacian Thebes, 505 n.
- Hyria in Boeotia, 213, 259
- Iacchus, xxxvi
- Iache, dau. of Tethys and Ocean, 319
- Iadmonides, 571
- Iambe, cheers Demeter with her jests, 303
- Iambus, 525
- Ianeira, dau. of Ocean, 105 and n., 319
- Ianthe, 105, 319
- Iapetus, s. of Heaven, 89; wife Clymene, 117; Sons of —, xxi; (Atlas), 133; (Prometheus), steals fire, 7, 79, 117, 119
- Iasion, f. of Plutus by Demeter, 151
- Iason, labours of —, 153; s. of Aeson, educated by Chiron, 163
- Icarus, an island in the Aegean, 287
- Ichnaea, present at the birth of Apollo, 331
- Ida, Mt. —, 143 n.; birthplace of Aeneas, 153, 327, 411; iron-smelting on —, 471 and n.; contest of beauty between the goddesses held on —, 491, 499, 521
- Idaean Dactyls*, the —, a Hesiodic poem dealing with the discovery of metals, xx, 77
- Idas, killed by Polydeuces, 491; kills Castor, 503
- Idomeneus, 195 n.; suitor of Helen, 197
- Idyia, 105; w. of Aeëtes, mother of Medea, 151

# INDEX

- Ie Paean ("Hail, Healer!"), a hymn to Apollo, 359, 361  
 Iepaeon (Apollo), 343  
*Iliad*, effect of the — on later epic poetry, ix; greatness of — in characterisation, xxxi; length of —, 591 and n., 593; *The Little —*, subject of, xxxii, 509, 513, 515 and n., 535  
 Ilian War, the, 497  
 Illeus (Oileus), beloved by Apollo, 209 and n.; f. of the lesser Aias, 521  
 Ilium, Menelaüs plans the expedition against —, 491, 493, 495, 501, 511; *Sack of —*, 517, by Arctinus of Miletus, 521, 523, 525, 581  
 Imbros, 327  
 Inachus, f. of Mycene, 259  
 Ino, dau. of Cadmus, 151, 271 n.  
 Inopus, a stream in Delos, 325  
 Insewn, a title of Dionysus indicating his birth from the thigh of Zeus, 287 and n., 289  
 Io, xxv; loved by Zeus and transformed into a cow, 273, 275  
 Iobates, 159  
 Iocasta, mother and w. of Oedipus, 483  
 Iola or Ioleia, 207, 533  
 Iolaüs, 103; charioteer of Heracles, 207, 225–253 *passim*; f. of Leipeophile, 259  
 Iolcus, xxv, 153, 187, 247, 253, 341  
 Ionia, Homeric type of epic followed in —, x  
 Ionian, the — race sprung from Xuthus, xxii; the — School of Epic Poetry, x, xxviii ff.; forms a corpus of heroic story, xxviii–xxxiv, 183  
 Ionians, festival of the — at Delos, 335; — make Homer a citizen of each of their states, 595  
 Iophsossa, w. of Phrixus, 263  
 Ios, Isle of —, reputed birthplace of Homer, 571; Homer sails to —, 595; dies at —, 597  
 Iphianassa, (i) dau. of Proetus, 169; (ii) dau. of Agamemnon, 503.  
 Iphielius, 177, 195; powers of running of —, 209, 211; s. of Amphitryon, 223, 227; cows of —, 263, 271  
 Iphigeneia, becomes Hecate, 205  
 and n.; sacrificed to Artemis, 493; transported to the land of the Tauri, 495; distinguished from Iphianassa, 503  
 Iphimedea, w. of Aloëus, 157, 159  
 Iphinoë, dau. of Proetus, 169  
 Iphitus, xxii, 307  
 Iris, dau. of Thaumas, 99; fetches the water of Styx, 135, 179; sent by Zeus to summon Demeter, 311, 313; sent to bring Eilithyia to aid Leto, 331, 491  
 Iron, 13; Race of —, 15 f.; discovered by the Idaean Dactyls, 77; smelting of —, 141, 143 n.; smelted on Mt. Ida, 471 and n.  
 Iron Age, the —, xxvi, 15 f.  
 Ischys, s. of Elatus, weds Coronis, 213, 389  
 Ister, the river, 103  
 Italy, 265, 519 n.
- Jar, the — of Pandora, 9  
 Julius Pollux, xl  
 Juno, drives mad the daus. of Proetus, 169  
 Justice (personified), 19; dau. of Zeus, 23, 25, 145
- Lacedaemon, (i) f. of Eurydice, 169; (ii) (= Sparta), 195, 491  
 Lacedaemonian, 261  
 Lachesis, one of the Fates, 95 and n., 145, 239  
 Laconian, 353  
 Ladon, the river, 105  
 Lame One, the — (Hephaestus), 149, 185, 235  
 Laocoön, xxxii; destroyed by serpents, 521  
 Laomedea, dau. of Nereus, 99  
 Laomedon, f. of Ganymedes, 515  
 Lapithae, xxv; battle of — with Centaurs, 231  
 Larissa, xl; (in the Peloponnesus), 265  
 Lasius, slain by Oenomaüs, 261  
 Latins, named after Latinus, 155  
 Latinus, s. of Circe and Odysseus, 153, 155  
 Lawlessness, child of Strife, 97  
 Leagore, 99  
 Lebes, 489

# INDEX

- Lectus, 341  
 Leda, 191; mother of the Dioscuri, 441, 461  
 Leeky (a Frog), 559  
 Lehmann, xxv  
 Leipeophile, dau. of Iolaüs, w. of Phylas, 259  
 Lelantine Plain, war for the —, xvi, 341  
 Leleges, 209  
 Lemnos, xxxii, 71, 327, 429 n., 495, 511  
 Lenaeon, month of, 41 and n.  
 Leontes, 527  
 Lerna, the Hydra of, 103  
 Lesbos, 327, 507  
 Lesches of Mitylene, author of the *Little Iliad*, xxxii, 509, 515 and n., 517, 519  
 Lescheos (= Lesches), xxxii, 517  
 Leto, xxxvi; mother of Apollo, 59, 71, 79; dau. of Coeus and Phoebe, 109; wedded to Zeus, 145, 189, 213, 235, 253, 281, 325; wanderings of —, 327, 329; swears that Deios shall be Apollo's chief abode, 331, 335, 337, 339, 363, 375, 377, 381, 383, 395, 401  
 Leucippe, dau. of Ocean, 319  
 Leucippus, 189; daus. of —, 191; w. of —, 339  
 Libya, 181  
 Lickman (a Mouse), 555, 557  
 Lickplatter (a Mouse), 549, 559  
 Ligurians, 179  
 Lilaea, 173, 341  
 Limping God, the — (Hephaestus), 121  
 Lindus (in Rhodes), xl  
 Linus, invoked by minstrels, 275; s. of Apollo and Aethusa, 571  
 Locrians, aid Amphitryon against the Taphians, 221  
 Locrian, the — Aias, 527; the — grove, (*Oenoō*), xvii  
 Locris, x n., xvi, 265, 587, 589  
 Locrus, leader of the Leleges, 209  
 Loud-crier (a Frog), 557  
 Loud-croaker (a Frog), 555  
 Love (Eros), 87  
 Ludwich on the date of the *Hymn to Dionysus*, xxxix  
 Lycaeum (in Arcadia), 71, 265  
 Lycaon, (i) k. of Arcadia, 69, 71; sons of —, 175; (ii) the Trojan, captured by Patroclus, 495  
 Lycia, 337  
 Lycomedes, suitor of Helen, 197, 493, 517  
 Lyctus (in Crete), 115  
 Lying Words, offspring of Strife, 97  
 Lycurgus, 261  
 Lycus, dau. of —, 493  
 Lynceus, offspring of —, 243; killed by Polydeuces, 491, 503  
 Lyrnessus (in the Troad), 495  
 Lysianassa, dau. of Nereus, 99  
 Lysicrates, choragic monument of —, xxxix  
 Lysimachus, 523  
 Lysippe, dau. of Proetus, 169
- Macar, s. of Aeolus, 327  
 Macareus, 183  
 Macedon, s. of Zeus, xxii, 157  
 Macedonia, Macedonians, xxii, 157  
 Machaon, heals Philoctetes, 511; killed by Eurypylus, 515; receives gift of surgery from Poseidon, 525  
 Maenad, 317  
 Maenalus, 265  
 Maeon, 569, 571  
 Maeonia, 337  
 Magnes, s. of Zeus, xxii, 157; s. of Argos, 263, 265  
 Magnesia, xxii, 255, 265  
 Maia, one of the Pleiades, 69; bears Hermes to Zeus, 149, 363–405 *passim*, 441, 443; Son of —, *passim*  
 Maiden Well, the — at Eleusis, 295  
 Malea, 353  
 Manslaughters, offspring of Strife, 97  
 Mantes, 271  
 Manto, dau. of Teiresias, 489  
 Marekschäffel, xxii, xli n.  
 Mares, 271  
 Margites, the —, xl, 537, 567, 571  
 Mariandynus, s. of Phineus, 177  
 Marmax, 261  
 Maro, 211 and n.  
 Maronea, in Turace, 211 n., 527  
*Marriage of Ceyx*, a Hesiodic poem xxii, xxiv  
 Mases, 197, 593  
 Matthiae, discovers the *Hymn to Demeter*, xxxv

# INDEX

- Mausolus, prince of Halicarnassus, xli, 537  
 May-day Songs, 475 n.  
 Meander, 103  
 Mecionice, 250  
 Mecisteus, f. of Eurypylus, 593  
 Mecone, division between gods and men at —, 119  
 Medea, dau. of Aeëtes, 151, 153; renews youth of Aeson, 527; poisons Creon k. of Corinth, 535  
 Medeus, s. of Jason and Medea, 153  
 Medon, k. of Athens, 591  
 Medusa, story of —, 99, 101  
 Megamedes, f. of Pallas, 371  
 Megara, 197, 207  
 Megaris, 265  
*Melampodia*, subject of the —, xxv  
 Melampus, xxv; cures dau. of Proteus, 169; dear to Apollo, 261; inspired by serpents, 263  
 Melanippe, an Amazon, 283  
 Melanopus, 571  
 Melas, s. of Phrixus, 263  
 Meleager, story of —, 215, 217; dau. of —, 505  
 Meles, the river of Smyrna, 435, 469; f. of Homer, 567, 569, 571, 573, 581  
 Melesagoras, 205  
 Melesigenes (Homer), 567, 569  
 Meliae, nymphs of ash-trees, 13 n., 93 and n.  
 Melian Race (men sprung from the Meliae), 121 and n.  
 Melite, 97, 319  
 Meliboea, 175  
 Melobosis, dau. of Ocean, 105, 319  
 Melpomene, one of the Muses, 83  
 Memnon, xxx, xxxi; s. of Eos and Tithonus, 153; aids the Trojans and slain by Achilles, 507; dau. of —, 539  
 Menelaüs, return of —, xxxiii; deserted by Helen, 191; suitor of Helen, 193, 195; chosen as husband of Helen, 199; s. of Pleisthenes, 205; entertains Paris, plans expedition against Ilium, 491, 503, 511, 519, 521; quarrels with Agamemnon, 525; reaches Egypt, returns home, 527  
 Menemachus, 569  
 Menestheus, suitor of Helen, 195, 523  
 Menesthius, 173  
 Menestho, 105  
 Menippe, 99  
 Menoetius, s. of Iapetus, struck by the thunderbolt of Zeus, 117; f. of Patroclus, 189  
 Merope, (i) one of the Pleiades, 67 (ii) dau. of Oenopion, 71  
 Meropes, inhabitants of Cos, 327  
 Messene, xvii  
 Messenians, 189  
 Messina, Straits of, 71 n.  
 Metaneira, w. of Celeus, 301; receives Demeter, 303; gives Demophoön to Demeter to nurse, 305; spies on Demeter, 307, 309  
 Methone, a nymph, 571  
 Metis, 105; w. of Zeus and swallowed by him, 143, 147; mother of Homer, 569  
 Mice, the —, 543–563 *passim*  
 Midas, xl, 467; epitaph on — by Homer, 591  
 Miletus, 327, 507, 521  
 Milton, x  
 Mimas, (i) a Centaur, 233; (ii) a promontory in Ionia, 327, 469  
 Minos, 71, 149; s. of Zeus and Europa, 171, 197; wide rule of —, 205 and n. 353  
 Minyan, title of Orchomenus in Boeotia, 259  
 Minyans, 589  
 Minyas, 209  
 Mirth, 475  
 Mitylene, xxxii  
 Mnemosyne, mother of the Muses, 83; dau. of Heaven, 89; wedded to Zeus, 145; hymned by Hermes, 395  
 Mnesagoras, 569  
 Moerae (Fates), 145  
 Molione, 161  
 Molossi, Neoptolemus returns to the —, 527  
 Molpe, one of the Sirens, 181  
 Molurus, slain by Hyettus, 259  
 Moon, the — (Selene), 459  
 Mopsus, (i) a Lapith, s. of Ampycus, 233; (ii) the seer, s. of Manto, xxv, 267  
 Mortar, dimensions of a —, 35 and n.  
 Mother of the Gods (Cybele), 439  
 Mother of All (Earth), 457

# INDEX

- Moscow, *Hymn to Demeter* found at,  
XXXV  
Muck-coucher (a Frog), 559  
Mudman (Peleus), a Frog, 543, 557  
Müller, Otto —, on the *Aegimius*,  
XXV  
Murders, offspring of Strife, 97  
Murray, G., *Ancient Greek Literature*  
of —, xiv  
Muse, 363; dau. of Zeus, 439, 443,  
447, 459, 515, 569, 573  
Muses, x, xiii; and Hesiod, xv,  
xvii, xxi; — of Pieria, 3; — of  
Helicon, 51, 79; — of Olympus  
teach Hesiod, 81; sing in Olympus,  
81; names of the —, 83;  
patronesses of minstrels, 85, 87,  
145, 151; — of Olympus, 155;  
— of Pieria, 235, 275, 281, 339,  
395; Olympian, 395, 451; dance  
of the — at Delphi, 453; cele-  
brate the deeds of the demigods,  
459, 461, 487, 509, 539; — of  
Helicon, 543, 581; tripod dedi-  
cated by Hesiod to —, 587, 591  
Museum, the —, of Alcidamas, 589  
Mycale, 327  
Mycalessus, 341  
Mycenaean, 489  
Mycene, dau. of Inachus, 259  
Myrmidons, ants transformed into  
—, 185; town of the —, 247, 253  
Mystia, 493  
Mysteries, the — of Eleusis, 303  
and n.; taught by Demeter to the  
princes of Eleusis, 323  
  
Narcissus, the — created by Earth  
to ensnare Persephone, 289  
Naubolus, 207  
Nausinoüs, s. of Odysseus, 155  
Nausithoüs, s. of Odysseus, 155  
Naxos, 287, 327  
Neleus, sons of —, killed by  
Heracles, xxii, xxiii, 163  
NeMEA, xvi; lion of —, killed by  
Heracles, 103; 587  
Nemean Zeus, grove of —, xvi, 587  
Nemertes, dau. of Nereus, 99  
Nemesis, xxvi, 17 and n., 95 and n.,  
191; mother of Helen by Zeus,  
499  
Neoptolemus, xxxii; tomb of — at  
Delphi, 115 n.; brought by  
Odysseus from Scyros, slays  
Euryppylus, 511, 517; murders  
Astyanax, 519; murders Priam,  
521, 523; meets Odysseus at  
Maronea, 527  
Nephēle, gives the Ram to Phrixus  
and Helle, 177  
Nereus, s. of Sea, called the Old  
Man, 97; daus. of —, ib., 99, 153,  
187, 347  
Neso, 99  
Nessus, the river —, 105  
Nestor, s. of Neleus, 163; so-called  
Cave of —, 372 n., 493, 513;  
returns from Troy, 525, 569  
Nicostratus, s. of Menelaüs, 205  
Nichothon, one of the Harpies, 179  
Night, mother of Strife, 3, 79, 87;  
dau. of Chaos, 87; children  
of —, 95, 99; house and journe-  
yings of —, 133, 135; mother of  
the Hesperides, 281  
Nike (Victory), dau. of Styx, 107  
Nilus (the River Nile), 103  
Niobe, children of —, 173  
Nisaea, dau. of Nercus, 97  
Nisus, 159  
Notus, 53; s. of Astraeus, 107,  
143  
Nut (the Egyptian counterpart of  
Heaven), 93 n.  
Nymphs, wash the corpse of Hesiod,  
xvii, 13; daus. of Zeus, 75, 89;  
— of mountains, 275; — of ash-  
trees, 93 n., 417; tree-nymphs of  
Mt. Ida, 425; companions of Pan,  
443; companions of Aphrodite,  
499, 531  
Nysa, in Phoenice, the birthplace  
of Dionysus, 287; plain of —,  
291; Dionysus nurtured in dells  
of —, 45  
  
Oath (Horeus), dogs unjust judge-  
ments, 19; birth of —, 63; child  
of Strife, 97; — by the water of  
Styx described, 135, 137  
Obriareus (= Briareus, q.v.), one of  
the Hundred-handed Giants,  
bound by Cronos and released by  
Zeus, 125; lives in Tartarus, 133  
Ocalea, 341  
Ocean, the river, 15, 45, 79, 89, 95,  
97, 99, 101; f. of rivers, 103;

# INDEX

- daus. of —, 105, 109, 115, 129, 135; streams of, 137, 139, 145, 147, 151, 181, 191, 193, 231, 243, 281, 283; daus. of —, 289, 319, 369, 377, 423, 459, 461, 483, 501, 505, 539  
Ocimedes (a Frog), 557  
Ocypte (or Ocythoë), one of the Harpies, 99, 179  
Ocypus, one of the Harpies, 179  
Ocyrrhoë, dau. of Ocean, 105, 319  
Ocythoë, *see* Ocypte  
Odites, s. of Heracles, 217  
Odysseus, xxviii; omission of — in the *Returns*, xxx and n.; rivalry with Aias, xxxi; wins arms of Achilles, xxxii; fortunes of — after return to Ithaca, xxxiii; sons of — by Circe, 153; sons of — by Calypso, 155; suitor of Helen, 193, 419 n.; feigns madness, 493, 505; aids in the rescue of body of Achilles, 509; wins the arms of Achilles, captures Helenus, 509; brings Neoptolemus from Scyros, spies in Troy, 511; rivalry with Aias, 513; disguised, 515, 517; murders Astyanax, 523; at Maronea, 527; story of — after close of *Odyssey*, 531, 569  
*Odyssey*, the, effect of the *Iliad* and — on post-Homeric epic, ix; structure of —, xi, 531; composition and length of the —, 591 and n.  
Oeager, f. of Orpheus, 571  
Oebalus, 195, 197  
*Oechalia*, the *Taking* of —, by Creophilus of Samos or by Homer, 533, 535  
*Oedipodea*, the —, xxix  
Oedipus, war for the flocks of —, 15; funeral of —, 173, 217, 219; *Story of* — (*Oedipodea*), 483; sons of —, *ib.*; curses his sons, 485; story of — related by Nestor, 493  
Oeneus, 183; f. of Meleager, 215, 217; marries Ieriboea, 487, 505, 593  
Oenoë in Locris, Hesiod murdered and buried at —, xvi, xvii, 587  
Oenomaüs, persons slain by —, 261 and n.  
Oenopion, blinds Orion, 71; s. of Dionysus, 211  
Ogygia, the island of Calypso, 183  
Ogylia, an island off Crete, 183  
Ogylian Sea, the —, 183, 199  
Old Man, the — of the Sea (Nercus), 97, 153  
Olenus (in Achaea), 183, 487  
Olmeius, 79  
Olympiads, xxx  
Olympians, xxi, 259  
Olympian, the — (Zeus), 277; Muses, 395, 441  
Olympus, Muses of —, 79; birthplace of the Muses, 83; occupied by the gods, 87, 107, 109; stronghold of the Sons of Cronos in the war with the Titans, 125, 129, 139, 141, 149, 157, 213, 223, 235, 253, 289, 295, 299, 313, 321, 323, 331, 333, 337, 341, 359, 361, 387, 395, 401, 431, 433, 437, 439, 445, 455, 563, and *passim*  
Onchestus, 175; grove of Poseidon at —, and custom there, 341, 371, 377  
Orchomenus, Hesiod's bones removed to —, xvi, 173; Minyan, 259; sons of —, 283; men of —, remove the body of Hesiod from Oenoë, 589  
Order (Eunomia), dau. of Zeus and Themis, 145  
Orestes, xxxiii; avenges his father, Agamemnon, 527  
Orion, rising of —, 47, 49; story of —, 71, 73  
Orpheus, 571  
Orphic, the — character of the *Hymn to Ares*, xxxix  
Orthus, the hound of Geryones, born of Echidna and Typhaon, slain by Heracles, 101; f. of Sphinx, 103  
Othrys, Mt. —, the stronghold of the Titans, 125  
Otreus, k. of Phrygia, 415, 417  
Outrage (personified), 19  
Overlooking, a title of the altar of Apollo, 539; a title of Zeus, *ib.* n.  
Paean (the Healer), 275  
Paean-singers, Cretan —, 361  
Pagasaean, a title of Apollo, 225

# INDEX

- Palamedes, 493, 495; drowned by Odysseus and Diomedes, 505  
 Palladium, xxxii; stolen from Troy by Diomedes and Odysseus, 511, 523  
 Pallantium (in Arcadia), 175  
 Pallas, (i) = Athena (q.v.), 7, 121, 147, 159, 229, 319, 437, 453, 561; (ii) s. of Lycaon, 175; (iii) s. of Crius and Eurybia, 107; f. of Selene, 371  
 Pan, s. of Hermes, haunts of —; plays on pipes at eventide, 443; birth of —, 445; why so named by the gods, 447 and n.  
 Pandia, dau. of Zeus and Selene, 461  
 Pandion, the dau. of —, 45, 159  
 Pandora, (i) myth of —, xviii; creation of —, 7; meaning of the name, 9 n.; lets loose the plagues, 9; creation of —, 121, 123; (ii) dau. of Deucalion, 157  
 Paneides, brother of Amphidamas of Chalcis, 573, 585  
 Panhellenes, 43, 169  
 Panic, 149, 231; attendant on Ares, 253  
 Panopea, 97  
 Panopeus, 173, 207  
 Paphos, 411  
 Paris (Alexandrus, q.v.) slays Achilles, xxxi, 509  
 Parnassus, 115, 343, 345, 353, 361, 403  
 Paros, 325, 327  
 Parthenius, the river —, 105, 279  
 Parthenopaeus, s. of Talaüs, 487  
 Patroclus, xxx, 189; captures Lycaon, 495  
 Pasithea, dau. of Nereus, 97  
 Pasithoë, dau. of Ocean, 105  
 Passalus, one of the Cercopes, 539  
 Pausanias, xxxii; on the stone swallowed by Cronos, 115 n., 193 n.  
 Peace, nurse of children, 21, 145, 475  
 Pedasus, a town in the Troad, 495  
 Pegasus, born from the blood of Medusa brings thunder to Zeus, 101, 103; the horse of Bellerophon, 159  
 Peiren, f. of Io, 273  
 Peirene, dau. of Oebalus, 259  
 Peirithoüs, s. of Aepytus, 209; fights with the Lapithae against Centaurs, 233  
 Peirus, the river —, 183  
 Peistratus, tampers with the text of Hesiod, 207  
 Peitho, dau. of Ocean, 105  
 Pelagon, 261  
 Pelasgi, 175, 265; in Crete, 275; at Dodona, 279  
 Pelasgus, 175  
 PeleiaDES (=Pleiades), 67  
 Peleus, f. of Achilles, 153; adventure of — with Acastus, 185; epithalamium of, 187, 189, 199, 273; dispute of gods at the marriage of —, 489; marriage of —, 497, 513; recognises Neoptolemus, 527  
 Pelias, s. of Poseidon, xxii, 163  
 Pelion, Mt. —, 163, 185, 199, 327; marriage of Peleus on —, 497  
 Peloponnesus, 179, 265, 343, 345, 353, 587  
 Pelops, dau. of —, 219; wins Hippodameia from Oenomaüs, 261; isle of —, 355, 503  
 Peloris, 73  
 Pemphredo, one of the Graiae, 99  
 Penelope, xxxiii; burial of suitors of —, 531; marries Telegonus, 531; sons of — by Odysseus, 533  
 Peneus, the river —, 105, 213, 447  
 Penthesileia, xxxi; killed by Achilles, 507, 509  
 Perapethus, 327  
 Periboea, w. of Oeneus, 183  
 Periclymenus, s. of Neleus killed by Heracles, xxii, 161, 487  
 Perieres, s. of Aeolus, 157, 189  
 Perimedes, a Centaur, 233  
 Perimele, 263  
 Periphas, s. of Oeneus, 217  
 Permessus, 79  
 Perrhaebi, the —, 341  
 Persaeus, f. of Hecate, 291  
 Persephone, carried off by Hades, xxxv; w. of Hades, 135; dau. of Zeus and Demeter carried off by Aladoneus, 145, 171 n., 289 ff., 313; eats pomegranate seed in Hades, 315; returns to Demeter, 317; tells the story of her seizure, 319, 325, 437  
 Persepolis, 163

# INDEX

- Perseis, 105 ; w. of Helios and mother of Circe and Aeëtes, 151  
 Perses, (i) s. of Crius and Eurybia, 107 ; weds Asteria, 109 ; s. of —, 219 ; (ii) Hesiod's brother, xiii, xiv, xv ; his quarrel with Hesiod, 5 ; exhorted to deal justly, 19, 23, 25, 33, 49, 571  
 Perseus, s. of Danaë, slays Medusa, 99, 235, 237  
 Persians, 569  
 Persuasion (Peitho), 7  
 Pestle, 35  
 Peteouüs, s. of, 195, 197  
 Petraea, dau. of Ocean, 105  
 Petracus, a Centaur, 233  
 Petrie, recovers papyrus fragments of the *Contest of Homer and Hesiod*, xli n.  
 Peuceus, sons of —, 233  
 Phaeo, one of the Hyades, 69  
 Phaeno, dau. of Ocean, 319  
 Phaesyle, one of the Hyades, 69  
 Phaethon, s. of Eos, carried off by Aphrodite, 153  
 Phalereus, one of the Lapithae, 233  
 Pharsalia, 519 n.  
 Phasis, the river —, 105, 181  
 Phegeus, xvi, 587  
 Phellus, 175  
 Pherae, 355  
 Pheres, 163 ; s. of Oeneus, 217  
 Pherusa, dau. of Nereus, 97  
 Phicium, 223  
 Philammon, 209  
 Philoctetes, xxxii ; suitor of Helen, 193 ; deserted in Lemnos, 495 ; brought to Troy and healed, 511, 517  
 Philomedes (Aphrodite), 93 and n.  
 Philoterpes, 571  
 Philyra, s. of — (Chiron), 153 ; mother of Chiron by Cronos, 483  
 Phineus, xxiii ; s. of Phoenix, 171 ; blinded, 177, 179, 263  
 Phlegyae, the —, 345  
 Phlegyas, 213, 441  
 Phocaea, 327 ; Phocaeans, 535  
*Phocaïs*, a poem ascribed to Homer, 533 n., 535  
 Phocians, 221  
 Phocus, s. of Aeacus, 153  
 Phoebe, dau. of Heaven, 89 ; wedded to Coeus, 109  
 Phoebus (Apollo), 79, 189, 213, 225, 227, 263, 275 ; hymns to —, 281, 327, 329, 331, 333, 335, 343, 345, 351, 353, 357, 371, 385, 387, 391, 395, 399 ; sung of by minstrels, 447, 453, 591  
 Phoenice, 287  
 Phoenician, 569  
 Phoenix, (i) the life of a —, 75 ; (ii) f. of Europa, Phincus, and Adonis, 171 ; (iii) dies on return from Troy, 527  
 Phorbas, rival of Apollo, 339  
 Phorcys, s. of Sea and Earth, 97 ; f. of the Graiae, 99, 103  
 Photius, compiler of an abstract of the Trojan Cycle, xxix  
 Phricon, the people of —, 469  
 Phrixus, xxv ; the Ram of —, 177, 263, 271 and n.  
 Phrontis, child of Phrixus and Iophossa, 263  
 Phrygia, 415  
 Phrygians, 415, 575  
 Phthia, 187, 213, 265  
 Phthiotis, xxv  
 Phyctes, k. of the Epeians, 183  
 Phylace, 195  
 Phylacus, s. of —, (Iphiclus), 195 ; f. of Iphiclus, 209, 271  
 Phylas, f. of Hippotades, 259  
 Phyleus, 191  
 Phylonomus, s. of Electryon, 219  
 Pieria, 3 ; the birthplace of the Muses, 83, 157, 235, 239, 369, 377  
 Pierus, an ancestor of Homer, 571  
 Pigres, the Carian, brother of Artemisia, author of the *Margites* and of the *Battle of the Frogs and Mice*, xli, 537  
 Pindar, 141 n.  
 Pisa, 261  
 Placius, Mt., 505 n.  
 Planting, the proper day for —, 61  
 Pleiades, xxvii ; daus. of Atlas, mark seasons for harvesting and ploughing, 31, 45, 49, 67, 585  
 Pleisthenes, (i) f. of Agamemnon and Menelaüs, 203 ; (ii) s. of Helen, 501  
 Plexaura, dau. of Ocean, 105  
 Pliny, 367 n.  
 Pluto, dau. of Nereus, 97  
 Plough, directions for making —, and parts of —, 35, 37

## INDEX

- Ploughing, the season for —, 31, 37, 39 ; ox for —, 33, 35  
 Pluto, i. discredits the notice of Hesiod's victory at Chalcis, authority for Hesiod's burial at Asera, xvi, xix, xxiii ; uses shorter version of the *Contest of Homer and Hesiod*, xli  
 Pluto, (i) dau. of Ocean, 105, 319 ; (ii) (Hades) indirectly named, 291 n.  
 Plutus, s. of Demeter and Iasion, god of wealth, 151, 323  
 Podaleirius, receives the gift of medicine from Poseidon, 525  
 Podarces, suitor of Helen, 195  
 Polyeaon, 259  
 Polycasta, dau. of Nestor, 163 ; reputed mother of Homer, 569  
 Polydectes, s. of Magnes, 157  
 Polydeuces, 189, 193, 195, 441, 461 ; slays Lynceus and Idas, 491 ; enjoys immortality, 499, 503  
 Polydora, dau. of Ocean, 105 ; dau. of Peleus, 187 ; w. of Protesilaüs (according to the *Cypria*), 505  
 Polydorus, s. of Cadmus, 151  
 Polygnotus, 517 n.  
 Polyhymnia, one of the Muses, 83  
 Polymede, w. of Aeson, 163  
 Polyneices, xxix, 219, 269 ; cursed by Oedipus, 485  
 Polyphantes, 261  
 Polypoetes, 527 ; s. of Odysseus and Calliope, 531  
 Polynoë, dau. of Nereus, 99  
 Polyxenius, prince of Eleusis, 299 ; instructed in the mysteries by Demeter, 323  
 Polyxena, sacrificed at the tomb of Achilles, 523  
 Polyxenus, 531  
 Pondlarker (a Frog), 557  
 Pontomedea, dau. of Nereus, 97  
 Pontoporeia, dau. of Nereus, 99  
 Pontus, s. of Earth, 89  
 Porthaon, f. of Oeneus, 217, 261  
 Poseidon (*see also* Earth-shaker, Earth-holder), xxii, 53 ; sanctuary of — at Peloris, 73, 79 ; — and Medusa, 99, 133, 157, 159, 161 ; weds Tyro, 163 ; grove of — at Onchestus, 175 n., 205, 341 ; woos Hestia, 403, 429 ; tamer of horses and saviour of ships, 419 ; lord of Helicon, 460 ; f. of the horse Areion, 485, 495, 569  
 Pot-visitor (a Mouse), 551, 557  
*Precepts of Chiron*, xv, xx, 75  
 Priam, xxvi ; murdered by Neoptolemus, 517, 521  
 Proclus, xix, xx ; makes synopsis of the Trojan Cycle, xxix, xxx, xxxi, xxxii, 13 n., 267 n.  
 Procris, w. of Cephalus the Athenian, 489  
 Proetus, k. of Tiryns, daus. of —, 169  
 Prolochus, one of the Lapithae, 233  
 Prometheus, xxii ; deceives Zeus, 5 ; steals fire for men, 7 ; punished by Zeus, 117 ; befools Zeus, 119 ; steals fire, 121, 125 ; f. of Deucalion, 155  
 Pronoë, dau. of Nereus, 99  
 Pronoea, w. of Prometheus, xxii, 155  
 Propontis, the —, 179  
 Protesilaüs, suitor of Helen, 195 ; killed by Hector, 495 ; first of the Hellenes to land at Troy, 505  
 Proto, dau. of Nereus, 97  
 Prymno, dau. of Ocean, 105, 153  
 Psamathe, dau. of Nereus, 99  
 Puff-jaw, k. of the Frogs, 543 ff.  
 Pursuit (personified), 231  
 Pycimede, mother of Hesiod and Perses, 571  
 Pygmies, the —, 181  
 Pylades aids Orestes to avenge Agamemnon, 527  
 Pylos, xxii ; Heracles wounds Ares at —, 245, 353, 355, 357 ; Messenian —, 372 n. ; Triphylian —, 373 n., 379, 389, 393  
 Pyrrha, (i) in Mitylene, xxxii, 517 ; (ii) w. of Deucalion, xxii, 155  
 Pyrrhaean, 519  
 Pythia (the Delphic priestess), 569, 571  
 Pythian, the — *Hymn to Apollo*, xxxvi ; a title of Apollo, 351  
 Pythio (Delphi), xxxvi : chariot-races at —, xxxvii ; Zeus sets up the stone swallowed by Cronos at —, 115, 211 ; Cycnus robs pilgrims to —, 253, 337 ; Apollo slays the dragoness at —, derivation of the name, 351, 353, 361, 377 ; temple of Apollo at —, 449

# INDEX

- Quarrels, offspring of Strife, 97  
 Quarrelsome ness, xvii  
 Quern-licker (a Mouse), 545  
 Quintilian on Hesiod's literary value, xxvi
- Race, the — of Gold, 11 ; of Silver, 11, 13, 75 ; of Bronze, 13 ; of Heroes or demi-gods, 13, 15 ; of Iron, 15, 17  
 Ram, the — of Phrixus, 177  
 Raven, the life of a —, 75  
 Reedy (a Frog), 557  
*Returns*, the —, its relation to the *Odyssey*, xxx ; geographical knowledge of —, xxxi ; contents and authorship of —, xxxiii ; also called the *Return of the Atreidae*, by Agias of Trozen, 525, 527, 529 and n., 531  
 Rhaci us, a Mycenaean, 489  
 Rhadamanthys, x ; saying of —, 75 ; s. of Zeus and Europa, 171  
 Rharus, plain of —, 321  
 Rhea, xxi ; dau. of Heaven, 89 ; children of —, 113, 125 ; mother of Demeter by Zeus, 321, 323 ; present at the birth of Apollo, 331  
 Rhena ea, 327  
 Rhesus, the river —, 105  
 Rhodea, dau. of Ocean, 105, 319  
 Rhodius, the river —, 105  
 Rhodope, dau. of Ocean, 319  
 Rivers, sons of Ocean, protectors of youths, 105  
 Rueful (a Frog), 559  
 Ruler of Many (Pluto, Hades), 291, 295  
 Ruin, child of Strife, 97  
 Rxach on Aeolisms in Hesiod, xiv and n.
- Sack of Ilium*, xxxi and n., xxxiii, 517, 521, 523, 525  
 Salamis, (i) the Isle of —, xli ; the home of Aias, 197 ; (ii) in Cyprus, 435  
 Salmoneus, s. of Aeolus, xxii, 157, 163  
 Same, 355  
 Samos, 327
- Sangarius, the river, 105  
 Sao, dau. of Nereus, 97  
 Sardene, Mt., 467  
 Sarpedon, (i) s. of Zeus and Europa, 171, 577 ; (ii) the island of the Gorgons, 505  
 Satyrs, the 277  
 Scamander, the river —, 105  
 Schoeneus, f. of Atalanta, 163, 165  
 Scorpion, created by Earth to destroy Orion, placed by Zeus in the sky, 73  
 Scylla, 263  
 Scyros, the Isle of —, 327, 493, 511 ; Achilles at —, 513  
 Scythes, 77  
 Scythia, 263 n.  
 Scythians, 77 n. ; Herodotus on the —, 179 and n.  
 Sea, 87, 97  
 Seasons (Horae), 339, 499  
 Sea-faring, 49 ff., 63, 143  
 Selene (the Moon), 79 ; dau. of Hyperion, 107 ; dau. of Pallas, 371, 375 ; dau. of Hyperion and Euryphaëssa, 459 ; a token to men, 461  
 Selinus, metope from — representing punishment of the Cercopes, xl  
 Semele, dau. of Cadmus, mother of Dionysus, 149, 151, 287, 289, 429, 433  
 Serus, 189  
 Shakespeare, use of old material by —, xviii  
 Shatter, a gnome hurtful to potters, 473  
 Sheep-cotes, 61  
 Sheep-shearing, 61  
 Shelley, translation of *Hymn to Hermes* by —, xxxvii  
 Shield of Heracles, the —, xi, xxiii, xxiv ; genuineness of —, 207 ; beginning of the — part of the fourth book of the *Catalogues*, 219  
 Shu (the Egyptian counterpart of Atlas), 93 n., 133 n.  
 Sicily, 265  
 Sicycon, s. of Erectheus, 205  
 Sidon, taken by Alexandrus (Paris) 491  
 Sileni, 425  
 Simois, the river —, 105, 577

# INDEX

- Sinon, xxxii; shows signal light to the Greeks, 517, 521  
 Sirens, names of the —, 181  
 Sirius (the Dog-star), 33, 47, 49, 231, 247  
 Sisyphus, s. of Aeolus, 157, 159  
 Slaughter, 231  
 Sleep, 95; brother of Death, 133, 135  
 Slice-snatcher (a Mouse), 561  
 Smash, a malignant kiln-gnome, 473  
 Smyrna, 435; building of —, 469; birthplace of Homer, 567  
 Smyth, Weir —, on Terpander's improvement of the lyre, xxxviii  
 Soli, 271  
 Sophocles, use of the Epic Cycle by —, xxix  
 Sorrows, offspring of Strife, 97  
 Sparta, Paris at —, 491, 501  
 Speo, dau. of Nereus, 97  
 Sphinx, 43 n.; offspring of Orthus and Echidna, 103; slays Haemon, 483  
 Staff of Riches, given by Apollo to Hermes, 401  
 Stag, the life of a —, 75  
 Stasinus of Cyprus, author of the *Cypria*, xxxii, 185 n.; author or recipient of the *Cypria*, 497, 507  
 Steropes, one of the Cyclopes, 89 and n.  
 Stesichorus, reputed s. of Hesiod, xvi n., 191, 483 n.  
 Sthenoboea, w. of Proetus, 169  
 Sthenelus, s. of Capaneus, 593  
 Sthenno, one of the Graiae, 99  
 Stratonica, 207  
 Strife, dau. of Night, 3, 95, 97, 231, 489  
 Strophades Islands, 179  
 Strifes, the two —, xviii, 3, 5  
 Strymon, the river —, 103  
 Styx, chief of the daus. of Ocean and Tethys, 105; wedded to Pallas, 107; home and water of —, 135, 137; water of —, 307, 319, 331; oath by the water of —, 401  
 Suidas, xxi, xli  
*Suitors of Helen*, the —, a Hesiodic poem, xxiii and n.  
 Sun, the — (*see also Helios*), 135; chariot of —, 181, 369; f. of Circe, 475  
 Swallow-Song, 475 n.  
 Taenarum, the town of Helios, 353  
 Take (personified), 29  
 Talaius, son of —, 487, 593  
 Talk (personified), 59  
 Taming, the right day for — animals, 61  
 Tantalus, 503; punishment of —, 529  
 Taphians, the — slay the sons of Electryon, 219, 221  
 Tartarus, description of —, xxviii; one of the three primeval beings, 87, 129; depth of — below the earth, 131; f. of Typhoëus, 139, 141; Typhoëus cast into —, 143, 213, 239, 349, 383, 391  
 Tauri, the —, 205 n.  
 Tauric Chersonese, Iphigenia at —, 205 n.  
 Taygetus, Mt. —, the birthplace of the Dioscuri, 441, 461, 503  
 Tegea, 265  
 Teiresias, death of —, 267 n.; age and change of sex of —, 269; the dau. of —, (Manto), 489; dies at Colophon, 527, 531  
 Telamon, f. of Aias, 257 and n.; slays Melanippe the Amazon, 283  
 Teleboans, 221  
 Teledamus (or Telegonus), s. of Odysseus and Calypso (*sc. Circe*), 533  
 Telegonus, xxxiii; s. of Odysseus and Circe, 155; marries Penelope 529; kills Odysseus, marries Penelope, 531; s. of Odysseus by Calypso (*sie*), 533  
 Telegony, the —, by Engammon of Cyrene, xxxiii, 531, 533  
 Telephus, k. of Mysia, xxxii; wounded by Achilles, 493, 511, 513, 515  
 Telemachus, x n., xxxiii; weds Polycaste, 163, 493; marries Circe, 529, 531, 533; reputed f. of Homer, 569  
 Telesto, dau. of Ocean, 105  
 Telphusa, xxxvi, 341; dissuades Apollo from building a temple, 343; punished by Apollo, 351  
 Telphusian, a title of Apollo, 351  
 Tenedos, xxxii, 495; Greeks sail from Troy to —, 511, 521  
 Teos, xxix

# INDEX

- Terpander, reputed inventor of the seven-stringed lyre, xxxviii  
 Terpsichore, one of the Muses, 83  
 Tethys, dau. of Heaven, 89; mother of the Rivers, 103, 105, 147  
 Teýgeta, one of the Pleiades, 67  
 Teumesian Fox, the —, 487, 489  
 Teumessus, 341, 487 n., 489  
 Teuthrania, sacked by the Greeks in mistake for Troy, 493  
 Thaleia, one of the Graces, 83, 145  
 Thamyras, 560  
 Thaumas, 97, 99, 135  
*Thebais*, the —, xxix, 485, 487, 489; composition of —, 591  
 Thebe (sc. Thebes), wars of the heroes at —, 15, 151, 223, 225, 227, 341  
 Thebes, the story of —, treated by the Cyclic poets, xxviii; Oedipus dies at —, 173; walls of — built by Zethus and Amphion, 215, 217, 219, 221, 287; Heracles born at —, 439, 485, 487, 533; Hypoplacian —, 505 and n.  
 Theban, poems of the — Cycle, xxix; — born (Heracles), 119; — wars, 199 n., 217 n.; — women, 219, 487, 489  
 Theia, dau. of Heaven, 89; w. of Hyperion, 107; mother of the Cercopes, 539  
 Thelxinoë (or Thelxiope), one of the Sirens, 181  
 Themis, 79; dau. of Heaven, 89; w. of Zeus, 145; present at birth of Apollo, 331; feeds Apollo with nectar and ambrosia, 333, 413; aided by Ares, 433, 449, 489  
 Themiscyra, betrayed to Heracles and Theseus by Antiope, 527  
 Themista, reputed mother of Homer, 569  
 Themisto, dau. of Nereus, 99  
 Themistonoë, dau. of Ceyx and w. of Cyenus, 245  
*Theogony*, the —, x; structure of —, xi; analysis of —, xx, xxi  
 Theognis, xv, 57 n., 281 n.  
 Theolytus, 483  
 Thermodon, the river —, 527  
 Thero, dau. of Phylas, wedded to Apollo, 259  
 Thersander, s. of Polyneices, 493  
 Thersites, in the *Aethiopis* and the *Iliad*, xxx; slain by Achilles, 507  
 Theseus, deserts Ariadne for Aege, 207; fights with the Lapithae against the Centaurs, 233; story of —, related by Nestor, 493; sons of —, 519; carries off Helen, 501; loved by Antiope, 527  
 Thespiae, in Boeotia, xiii  
 Thespians, Ascra destroyed by the —, xiv  
 Thesprotis, adventures of Odysseus in —, xxxiii, 531  
 Thessaly ruled by the descendants of Deucalion, 157  
 Thessalian authorship of the *Great Eoiae*, xxv  
 Thestorides, 469, 535  
 Thetis, xxv, 97; w. of Peleus and mother of Achilles, 153; rejects wedlock with Zeus, 185; throws her children into a cauldron, 273; tends Hephaestus when cast out of Heaven by Hera, 347, 495, 497; carries off Achilles to the White Island, 509, 527  
 Thoas, 211  
 Thoë, (i), dau. of Nereus, 97; (ii) dau. of Ocean, 105  
 Thoricus, 297  
 Thrace, 41, 211 n., 429 n., 529  
 Thracian, 43, 327, 507  
 Threefold People, the —, (Tri-chaikes), of Crete, 275  
 Three-legged One, the —, (an old man), 43  
 Threshing, 63 and n.  
 Thiriae, the —, 403 and n.  
 Thronia, w. of Arabus, 167  
 Thryon, ford of the Alpheus, 353  
 Thucydides, authority for the tradition of Hesiod's murder at Oenoë, xvii; quotes the *Hymn to Apollo* as a "prelude," xxxiv  
 Thyia, dau. of Deucalion, 157  
 Thynus, s. of Phineus, 177  
 Thyone (Semele), 289  
 Tigres, the river, in Peloponnesus, 179  
 Tiryns, 101, 169, 225, 593  
 Timandra, deserts Echemus, 191  
 Tin, smelting of —, 141  
 Titan-killer, the —. (the thunderbolt), 561

# INDEX

- Titanomachy*, first poem in the Epic Cycle, disputed authorship of —, xxix
- Titans**, xxi; names of —, 89; derivation of the name, 95; war of — with Zeus, 107, 111; war of — with Olympians, 125 ff., 127, 129, 131; imprisoned in Tartarus, 133, 137, 139, 141, 143, 349; *The War of the —*, 481, 483
- Titaresia**, 233
- Tithonus**, f. of Memnon, 153; story of — and Eos, 421, 423
- Tityos**, 173
- Tlesenor**, s. of Aepytus, 209
- Toil**, child of Strife, 97
- Toxeus**, (i) s. of Eurytus, 207; (ii) s. of Oeneus, 217
- Trading by sea**, 51
- Trachis**, xxiv, 245, 253, 255
- Tricoloanus**, 261
- Tretus**, 103
- Triptolemus**, prince of Eleusis, xxvi; instructed by Demeter in the Mysteries, 299, 323
- Trito**, the river —, 147
- Tritogeneia** (Athena), 145, 233, 455
- Triton**, s. of Poseidon and Amphitrite, 149
- Troezen**, xxxiii, 197, 525, 569, 593
- Troglodyte** (a Mouse), 557, 559
- Troglodytes**, 181
- Troilus**, slain by Achilles, 495
- Trojan**, relative date of poems of the — Cycle to Homer, xxx, 185 n.; — War, 199 n., 413, 415, 419, 495; — allies, *ib.*, 507, 509, 511, 517, 521, 585
- Trophonius**, xxxvii; builds temple of Apollo, 345; story of —, 531
- Tros**, f. of Ganymedes, 421
- Troy**, xxviii, xxxii; expedition of the heroes to —, 15, 51, 267, 411, 491; heroes slain at —, 497; taking of — foretold by Helenus, 511; dynasty of Aeneas at —, 519 n.; return of heroes from —, 525 ff., 595
- Tumult** (personified), 231
- Tyche**, dau. of Ocean, 105, 319
- Tydeus**, f. of Diomedes, 593
- Tyndareus**, incurs the anger of Aphrodite, 191, 193; imposes an oath on the suitors of Helen, 199, 441; sons of —, 491
- Tyndaridae**, 441; birth of —, saviours of ships, 461, 463
- Typhaon**, xxxvi; wedded to Echidna, 101; story of —, 345 ff.; born of Hera, 349
- Typhaonium**, 223
- Typhoeus**, xxi; s. of Earth and Tartarus, 139; destroyed by Zeus, 141; f. of the winds, 143, 351
- Tyro**, dau. of Salmoneus, xxii, 163
- Tyrrenia** (Etruria), 181
- Tyrsenians**, 429 n.
- Twelve Gods**, the —, 373
- Twin Hills**, the —, 211
- Undercutter**, 305 and n.
- Uproar** (personified), 231
- Urania**, (i) one of the Muses, 83; mother of Linus, 275, 319; (ii) dau. of Tethys and Ocean, 105
- Ureus**, a Centaur, 233
- Valekenaer**, on the subject-matter of the *Aegimius*, xxv
- Vergil**, x; his account of the sack of Troy, xxxi, 211 n., 213 n.
- Vesta**, 113 n.
- Victory**, dau. of Ares, 433
- Vine-pruning**, 45
- Vineyards**, 45
- Vintage**, the season of —, 49
- Waterlady** (a Frog), 543
- Waterlarker** (a Frog), 557
- Wealth** (*see also Plutus*), 475
- Weaving**, the right day for —, 61
- White Island**, Achilles transported by Thetis to the —, 509
- Winnowing**, 47
- Wise One**, the —, (the Ant), 61
- Woe**, child of Night, 95
- Women**, 31, 33, 53, 55; originate from Pandora, evils caused to men by —, 123
- Woodcutter**, the —, 305 and n.
- Woodcutting**, 33, 35
- Works and Days**, ancient leaden copy of the — seen by Pausanias, xvii; analysis of —, xviii; its aim, moral and not technical, xix
- Xanthe**, dau. of Ocean, 105
- Xanthus**, s. of Midas, 591
- Xuthus**, s. of Hellen, xxii, 157

# INDEX

- Zacynthus, 355  
 Zelus (Emulation), s. of Styx, 107  
 Zenodotus of Ephesus, probable editor or redactor of the Cyclic Poems, xxviii  
 Zephyr, 47 ; s. of Astraeus, 107, 143  
 Zetes, s. of Boreas, delivers Phineus from the Harpies, 179 and n.  
 Zethus, builds the walls of Thebes, 215  
 Zeus (the Son of Cronos, the Father of Men and Gods), Nemean, xvi ; punishes the sons of Iapetus, xxi ; overcomes Cronos, xxi ; causes the Trojan War, xxxii, xxxv, xxxvii, xxxviii, xli ; f. of the Muses, 3 ; hides the means of life from men, 5 ; hides fire, 7 ; makes the plagues speechless, 9 ; ends the Silver Age, 13 ; makes the Bronze Age, *ib.* ; places the heroes in the Isles of the Blessed, 15 ; makes the Race of Iron, 15 ; will destroy the Race of Iron, 17 ; punishes injustice, 21 ; his guardian spirits among men, 21 ; the eye of —, 23 ; blesses the righteous, 25 ; his anger against sinners, 27 ; giver of wealth, 31 ; sends the autumn rains, 33, 53, 57 ; days appointed for special work by —, 59 ; turns the Hyades into stars, 67 ; f. of Arcas by Callisto, 69 ; entertained by Lycaon, 71 ; places Orion amongst the stars, 71 ; hymned by the Muses, 79, 81 ; weds Mnemosyne, 83 ; patron of princes, 85, 105 ; accompanied by Cratos and Bia, 107 ; honours Styx, 109 ; honours Hecate, 109, 111 ; s. of Rhea and Cronos, 113 ; birth of —, 115 ; sets up the stone swallowed by Cronos at Pytho, 115 ; punishes Menoetius and Prometheus, appoints Atlas to uphold Heaven, 117 ; befooled by Prometheus at Mecone, 119 ; hides fire from men, orders creation of Pandora, 121, 123 ; fights with the Titans, 129 ; weapons of —, 131 ; imprisons the Titans in Tartarus, 133 ; sends Iris to fetch the water of Styx, 135 ; destroys Typhoeus, 139 ff. ; assigns to the gods their portions, 143 ; weds Metis, *ib.* ; swallows her, *ib.*, 145 ; weds Themis, Eurynome, Demeter, Mnemosyne, Leto, *ib.* ; gives Persephone to Aidoneus, *ib.* ; swallows Metis, 147 ; gives birth to Athena, 149 ; f. of Hermes by Maia, of Dionysus by Semele, of Heracles by Alcmena, 149, 153, 155 ; f. of Graecus by Pandora, of Macedon by Thyia, 157 ; curse of — on Glaucon, 159, 161 ; carries off Europa, 171 ; lord of Aenos, 179, 183 ; rejected by Thetis, 187 ; f. of the Dioscuri, 191, 193, 199 ; plans to destroy the race of mortals, 201, 203 ; sceptre of —, 205 ; creates men out of stones for Deucalion, 209 ; slays Asclepius, 213 ; founds an oracle at Dodona, 215, 219 ; weds Alcmena, 219, 221 ; begets Heracles, 223, 225, 227, 229, 233, 235, 243, 247, 249 ; f. of Argos, 257 ; transports Endymion to Heaven, 261, 269, 271 ; seduces Io, 271 ; changes the name of Abantis to Euboea, 273 ; gifts of — to sons of Aeacus and Atreus, 277, 281 ; f. of Dionysus, 287, 289 ; suffers Pluto to carry off Persephone, 291 ; sends Iris to Demeter, 311 ; sends Hermes to bring Persephone back from Hades, 313, 315, 317, 319 ; sends Rhea to Demeter, 321, 323 ; welcomes Apollo, 325, 335, 337, 339, 345 ; gives birth to Athena, 347, 349, 355, 357, 361, 363 ; f. of Hermes, 365, 367, 377, 379 ; judges between Apollo and Hermes, 387-393, 395 ; giver of gift of prophecy to Apollo, 397, 401, 403 ; confirms the prerogatives of Hermes, 405 ; honours Hestia, casts love for Anchises on Aphrodite, 409, 411, 419 ; carries off Ganymedes, 421 ; promises Eos immortality for Tithonus, 421, 427, 429, 433 ; husband of Hera, 437, 439 ; f. of the Dioscuri, f. of Hermes, 441, 443, 445 ; confers with Themis, 449 ; the support of kings, f. of Dionysus,

## INDEX

451; bears Athena, 455; f. of Calliope, 459; f. of Pandia by Selene, 461; f. of the Tyndaridae, 461, 463; f. of the river Hermus, 467; the god of guests, 469, 471; sender of snow, 473; dances, 481; invoked by Oedipus to destroy his sons, 485; plans the Trojan War, 489; gives the Dioscuri partial immortality, 491; plans to relieve the Trojans, 495; plans to relieve the overburdened earth, swears Thetis

shall wed a mortal, 497; f. of Helen by Nemesis, 499, 501, 505, 507; recompenses Laomedon for Ganymedes, 515; tomb of —, 517; Herceius, *ib.*, 521; gives the Palladium to Dardanus, 523; punishes Tantalus, 529, 539, 547, 553, 555, 561; sends Crabs to aid the Frogs against the Mice, 563; tomb of —, 573, 577, 581; destroys Hesiod's murderers, 589 and *passim*.

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## APPENDIX

## APPENDIX

### ΗΣΙΟΔΟΥ ΚΑΤΑΛΟΓΟΙ ΓΤΝΑΙΚΩΝ

19A.

*Oxyrhynchus Papyri* 1358 *fr.* 1<sup>1</sup> (3rd cent. A.D.).

.....έ]πέρησε δ' ἄρ' ἀλμυρὸν ὕδωρ  
τηλόθεν εἰς Κρήτην,] Διὸς δμηθεῖσα δόλοισι.  
τιν ρά λαθὼν ἡρπαξε] πατὴρ καὶ δῶρον ἔδωκεν  
ὅρμον χρύσειον δν"Η]φαιστος κλυτοτέχνης  
ποίησέν ποτ' ἄγαλμα ἰδυί]ησιν πραπίδεσσι  
καὶ κτέανον πόρε πατρὶ] φέρων· ο δ' ἐδέξατο  
δῶρο[ν].

αὐτὸς δ' ἄρ δώκεν κούρῃ] Φοίνικ[ο]ς ἀγανοῦ.  
αὐτὰρ ἐπεὶ οὕτω τ]ῆλε τανισφύρῳ Εὔρωπε[ί]η  
μίχθη ρ' ἐν φιλότητι] πατὴρ ἀνδρῶν τε θεῶ[ν τε.  
αὗτις ἐπειτ' ἀπέβη νν]μφῆς παρὰ καλλικόμ[οιο. 10  
ἢ δ' ἄρα παῖδας ἔτικτ]εν ὑπερμενέι Κρον[ίωνι,  
κυδαλίμους εὐηφε]νέων ἡγητόρας ἀνδ[ρῶν,  
Μίνω τε κρείοιτα] δίκαιον τε Ραδάμαν[θυν  
καὶ Σαρπηδόνα δῖον] ἀμύμονά τε κρατερ[όν τε.  
τοῖσιν ἔας τιμὰς δι]εδ[ά]σσατο μητίετα Ζ[εύς. 15  
ἢτοι ο μὲν Λυκίης εύρ]είης ἴφι ἄνασσε  
παμπολέας τ' ἵθυνε πό]λεις ἐν ναιετάωσας

<sup>1</sup> For the restoration of ll. 1–16 see *Ox. Pap.* pt. xi. pp. 46–7 : the supplements of ll. 17–31 are by the Translator (*cf. Class. Quart.* x. (1916), pp. 65–67).

## APPENDIX

### HESIOD. CATALOGUES OF WOMEN<sup>1</sup>

19A.

. . . So she (Europa) crossed the briny water from afar to Crete, beguiled by the wiles of Zeus. Secretly did the Father snatch her away and gave her a gift, the golden necklace, the toy which Hephaestus the famed craftsman once made by his cunning skill and brought and gave it to his father for a possession. And Zeus received the gift, and gave it in turn to the daughter of proud Phoenix. But when the Father of men and of gods had mated so far off with trim-ankled Europa, then he departed back again from the rich-haired girl. So she bare sons to the almighty Son of Cronos, glorious leaders of wealthy men Minos the ruler, and just Rhadamanthys and noble Sarpedon the blameless and strong. To these did wise Zeus give each a share of his honour. Verily Sarpedon reigned mightily over wide Lycia and ruled very many cities filled

<sup>1</sup> The following fragments from the Hesiodic *Catalogues* were published after this edition had been stereotyped, and are therefore here added as an appendix.

## APPENDIX

Ζηνὸς ἔχων σκῆπτρον· πολ]λὴ δ' ἑοῖ ἔσπετο τιμῇ,  
τὴν οἱ δῶκε πατὴρ μεγαλή]τοι ποιμένι λαῶν·  
τρεῖς γὰρ ἐπὶ ζώειν γειεά]ς μερόπων ἀνθρώπων  
μηδ' ἀπογηράσκειν ἐνετεῖ]λατο μητίετα Ζεύς· 20  
πέμπε δέ μιν Τροίηνδε. πολ]ὺν δ' ἐκρίνατο λαόν,  
λεκτοὺς ἐκ Λυκίης φῶτας, Τρ]ώεσσ' ἐπίκουρους·  
τοὺς ἄγε Σαρπηδὼν κρυεροῦ] πολέμοιο δαήμων.  
οὐράγοθεν δὲ οἱ ἥκεν ὅ γ' ἀστ]έρα, σήματα φαίνων  
νόστον θ' νῦν φίλῳ, Ζεὺς] ἄφθιτα μῆδεα εἰδώς. 25  
· · · · · . . . . . [ατοι ἀμφιβαλούσαις  
εὖ γὰρ ἐνὶ φρεσὶ οἰδ' ὅτι δῆ] Δίοθεν τέρας ἦεν.  
ἢ μέγ' ἀρίστευσέν τε μεθ' Ἐκτ]ορος ἀνδροφόνοιο  
καὶ τεῖχος ρῆξεν· Δαναοῖσι] δὲ κήδε' ἔθηκεν. 30  
ἀλλ' ὅτ' ἄρ' ἔμπνευσεν κρατερὸν μένο]ς Ἀργεύ[ο]ισι  
[Πάτροκλος . . . . . [κα]

40A.

(Cp. 43 and 44.)

*Ocyrhynchus Papyri* 1358 fr. 2<sup>1</sup> (3rd cent. A.D.).

(Slight remains of 7 lines.)

Μασταγετῶν τ] ἐπὶ ἔργα καὶ Ἡ[μικύνων ἀγε-  
ρώχων  
ηδὲ Κατουδ]αίων καὶ Πυγ[μαίων ἀμενηνῶν,  
φῦλα τ' ἀπε]ιρεσίων Μελανο[χρώτων Λιβύων τε 10  
τοὺς Ἐπάφῳ] τέκε Γαῖα πελώ[ρη χρησμολόγ-  
ους τε  
μαρτοσύν]ας τε πανομφαίο[ν Διὸς εἰδότας αἴσιη,  
ψεύστας δ]. ὅ]φοα θεοῖσιν ὑφε[ιμ]ένοι ἀτασ[θῶσ]ιν

<sup>1</sup> The restorations are mainly those adopted or suggested in *Oe. Pap.* pt. xi. pp. 48 ff.; for those of ll. 8-14 see *Class. Quart.* x. (1916) pp. 67-69.

## HESIOD, CATALOGUES OF WOMEN

with people, wielding the sceptre of Zeus : and great honour followed him, which his father gave him, the great-hearted shepherd of the people. For wise Zeus ordained that he should live for three generations of mortal men and not waste away with old age. He sent him to Troy : and Sarpedon gathered a great host, men chosen out of Lycia to be allies to the Trojans. These men did Sarpedon lead, skilled in bitter war. And Zeus, whose wisdom is everlasting, sent him forth from heaven a star, showing tokens for the return of his dear son . . . for well he (Sarpedon) knew in his heart that the sign was indeed from Zeus. Very greatly did he excel in war together with man-slaying Hector and brake down the wall, bringing woes upon the Danaans. But so soon as Patroclus had inspired the Argives with hard courage . . .

40A.

(The Sons of Boreas pursued the Harpies) to the lands of the Massagetae and of the proud Half-Dog men, of the Underground-folk and of the feeble Pygmies ; and to the tribes of the boundless Black-skins and the Libyans. Huge Earth bare these to Epaphus—soothsaying people, knowing seercraft by the will of Zeus the lord of oracles, but deceivers, to the end that men whose thought passes their

## APPENDIX

ἄνθρωποι,] τῶν μέν τε νόος [γλ]ωσσῆς καθ[ύπ]-  
ερθειν.

’Λιθίοπάς] τε Λίβυς τε ἵδε Σκύ[θ]ας ἵππη-  
μο[λγού]ς. 15

ἢ ἢ "Επαφος γ]ένεθ' νιὸς ἵπερ[μ]ενέος Κρονίωνος.  
τοῦ Λίβυς] μέλανές τε καὶ ’Λι[θ]ίοπες μεγάθυμοι  
ἢ δὲ Κατου]δαῖοι καὶ Πυγμαῖ[οι] ἀμενηνοί.

οἱ πάντες] κρείοντος Ἐρικτύπου εἰσι γενέθλη.  
καὶ τούτου]ς πέρι κύκλ[ῳ] ἐθύνεον ἀίσσοντες 20

]νεα μ. [. . . ’Τ]περβορέων ἐνίππων,  
οὓς τέκε Γῆ] φέρβουσα π[ολ]υσπερέας πολύ-  
φορβος

τῆλε παρ’ Ἡριδανοῦ]ο βα[θυρρ]όου αἰπὰ ῥέεθρα  
] πρ. [. . . . .] ἡλέκτροιο.

Νεβρῶδες τ’ ὄρος] αἰπὺ κ[αὶ Αἴτν]ην παιπαλό-  
εσσαν, 25

νῆσον ἐπ’ Ο]ρτυγίην, Λαιστ[ρυγον]ίην τε γεν-  
έθλην,

ὅς τε Ποσει]δάωνος ἐρισθ[ε]νέος γένεθ' νιός.

πὴν πάρα δ]ις πόλεσσαν περί τ’ ἀμφί τε κυκλώ-  
σαντο

ιέμενοι] μάρψαι· ταὶ δ’ ἐκφυγέειν καὶ ἀλύξαι  
ἢ τε Κεφαλλ]ίνων ἀγερώχων φῦλον ὄρουσσαν,

[δῆμον ’Οδυσσῆος ταλασίφρονος, ὃν μετέπειτα]<sup>1</sup> 30<sup>a</sup>

εἶργε Ποσει]δάων Καλύψω πότνια νύμφη.

ἐνθ’ ἵκεντ’ ἐπὶ γ]αῖαν ’Αρητιάδο ἄνακτος  
]ι[. . .]α κλύον· ἀλλ’ ἄρα καὶ τὰς

αἱὲν ὄμδοις ἐδίωκον ἐπι]χρογίοισι πόδεσσι.

αἱ δ’ ἀρ’ ὑπὲρ πόντο]ν διὰ τ’ αἰθέρος ἀτρυγέτοιο 35

<sup>1</sup> The restoration of the apparent lacuna is by Mr. Lobel : see *Ox. Pap.* pt. xi. p. 51.

## HESIOD. CATALOGUES OF WOMEN

utterance<sup>1</sup> might be subject to the gods and suffer harm—Aethiopians and Libyans and mare-milking Seythians. For verily Epaphus was the child of the almighty Son of Cronos, and from him sprang the dark Libyans, and high-souled Aethiopians, and the Underground-folk and feeble Pygmies. All these are the offspring of the lord, the Loud-thunderer. Round about all these (the Sons of Boreas) sped in darting flight . . . of the well-horsed Hyperboreans—whom Earth the all-nourishing bare far off by the tumbling streams of deep-flowing Eridanus . . . of amber, feeding her wide-scattered offspring—, and about the steep Fawn mountain and rugged Etna to the isle Ortygia and the people sprung from Laestrygon who was the son of wide-reigning Poseidon. Twice ranged the Sons of Boreas along this coast and wheeled round and about yearning to catch the Harpies, while they strove to escape and avoid them. And they sped to the tribe of the haughty Cephallenians, the people of patient-souled Odysseus whom in aftertime Calypso the queenly nymph detained for Poseidon. Then they came to the land of the lord the son of Ares . . . they heard. Yet still (the Sons of Boreas) ever pursued them with instant feet. So they (the Harpies) sped over the sea and through the fruitless air . . .

<sup>1</sup> i.e. those who seek to outwit the oracle, or to ask of it more than they ought, will be deceived by it and be led to ruin: cp. *Hymn to Hermes*, 541 ff.

## APPENDIX

### [UNCERTAIN POSITION.]

*Oxyrhynchus Papyri* 1359, fr. 1 (early 3rd cent. A.D.).

(Slight remains of 3 lines.)

εὶ δή ῥ' ἦ]με[λλ]έν τε καὶ εἰ δίε μῦ[θον] ἀκούσ[αι  
ἀθανάτ]ων οἵ οἱ τότ' ἐναργεὲς ἀντεφάνησ[αν. 5  
κείνη]ν δ' [ἐ]ν μεγάροισιν ἐν τρέφειν ἡδ' ἀτ[ίταλλε  
δεξάμ]ειν[ο]ς, ἵσον δὲ θυγατράσιν ἥσιν ἐτίμ[α.  
ἢ τέκε] Τήλεφον' Αρκασίδην Μυσῶν βασιλῆ[α  
μιχθε]ῖσ' ἐν φιλότητι βίη 'Ηρακληείη  
ὅς ῥα μεθ' ἵ]ππους στεῖχεν ἀγανοῦ Λαομέδοντο[ς 10  
οἱ δὴ πόσσι]ν ἄριστοι ἐν 'Ασ[ί]δη ἔτραφεν αἴη.  
ἐκ δ' ὅ γ' 'Αμαζο[ν]ίδων μεγαθύμων φύλον ἔναιρ[ε  
μαρνάμενος, κ]ειμῆς δέ τε γῆς ἐξήλασε πάσης.  
αὐτὰρ ὁ Τήλεφος] ἔτραπ' 'Αχαιών χαλκοχιτών[ων  
ἀσπιστὰς καὶ ἔβησ]ε μελαινάων ἐπὶ ν[ηῶν. 15  
αὐτὰρ ἐπεὶ πολλοὺς] πέλασεν χθονὶ βω[ιανείρη,  
αὐτοῦ δέδμητ]ο βίη τ' ἀνδροκτασίη τ[ε]

(Slight remains of 8 lines.)

### [UNCERTAIN POSITION.]

*Oxyrhynchus Papyri* 1359, frs. 2 and 3 (early  
3rd cent. A.D.).

(Remains of 4 lines.)

'Ηλέκτρη . . .  
γείναθ' [ὑποδμηθεῖσα κελαινεφέῃ Κρονίωνι 5  
Δάρδαν[ον . . .  
'Ηετίωνα[ τε . . .  
ὅς ποτε Δ[ημητρος μέγ' ἐράσσατο καλλικόμοιο.

## HESIOD, CATALOGUES OF WOMEN

[UNCERTAIN POSITION.]

. . . If indeed he (Teuthras) delayed, and if he feared to obey the word of the immortals who then appeared plainly to them. But her (Auge) he received and brought up well, and cherished in the palace, honouring her even as his own daughters. And Auge bare Telephus of the stock of Arcas, king of the Mysians, being joined in love with the mighty Heracles when he was journeying in quest of the horses of proud Laomedon—horses the fleetest of foot that the Asian land nourished.—and destroyed in battle the tribe of the dauntless Amazons and drove them forth from all that land. But Telephus routed the spearmen of the bronze-clad Achaeans and made them embark upon their black ships. Yet when he had brought down many to the ground which nourishes men, his own might and deadliness were brought low . . .

[UNCERTAIN POSITION.]

. . . Electra . . . was subject to the dark-clouded Son of Cronos and bare Dardanus . . . and Eetion . . . who once greatly loved rich-haired Demeter

## APPENDIX

καὶ τὸν μ[ὲν φλογερῷ δάμασεν πληχθέντα  
κεραυνῷ

10

’Ηετίωνα [χολωσάμενος νεφεληγερέτα Ζεύς,

οῦνεκα Δ[ήμητρ' ἡσκόμῳ ἐπὶ χεῖρας ἔβαλλεν.

αὐτὰρ Δά[ρδανος ἦλθεν ἐπ' ἄκτην ἡπείροιο·

ἐκ τοῦ ’Ερ[ιχθόνιος καὶ Τρῶς μετέπειτα γένοντο

”Ιλος [τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης

15

νη̄ [πολυκλήϊδι λιπὼν ίερὴν Σαμοθράκιην

\* \* \* \*

· · . . . . . . . . ] Κλεο[πάτρη<sup>1</sup>

· · . . . . . . . . ]δαο θυγατ[ρ

Ζηνὶ δ' ἀνήρ παξεν Γανυμήδε' ’Ερι]χθονίοιο

αἰετός, οῦνεκ' ἄρ' ἀθανάτοις περ]ὶ κάλλος ἔ[ριζε.

20      ἐνπλ]όκομον Δ[ιομ]ήδ[ην.

ἢ δ' ’Τάκινθον γείρατ' ἀμύ]μονά τε κρατερόν τε

]α· τὸν ρά ποτ' αὐτὸς

Φοῖβος ἀδρείγσι κατέκτανε νηλέ]ῃ δίσκῳ.

<sup>1</sup> The association of ll. 1-16 with ll. 17-24 is presumed from the apparent mention of Erichthonius in l. 19. A new section must then begin at l. 21. See *Ox. Pap.* pt. xi. p. 55 (and for restoration of ll. 5-16, *ib.* p. 53). Ll. 19-20 are restored by the Translator.

## HESIOD, CATALOGUES OF WOMEN

And cloud-gathering Zeus was wroth and smote him,  
Etion, and laid him low with a flaming thunderbolt,  
because he sought to lay hands upon rich-haired  
Demeter. But Dardanus came to the coast of the  
mainland—from him Erichthonius and thereafter  
Tros were sprung, and Ilus, and Assaracus, and  
godlike Ganymedes,—when he had left holy Samo-  
thrace in his many-benched ship.

\* \* \* \*

Cleopatra . . . the daughter of . . . But an eagle  
caught up Ganymedes for Zeus because he vied with  
the immortals in beauty . . . rich-tressed Diomede;  
and she bare Hyacinthus, the blameless one and  
strong . . . whom, on a time Phoebus himself slew  
unwittingly with a ruthless disk . . .





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